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CHRISTIAN OBSERVER.

VOL. II.

TORONTO, NOVEMBER, 1852.

No. 11.

Poetry.

THE MORNING STAR.

BY MRS. GILMOUE.

What is that beaming from afar
Refulgent o'er the eastern gloom?
O 'tis the bright, the morning star
That gilds the midnight of the tomb.

It leads me to the refuge sure,
Deep founded in Immanuel's blood;
Here rests my hope here I'm secure
By the strong promise of my God.

No more I'll fear the tempests play,
And billows vex and rage from far,
If through the gloom I can descry
The radiance of the morning star.

And when death's hand, like midnight shades,
Involves in darkness all below,
When in oblivion deep is laid
Alike each pleasure and each woe.

O may his beams from Canaan's shore
Light my transported soul away,
Where clouds shall rise and veil no more
The star of everlasting day.

Doctrine and Duty.

A CALL TO PROFESSING CHRISTIANS! ON THE USE OF INTOXICATING DRINK.

BY A. DICKENSON, D.D., OF NEW YORK.

Concluded.

12. The moderate use of intoxicating drink by the Church, is inconsistent with any reasonable hope, that the flood of intemperance would not return upon the land, even should it for a season be dried up. Temperance Associations throughout the land are unspeakably important, as means of reformation. But they are not permanent bodies. Their organization may cease when intemperance is once done away. And unless the doctrine of TOTAL ABSTINENCE be incorporated with some great association that is to be perpetual, it will in time be forgotten or despised; and then drunkenness will again abound. Such an association is found only in "the Church of the living

God." This will continue while the world stands; for God has promised to support it. Let the principle of ENTIRE ABSTINENCE, then, be recognised with one consent by the Church, and adopted by future members; and you have a great and increasing multitude to sustain the temperance cause, till "time shall be no longer." And can the real Christian think it hard thus to enlist for the safety of all future generations? If parents love their offspring, if Christians love the lambs of Christ's flock, if philanthropists love the multitude coming into Sabbath Schools, will they not gladly hasten to secure them all from the destroyer!

13. The use of intoxicating drink as a common article of luxury or living, is inconsistent with the plain spirit and precepts of God's word. It furnishes no warrant whatever for such use. Nothing indeed, is said in Scripture of distilled liquor, for the very obvious reason, that the art of converting God's gifts to such a malignant poison was unknown till the ninth century. The use of the "strong drink" of the ancients is distinctly pointed out. It was to be used as a medicine in extreme cases. "Give strong drink unto him that is ready to perish." Its common use is condemned, as awfully pernicious. "Strong drink is raging; and whosoever is deceived thereby, is not wise." "They are out of the way through strong drink; they err in vision; they stumble in judgment." Such passages show clearly the mind of God with respect to the nature and use of this article. And they apply with double force to the more fiery element of modern invention.

Moreover, it is said in another passage, "Woe unto him that giveth his neighbour drink." And does not every man who manufactures, sells, or uses intoxicating drink, encourage his neighbour to drink? And if he do it with the Bible in his hand, does he not contemn God's authority? And if a Christian professor thus "giveth his neighbour drink" either directly or indirectly, does he not contradict his profession of "love to God, and love to man?" Does he not deny God's testimony? Does he not aggravate his guilt by sinning against great light? And would he not aggravate it still further, should he charge the blame on God?

14. To manufacture or use intoxicating drink is inconsistent with a grateful reception of the bounties of Providence. When God had formed man, and spread out before

him this beautiful world, he kindly said, "Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." God, then it seems, intended that men should use the fruits of the earth for food. But "they have sought out many inventions." And one of these inventions is, to take these gifts of God, and convert them into a poison, and most destructive both to soul and body! The distiller, the vender, and the consumer, encourage one another in the perversion of God's gifts! When men, in abuse of the divine bounty, have made this foul poison, to justify its use, they call it one of the "creatures of God!" How awful the impiety of thus ascribing the worst of man's inventions to the benevolent God! In "times of ignorance" many have done thus. But "the darkness is past," the "true light now shineth."

15. For a professor of religion to persevere in making, selling, or using intoxicating drink, as a common article of living, while fully knowing its effects, and possessing the light Providence has recently poured on this subject, is inconsistent with his profession. "By their fruits ye shall know them." And what are his fruits? As we have seen, he wilfully cuts short his own life, or the life of his neighbour; he wilfully impairs memory, judgment, imagination, and all the immortal faculties, merely for sensual indulgence, or paltry gain; he stupifies conscience, and cherishes all the evil passions; he prefers sordid appetite to pure spiritual enjoyment; he is the occasion of stumbling to those for whom Christ died, and of dark reproach on the Church; he neglects the means Providence has pointed out for rescuing thousands from destruction; he wilfully encourages their downward course; he refuses the aid he might give to a great national reform; he lends his whole weight against this reformation; he is the occasion of offence and grief among brethren: he grieves the Holy Spirit, and quenches His heavenly influence! he disregards the plain spirit and precepts of the Bible; and, in fine, he perverts even the common bounties of Providence. Such are his fruits. And the man surely, who can do all this, in meridian light, and while God is looking on, manifests neither respect for God nor love to man.

"The time is come that judgment must begin at the house of God." Let conscience, then, solemnly review our whole argument by the infinitely holy law. Is it right for members of the church to do all this? Is it indeed right for the *Church of Christ* to sanction practices fraught only with wounds, death, and perdition? Will *real Christians* act so? Such, however, must be the temperance creed of those who would encourage the distiller, the vender, or the consumer, in his deadly course.

Let it not be suggested, that our argument bears chiefly against the *excessive* use of intoxicating drink. For common sense and candour must admit, what has been a thousand times demonstrated,—that the *moderate* use of the poison is the real occasion of all its woes, blasphemies, and abominations. Who was ever induced to taste by the disgusting sight of a drunkard? Or who ever became a drunkard, except by *moderate* indulgence in the beginning? Indeed this habit of *moderate* drinking in professors of religion, is, perhaps, *tenfold worse*, in its influence on society, than occasional instances of drunkenness. For these excite abhorrence, and rather alarm than betray; while *moderate* indulgence sanctions the general use, and thus insidiously betrays millions to destruction. Oh, never, since the first temptation did Satan gain such a victory as when he induced Christians, by their example, to sanction every where the use of intoxicating liquor. Let Christians at once, withdraw the sanction they have given, and by *generously diffusing light on this subject*, do half as much to expose, as they have done to encourage this grand device of the devil, and rivers of death will be dried up.

The *duty of professing Christians* then, in regard to intoxicating drink, is very plain. If their vision be not clouded by reason of the poison, they cannot but see that it would be pleasing to God, happy for themselves, beneficial to the world, and conducive to the highest interests of *Christ's* kingdom, for them to adopt with one consent the principle of **TOTAL ABSTINENCE**, and make *generous* efforts for disseminating this principle.

Do any say we carry the matter too far?—requiring **TOTAL ABSTINENCE!** *Do unto others, as ye would they should do to you*, is the eternal law. But suppose your own child, your brother, your sister, the wife of your bosom, were in imminent peril from the example or temptation of others,—would you be pleased with this? No. Well, the example of moderate drinkers and the temptations of retailers, you admit, have ruined, and must continue to ruin vast multitudes. Can you, then, justify such by the "golden rule"—the eternal law? Ah, let the burning tide *actually desolate your own family*; and then answer.

Is it said by some, that should they give

up the traffic in intoxicating drink, the sacrifice must be very great, and occasion serious embarrassment? This is indeed hard; but is it not harder to sin against God and the Church, and the whole community? Calculate for *eternity*, as well as time. For "God shall bring every work into judgment;" and "what is a man profited if he thus gain the whole world?"

Do any say that we preach abstinence from *all* that intoxicates in the place of the Gospel? then the greater is the duty of all who love the Lord Jesus Christ *in sincerity* to come forward, and vindicate the honour of his blessed revelation: it is unmanly and slothful to sit at home, and desery the many well-disposed, self-denying, and benevolent of God's servants as self-righteous Pharisees, who are applying the only remedy ever projected as an efficient correction of the many-headed monster that is stalking through the land, invading the comforts of the peasant and the prince, and threatening the eternal destruction of *all*.

Do these *neutral* and *active* opponents of the *Total Abstinence Patriots* (if deserving no higher denomination) avoid every *occasion* of offence? Do they remove every block of stumbling to their brother? Do they, while they condemn the preachers of *temperance* in the use of God's creatures, and the *total abstinence* from the soul-destroying poison—(the arch enemy's prime minister, and grandest device for the destruction of soul and body)? Do they, we would ask, in their families and domestic circles, exhibit their detestation of the abominable sin of *drunkenness* by disusing the agent? Do they jealously and scrupulously act according to the oracles of God,—and "do nothing whereby a brother may offend," lest the *moderate* use of the insidious beverage should give birth to one solitary home-hater, sabbath-breaker, murderer or blasphemer?

To all advocates for the *moderate use of intoxicating poison* we would submit the following considerations. Will *abstinence* from intoxicating drink make a drunkard? Will abstinence from intoxicating drink make a sabbath-breaker? Will abstinence from intoxicating drink make a murderer? Will abstinence from intoxicating drink make a blasphemer?

Now, can the *moderate* use of *intoxicating drink* make either? It can make *all*; and if there be a sin of greater enormity, which the seducer of man and enemy of God can invent; he can have no more influential ally than the delusive draught for its achievement—he can have no readier agent than the *promoter* of the *moderate* use of the *drunkard's drink*.

And the victim he aims to seduce may be from among your own lovely innocent and prattling babes, *trained* up in the way of *moderately* using the destructive poison, till at length he falls into the well-laid plot of *drunkenness*.

Who are the haters of all decency?—Of the wives and children they have sworn to cherish? Who are the Sabbath-breakers?—liars?—murderers and blasphemers? Who laugh at hell, and defy the living God? **THE DRUNKARD!! THE DRUNKARD!!!**

And how is this wretched man or woman made?—By the *moderate* use of the drunkard's drink.

Can nothing be done to prevent the existence of drunkard's? Yes! **TOTAL ABSTINENCE** from the drunkard's drink!—i. e. cider, ale, wine, whiskey, gin, rum, and brandy, with every *invention* of man that can intoxicate.

Is drunkard-making God's work or Satan's work? *God blesses* the labours of the total abstinence advocates, and will have no fellowship with the works of darkness.

The remedy is plain, if every "*professing Christian*" would act up to the light that is in him; "for to him that knoweth to do good, and doeth it not, to him it is sin," and "the soul that sinneth, it shall die."

One more question—Is it true, that where one person is benefited by the moderate use of these drinks, many families are ruined by them? Again, Is it true, that our hospitals, poor-houses, gaols, and lunatic asylums are principally filled by the victims to the use of these drinks?

Do you exult in the consciousness of being wholly freed from the unclean thing? Then think of the millions still contaminated, and reflect "Such were some of you, but ye are washed"—ye are rescued from the pollution. GOD "hath made you to differ." Now then, his injunction is, "When thou art converted, strengthen thy brethren." Strengthen those few who are pouring out their breath or spending their treasure in this cause.

But woe to that man, who, at this crisis of the reformation, shall knowingly encourage the *exciting cause* of such evils! And heaviest woe to him who shall avail himself of a standing in the church for this purpose! I hear for such, a loud remonstrance from millions yet unborn; and a louder still from the throne of eternal judgment: OH! **TAKE WARNING!!**

ALCOHOL being conveyed to the brain, in the current of the blood, the character of which it alters by its poisonous nature, causes the serous or watery portion to penetrate the sides of the vessels into the surrounding tissues. This, combined with alcohol, operating on the delicate membranes, vessels, and medullary matter of the brain, irritates, hardens, and injures them; and eventually destroys their functions. Moreover, as every operation of the brain is accompanied by waste, it needs pure blood to nourish and repair it, instead of the poisonous fluid described; which pure blood not being afforded, the brain conso-

quently suffers. Hence by these joint effects the brain is gradually impaired; and imbecility, insanity, dilirium tremens, and other mental diseases induced.

[FOR THE CHRISTIAN OBSERVER.]

The Second Appearing and Personal Reign of our Lord Jesus Christ, in a Letter to a Friend.

VERY DEAR SIR,—In one of our late friendly colloquies, you kindly asked me to state the reasons why I believed the reign of our Lord Jesus to be a personal reign, and not merely a spiritual one. Having preached twice that day, with more than usual freedom, I do not know whether my mind was in a proper state to recall, and to arrange at once, the declarations of Holy Writ, on which that important doctrine rests, and by which, I am satisfied, it is clearly taught. I therefore beg permission to submit to you, in this manner, the following statements:—

1 Acts, ii. 29–31, “Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.”

You will recollect, my dear Sir, the antithesis between the flesh and the spirit, which is so frequently found in the Holy Scriptures: “That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.” John iii. 6. “Who walk not after the flesh, but after the Spirit.” Rom. viii. 1. “Walk in the Spirit, and ye shall not fulfil the lust of the flesh.” Gal. v. 16.

We now ask, Is the reign of Christ, which is the subject of prophecy, to be according to the Spirit? that is *only* spiritual; or is it to be according to the flesh? that is personal. God himself answers the question: He has “sworn with an OATH to him, that of the fruit of his loins, ACCORDING TO THE FLESH, he would raise up Christ to sit on his (David’s) throne.” This Divine purpose, thus solemnly announced, was declared by the angel to the virgin mother of our Lord. “Thou shalt bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give him,” what? not a spiritual throne merely in the hearts of his people; but the true, earthly, material “throne of his father David.” Exactly the same kind of throne, which David filled, must be given to his son according to the flesh; and as David sat upon that throne personally, bodily, and visibly, so must the Lord

Jesus sit personally, bodily, and visibly, upon the same seat of government, before the oath of the Father is fulfilled.

Let us take one case not easy to be misunderstood to illustrate the subject. In the order of Divine Providence, God has given the throne of his late Britannic Majesty, William IV, to his niece, Queen Victoria. How do we understand this matter? Why just in this way: As the late king sat personally upon the British throne, and exercised the functions of the British government, before his death; so in like manner does the present queen sit personally upon that throne, and exercise the functions of the same government. And as the Queen’s visits to the Isle of Wight and Balmoral, do not prevent her at the proper times, from sitting personally on that throne; so neither will our Lord’s temporary visit to his Father’s court, in another world, prevent him, at the proper time, from returning to this world, and taking actual possession of the throne, and the government, which are his, by the Father’s promise, and the Father’s OATH. And as the sitting of David on his throne was a proper personal sitting and reign; so will the sitting upon that throne, and the exercise of that government, by Christ, be properly personal also. Let me now direct your attention to a few passages of scripture, in which this truth is prominently set forth.

1 Chron. xvii. 11–14, “And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom, he shall build me an house; and I will establish his throne for ever. I will be his Father and he shall be my Son: and I will not take away my mercy from him, as I took it from him that was before thee. But I will settle him in my house and in my kingdom for ever; and his throne shall be established for ever.”

Psal. lxxxix. 35–37, “Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven.”

Psal. cxxii. 11, “The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne.”

Isaiah. ix. 7, “Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever.”

Jer. xxiii. 5, 6, “Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah

shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.”

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

Zech. ix. 10, “And he shall speak peace unto the heathen; and his dominion shall be from sea to sea, and from the river to the ends of the earth.”

Zech. xiv. 4, “And his feet shall stand on the mount of Olives. And the Lord shall be king over all the earth; in that day there shall be one Lord, and his name one. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King, the Lord of hosts, even upon them shall be no rain.”—vers. 9, 17.

Now what is there in any of these passages that indicates a merely spiritual reign? When David reigned over the Israelites in personal and visible glory, many of them were the subjects of spiritual influence, and enjoyed the grace of God in their hearts. But his reign *over* them was one thing; and the grace of God *within* them was another; and no person of sound understanding would confound the two, or take the one for the other. In like manner the grace of God, and the work of the Holy Spirit, in the believer’s heart, is one thing; and the kingdom of Christ, for the enjoyment of which, that grace, and the work of the Spirit in the heart, prepare them, is another; and the two distinct things should not be confounded. They are clearly distinguished by our Lord, when he speaks of the New Birth, the work of the Spirit in the heart; and the divine kingdom, for the enjoyment of which, the New Birth prepares us.—John iii. 3, 5. He distinguishes between them again when he speaks of the mission of the Spirit into our world. He says, “I will send him;” and between sending another, and coming himself, there must be an essential difference. Again the mission of the Holy Spirit was to appropriate the benefits of atoning grace, in awakening, renewing, sanctifying, comforting, and endowing men with those divine gifts, which should qualify them for service and trial in this world, and prepare them for glory and felicity in that which is to come. But the coming of Christ in his kingdom will be to destroy impenitent sinners out of the earth; and to call men to an account for the improvement or non-improvement of the time, talents, and endowments with which they have been favoured, and to reward or punish them accordingly. In fact, in whatever light we view the subject, the doctrine of the kingdom is one thing, and that of the

present dispensation of the Spirit is another. Our divines speak eloquently and write frequently upon the kingdom of grace; yet, "kingdom of grace," is not a Scriptural phrase, no such language is found in the Bible. They tell us much of a spiritual kingdom; yet we never read of a spiritual kingdom in the Book of God. But does not our Lord teach his disciples that, "*The kingdom of God is within you?*"

No; certainly he does not. So far from this, he commands his disciples not to follow, nor believe those who say "Lo here, or lo there, for the kingdom of God is within you, or among you," for this plain reason; "For as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven; so shall also the Son of man be in his day." His coming will be so glorious and so public, that "every eye shall see him,—and all kindreds of the earth shall wail because of him." The passage in our version, "The kingdom of God cometh not with observation," is rendered, more agreeably with the context, by Parkhurst, Clarke, and others, "For the kingdom of God cometh not in such a manner that it needs to be accurately watched or observed," and this rendering agrees with the following verses, and all other passages, which speak of the subject; whereas the common version makes our Lord contradict himself. But does not our Lord say, "My kingdom is not of this world."—Yes, he does; and he also teaches us, that the Baptism of John was not of this world, but from heaven; yet it was administered upon the earth, and was seen of all men in that part of the earth. In the same manner, the kingdom of Christ is not of the earth, it is of heavenly origin; but it is appointed to be established and administered upon the earth. But St. Paul says, "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." True; and our Lord says, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Both passages must be explained in one way. The knowledge of God and of Christ, is the means of obtaining eternal life; and righteousness, peace and joy in the Holy Ghost, are the means of obtaining the kingdom of God.

Having submitted the proofs of our Lord's personal reign; and endeavoured to disentangle it from another subject, with which modern divines frequently confound it, viz.: The work of the Holy Spirit in the believer's heart, which they call the kingdom of grace, and the spiritual kingdom; and also replied to the objections which are usually urged against it, I beg to suggest a consideration which should never be lost sight of in this discussion. We are not discussing our Lord's reign in respect to his *Divine nature*. In that nature, "He is over all, God blessed for ever," and from

eternity to eternity, "He does according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" But we are speaking of his reign in his human nature, as the son and successor of David, who shall one day reign over Israel and Judah, and all the nations of the earth.

II. This kingdom will be in the earth. It is deserving of remark, that the Holy Scriptures never speak either of our Lord, or his saints reigning in heaven. The scene of their dominion will be the earth, after it is changed, and renewed, and filled with the glory of God. This fact has been already anticipated; and, therefore, we need not dwell upon it, especially as the language of Scripture is so very decided. A few passages will show this:—

Psal. ii. 8, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Psal. xxii. 27, 28, "All the ends of the earth shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is governor among the nations."

Psal. lxxvii. 8, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." "Yea, all kings shall fall down before him: all nations shall serve him." Verse 11.

Psal. xvi. 10–13, "Say among the heathen that the Lord reigneth, the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

Jer. xxiii. 5, 6, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days shall Judah be saved, and Israel shall dwell safely: and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

Dan. ii. 35, "And the stone that smote the image became a great mountain and filled the whole earth."

Chap. vii. 27, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Zech. ix. 9, 10, "Rejoice greatly, O daughter of Zion; shout, O daughter of

Jerusalem! Behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea to sea, and from the river even to the ends of the earth."

Chap. xiv. 9, "And the Lord shall be king over all the earth; in that day there shall be one Lord, and his name one."

Yes, my dear Sir, our ruined earth, at present groaning under a malediction, and smitten with sterility, shall be delivered from the bondage of corruption; the curse shall give place to blessing; and the world be filled with the glory of the Lord.

III. The seat of the government of this heavenly kingdom will be mount Zion and Jerusalem. The testimony of Scripture is so very pointed on this fact, that illustration is altogether out of the question. A few passages will shew the truth of this:—

Psal. ii. 6, 7, "Yet have I set my king upon my holy hill of Zion. I will declare the decree: The Lord hath said unto me. Thou art my son; this day have I begotten thee."

Psal. xlviii. 2, "Beautiful for situation, the joy of the whole earth, is mount Zion, the city of the great King."

Psal. cxxxii. 13, 14, "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it."

Psal. lxxviii. 16, "This is the hill which God desireth to dwell in: yea the Lord will dwell in it for ever."

Isaiah xxiv. 23, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

Jer. iii. 17, "At that time they shall call Jerusalem the throne of the Lord: and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."

Zeph. iii. 14, 15, "Sing, O daughter of Zion, shout, O Israel; be glad and rejoice with all thine heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more."

Zech. ii. 10–12, "Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath

sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."

Micah iv. 1, 2, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth from Zion, and the word of the Lord from Jerusalem." Isaiah ii, 3.

Zech. viii. 22, "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."

Isaiah lxvi. 28, "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

Zech. xiv. 16, 19, "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

These passages, taken in their plain and obvious meaning, teach us, that as David sat and reigned on mount Zion, so shall his Son, according to the flesh, sit there and also reign. And as the tribes of Israel used to repair to that sacred mount for religious worship; so shall all the tribes of the earth repair to the same spot, to see their King in his glory, avow their allegiance to him, and worship him as their Saviour and their God.

IV. Before this kingdom is established in the earth, our Lord must visibly and personally return to the earth. I say visibly and personally, because a spiritual coming of the Saviour is unscriptural and impossible. We have already seen that the coming of Christ, and the mission of the Holy Spirit, are two distinct things, and we must not confound them. The Spirit has already come; the coming of the Saviour is still the object of the church's hope; and before he can come spiritually, he must be absent spiritually. But the spiritual absence of the Saviour from his church is an impossibility; because to his church, he says, "And, lo, I am with you always, even unto

the end of the age." The only coming of Christ, therefore, for which we are warranted to hope, is, his personal and glorious coming. And our warrant, for this blessed hope, is found. Acts xv. 13-17, "And after they had held their peace, James answered, saying, men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets: as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

Here we see the nature of the Divine dispensations. From the going away of the Lord Jesus Christ, until his second coming, blindness in part is permitted to happen to Israel; and God visits the Gentiles, to take from among them a people for his name. The people, thus taken out, are the elect church of the New Testament, the Bride of the Lamb, and who are appointed to reign with him in the heavenly kingdom; this glory is peculiar to the elect Gentile church; for it is neither promised to the Old Testament saints, nor to the nations of the saved, who will be gathered to our Lord, at his coming. And at the coming of the Lord, the elect church will be raised from the dead, or changed and translated, without seeing death, to be ineffably united in glory with their Lord.

After these things are done, God will visit the Jews, restore, convert, and bless them; place them at the head of the nations of the earth, and distinguish them by visible tokens of his presence and approbation in the land promised to their fathers. All the rich promises made to these people in the Holy Scriptures, will then receive their fulfilment.

Then after Israel is saved and blessed, "the residue of men" shall seek the Lord; the Divine Spirit will be poured out upon all flesh, and the knowledge of the Lord will cover the earth. The reign of the Lord Jesus, will then have commenced, and the ends of the earth will see the salvation of God. We shall now turn to a few passages of Scripture which will corroborate the fact of our Lord's coming anterior to the establishment of his kingdom in the earth.

Psal. cii. 13-16, "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea the set time is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord; and all the kings thy glory. When the Lord shall build up Zion, he shall appear in his glory."

Only one glorious appearing of the Lord is now the hope of his church, and the subject of prophecy; and this takes place when he builds up Zion, and restores Israel. Then the heathen shall fear the name of the Lord.

Isaiah lix. 20, 21, "For the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them saith the Lord; my spirit that is upon thee and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

(To be Continued.)

REGULAR BAPTIST MISSIONARY SOCIETY OF CANADA.

Abstract of the Sermon preached by the Rev. JOHN GILMOUR, on the occasion of the First Annual Meeting of the Society. Published by request.

"So built we the wall."—Neh. iv. 6.

Our attention and pursuits should always correspond, with the real and relative importance of the varied enterprises in which we engage. The things which relate to sense and time, are matters of Divine arrangement and claim some attention. Those which relate to the soul and eternity rise exceedingly in importance, and in them lie our chief good. To merge the higher interests in the lower, is to leave our place, dwarf our souls, and surrender ourselves from the fountain of living waters now; to be filled at length with the bitter sorrow of eternity. In consequence of our departure from God, the moral world has become a place of harsh sounds, and is preparing itself for sounds yet more harsh. To hush those sounds of woe, and to prevent the fearful iss., God has intervened an extraordinary dispensation of mercy, which it is the business and privilege of all who enjoy it, to make known to others. The religion, prominent characters, and enterprises of the dispensation which has waxed old and passed away, were pre-eminently typical of that dispensation under which it is our happiness to live. And as the work in which Nehemiah and his companions were engaged was undertaken and prosecuted in the fear of God, we may derive instruction by attending to the spirit in which they accomplished it. Much is conveyed in the words of the text, "So built we the wall."

I. What they did.

II. The manner in which it was done.

The walls of Jerusalem had been long buried in the dust, but the time to restore and build up Zion had come. Ezra and his companions had done something, much yet remained to be done. Nehemiah, in the spirit of magnanimous self-denial, left a place of honor, and ease in the Court of Persia, to engage in this unpromising work, and as they proceeded with it, the wrath of their enemies was awakened, and attempts were made to prevent the erection. But Nehemiah and his people sought God's aid by prayer, and so accomplished the work,

Under an economy more spiritual in nature, we are also called to work. Theirs was literally Jerusalem, ours is Jerusalem from above and which is free, and pre-eminently spiritual in character; founded on the living, chosen, chief corner stone, and we as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Thus,—

1st. Our work is high, personal, spiritual improvement. To bring every thought, and every imagination into the subjection and obedience of Christ. What a height! And then, all is clear and calm, darkness and storm at our feet, "Great peace," "Peace that passeth all understanding."

2nd. It is the edification of the church. Far as we can see nothing is made solely for itself, neither the rock, the soil, the vegetable, the animal, and surely not man, the man of God. Abram is blessed that he may be a blessing. We have then by every means in our power to attempt to edify our brethren in love.—Eph. i. 15, 16.

3rd. The conversion of the world. The earth is the field. A stone cast into a pond may produce a thousand circles, but each diminishes in swell until the last feebly breaks upon the shore. The first is that which first arrests attention, and so in the great field of labour, begin in your immediate neighbourhood, let it have the cream of your care; but remain not within it, reach even to the outer circle. The compartment now before us is Canada; the operators, brethren of the Baptist denomination; and much land yet remains to be possessed. Work then while it is called to-day. But how?

II. As Nehemiah and his companions, "so we built the wall."

1st. With few exceptions they were all engaged. Read Chap. iii. An idler in the church of Christ is a great blunder. The life of God in the soul of man will make him active, and that life as it waxes in strength, will make him still more active in the cause of the Saviour. A corpse may wear the hue of life, but touch it, it is cold and powerless; for there is no life there. A man may be the member of a church of Christ and have the appearance of a Christian; but if not active in his service, it is because there is no life in him. Said the Great Head of the church, in a letter dated from heaven. "I would that you were cold or hot." In the warfare there is room for all to engage. Thankful are we, that even a few are found, ready to lead the forlorn hope; but how much more might be done, were all engaged, each in his proper sphere, and all touched with the fluid of holy love. To witness the many melting into one, is prophetic of good, indeed under its influence immense good has been done. The primitive church under its influence moved forward with unmitigable urgency. The 120 soon became 3000, and they soon swelled unto 5000. And so successive were their efforts, that the historian has to change his phraseology, hence we read *multitude*, multitudes. Multitudes! what an expression! "And the multitude of them who believed were of one heart and of one soul." To accomplish this, let each yield all he can, but truth. "Love in the truth." At least suppress a bitter wrathful temper—at least always put the

fairest construction on the words and actions of your brother. "Love thinketh no evil." Your brother may misunderstand your character and misrepresent it, but does he know Christ's character and love him, then you have an opportunity of rising into the sublime of morals with the great Apostle of the Gentiles, "Though the more abundantly I love you, the less I am loved." One step more, and you combine all the elements of moral attraction. Be baptized in the spirit of Christ. He was meek and lowly in heart. And what then? "I in them, and thou in me, that they may be perfect in one." And what in that case will be come of the world? "That the world may know that thou has sent me." Now such seemed to be the spirit which prevailed among the Jews at this time. They exhibit a beautiful entireness in action. The nobles of the Tekoites, the only exception, Chap. iii. 5; but the oneness of spirit which prevailed among the rest, swamped not only the indifference and opposition of the nobles, but induced them to do more than their assigned share, in this undertaking, Chap. iii. 27. The Tekoites repaired another piece, even unto the wall of Ophel.

All, and in harmony, what can we not do? and though we must not despise isolated effort, nor allow our hands to hang down in languor, because of the divisions of Reuben, yet let us seek totality and unanimity of action, one may chase a thousand, but two puts ten thousand to flight. Few men had more of the spirit of a hero than Paul, and few better able to work alone, yet his great soul longed for companionship. When Silas and Timotheus joined him at Athens, "He was pressed in spirit and testified, that Jesus was the Christ;" and when left alone in his toil, like the deep wail of an Æolian harp, there comes from his great heart the pathetic utterance, "When I could no longer forbear, I thought it good to be left alone at Athens."

As a denomination we have been long enough afflicted under the operation of the law of repulsion, and have been flung too far asunder from one another, let us bring the mind under the law of attraction and move in company. Distinct if you please as the billow, but one as the sea; nor let us be discouraged by the antagonism which may have prevailed. Something analogous to this is found to precede almost all the ultimate unities of nature. Our material system was once without form and void, yet under the almighty fiat there sprang up form, order and unity. The same law pervades the vegetable and animal kingdom, first we witness the mass, the separation, now commences antagonism, at length comes the unity of the parts in the flower and in the animal. What unity really exists in our world which has not been preceded by antagonism? These are rude intimations of the spiritual antagonism, often witnessed in the church of Christ, and we have the delightful assurance that under his government all our spiritual antagonism shall share a moral harmony. Let us then anticipate on a smaller scale, that grand achievement of our glorious Redeemer, when his name shall be "one in all the earth." Let all work, and work together.

2nd. As they all engaged in the work, so each did it in his proper sphere, (see chap. iii.), there was a discreet *division* of labour. Few men excel in

every thing, but most men excel in something; as a general principle every man has some quality peculiar to himself, what his neighbour has not, or has not in the same degree; we do not consider it wise for a man to say, because the thing has been done, therefore he will do it. In a sphere more congenial to his capacity, he could accomplish much. More attention therefore should be paid to the application of this principle in carrying on the cause of Christ. No man should attempt to do every thing, nor should every thing be left to be done by one. Even energy spread over a wide surface becomes feeble in operation, narrow it into its legitimate channel and it operates with ten-fold effect. A sheet of water spread over a wide space, is a very pleasant object to the eye, but it sleeps; bring it into a narrow channel and give it slope, then how many wheels are set in motion? Then satisfactory profitable results ensue. So let every one occupy his own niche and perform his chosen work in the church of Christ, and what may we not expect? Suspect the man of universal genius—he that tries to do every thing will probably do nothing well. Find your place in the church of Christ and occupy till he come. Rom. xii. 6-9. In this way the few will not be overtaxed, nor the energy of any weakened in the uncongenial work.

The division of labour for which we contend is not sectarian, schismatic separation. It is the free action of a beautiful *oneness* of spirit, tending to a given result. The spirit of a glowing sympathy pervaded all the builders on the wall, the first sound of the trumpet made them throng to the needed point. Ver. 19, 20. And so should it be in our Christian operation. It matters less the station we occupy than the fidelity and zeal with which we perform its functions. Let a sense of duty guide, rather than the love of approval; act honorably, rather than wish to occupy a post of honor.

We have always admired the conduct of the Athenian general in a critical period in the history of Greece. There was a contention in the camp, as to which nation, (the Spartans or Athenians), should occupy the post of honour. But in the noble spirit of self-sacrifice, said Aristodes, while waving his rights, "We came here to fight, not to dispute; while we maintain our right to the disputed point, it becomes us not, at this crisis to altercate on the localities of the battle. Place us, O Spartan, wherever it seems best to you, no matter what our station; we will uphold our honour and your cause. *Command then, we obey.*" In the kingdom of our blessed Lord, honour is given to the man of service, and not to him who merely aspires to honourable positions.—Matt. xx. 25-29. Find your place—fulfil its functions—so build your portion of the wall, and enjoy the praise which cometh from God.

3. Another principle in their labour and success, was, thorough devotedness. "For the people had a mind to work." Wisdom in council, cannot be too highly valued; but the most sagacious arrangement, without energy in action, will evaporate into smoke. To be earnest in theory, but to pause when the moment of action comes—to shrink from eventuation, is the romance of life, but never will accomplish any important work. Poets and heroes

may be of the same race. The difference, however, is, that the poet conceives, the hero executes. A conception may be lovely as the colours of the rainbow; but what is its substantial value, if not carried into action. Now, it is the heroic part of the matter to which our attention is directed by the expression, "They had a mind to work." Operation, under such a principle, will not be galvanic leaps, but the steady movement of the life of the heart.

A machine may consist of the finest and most finished adjustments. A' I may admire it, and the genius of the inventor; but what is it without motive power? A monstrous trifle—the article of a museum. So, Church-order is good, and should be framed according to the pattern shewn in the mount. What infinite wisdom and condescension prescribes and enjoins, it becomes us carefully to study and cordially to receive. It is profane to dismiss from our creed any part of the revealed will of God, with the common-place, "It is not essential to salvation." Map all the parts of the Divine system in your mind, and vivify all with holy power; and then, "What art thou, O great mountain, before Zerubbabel?" A plain.

Our enemies are too numerous and too much in earnest, to be overcome by the manœuvres of a parade ground. We have to grapple with the native enmity of the human heart, rendered venerable in its operations by antiquity, and greatly strengthened by the various systems of false religion with which it has been associated. Nor must we forget that a kind of superhuman force is given to it by the malignant agency of a mighty invisible foe. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places;" wherefore we need the whole armour of God. Such enemies are not overcome by a feeble wish, or a heartless effort. "God has not given us the spirit of fear; but of power, and of love, and of a sound mind."

To attempt the overthrow of such enmity and enemies, by any other means, or by any other power than that which the gospel supplies, is to hush a storm by the waving of a feather, or to stop the mighty waters of Niagara with the quill of a porcupine. But in the armour of God, and braced by his energy, rendered *willing* in the day of his power, what may we not expect? and what may we not dare?

But the question returns, Is the object to be attained, worth the sacrifice to be made, and the toil endured? Is the acquisition of the material world worth a struggle? Is the comfort of one little throb of life in time, worth any exertion? But are these to be compared with the "far more exceeding and eternal weight of glory"—with the eternal life which the gospel proclaims? Yet these things, could we mention no more, vest it with a magnitude, which justifies every degree of energy which can be employed to propagate it.

1. It is the plan of God to make man good, great, and eternally happy:

2. It is the richest donation which even God can bestow. "He has magnified his word above all his name." "If God spared not his own Son,"

&c., "how shall he not *with him*, freely give us all things."

3. It is destined to be the religion of the world—*of the universe*.—Is. xi. 9; Eph. i. 10.

We do not so much say, *think out* these subjects—they are already thought out and revealed; but *consider* them; and the Lord give you understanding in all things, then you will have a mind to work.

Your enemies may nerve themselves to the conflict—the opposition which you meet, may be virulent and protracted—one and another of your companions may die with his armour on, (but others will be baptized for the dead,)—the nobles of the Tekoites may desert you—Sanballat and Tobiah may mock you with cruel scorn—some of your own prophets may prove false, through hire, (Neh. vi. 10-14,)—your work represented as too weak to bear the weight of a fox; but the opposition after all is the hoarse murmur of a dying tempest. Let it expire. Should they even change their tactics, and try you with the spell of flattery—your devoted energy awakened at the altar of truth—of God, and kept in full tension by abiding there, will teach your lips to say what your heart approves, "We are doing a great work, and cannot come down." You will not be guilty of the folly of going to fight, when the battle is over—to nerve yourself for labour, when the work is done, or sound the trumpet when the wall is built. No; come storm, come fair; let the battle thicken around you, or the enemy leave a space between, you will be found at your post, for you have "a mind to work."

As water does not pause on a declivity, neither will you in your "work of faith and labour of love."

Concentration of mind on one object, under the mastery of a strong will, pushing its way to the wished-for issue, can achieve what is marvellous, even to incredulity. Biography is filled with illustrations of the fact. Monuments of it exist—the relics of by-gone ages, or the productions of our own. Egyptian pyramids, Roman highways, our own tunnels—what stupendous conceptions! When they first crossed the imagination, did they not seem beyond achievement? Did not the will falter, as it looked them in the face? But reflected on, until they appeared possible, certain minds resolved they should be done; and, by the force of fixed purpose, they were done. Think of such simplicity, firmness of resolve, and indomitable perseverance, sanctified and devoted to Christian purposes! O what cannot we accomplish, if every member of the Christian church "had only a mind to work!"

4th and lastly. A strong element in their labor and success was *godliness*. If those men were great, we lose sight of it in their predominant piety. Their greatness is merged in their godliness. It appears in every turn of their undertaking. God in their purpose, and in the prosecution—invoked in their difficulties, acknowledged in their success, and relied on in their prospects. And what is the deep want of our nature? Godliness! If ever human depravity and misery were described in few words, Paul has done it: "Without God and

without hope." A temple deserted and mouldering in irreparable decay. But that which human genius and power could not achieve, the mercy of God has done. He will again return to this temple, and adorn it with undecaying glory. "Christ in you the hope of glory." Now, in carrying on this grand design, whatever else we lack, let us not lack in this element; transparent in whatever else, let us be most transparent in godliness. This will give unction to all our utterances, and sagacity to discern the times. It will secure divine aid, and keep the mind from consuming care.—v. 14; chap. ii. 18-20; chap. iv. 20. "Our God shall fight for us." Besides, our existence as a denomination depends much upon it. Other church polities may exist, where Ichabod is written: ours, without godliness is a rope of sand. How difficult to preserve our visibility or organization without it. Cultivate, therefore, the spirit of godliness,—let all our exertions be imbued with it,—that whether we live, we may live unto the Lord; or whether we die, we die unto the Lord."

The gallant bark creates a swell around her, as she passes on her way; but it does not subside at the moment of her transit, nor spend its force at her sides. It agitates a wide surface, and operates till she is out of sight; so all the good or ill we do, does not cease with our death. For centuries in the history of Israel, we meet with the appalling reiteration: "Jeroboam, the son of Nebat, who made Israel to sin." And at a period, yet more distant from the moment of action, we read, "Abel being dead, yet speaketh." The sin of Jeroboam was *ungodliness*. The excellency of Abel was his piety: he obtained witness that he was righteous, God testifying of his gifts:

Brethren, we may not see all the good done which we desire and expect from our present labours; but, at all events, let them spring from right principles. And when we have passed the borne of time, and reached the narrow house appointed for all living, our memory may be blessed. Though dead, we may yet speak. At all events, whatever part of the wall we build, let godliness prompt the action, for so did Nehemiah and his companions build theirs. And when all besides of us is forgotten, let the halo of our godliness linger around many hearts.

ASSOCIATION OF THE PROPAGATION OF THE FAITH—"The institution of the Propagation of the Faith has for its object to assist by prayers and alms, the Catholic missionaries who are charged to preach the gospel to foreign nations. The prayers are a *Pater* and *Ave* every day. The subscription is a half-penny, or nearly a cent a week. One member receives the subscription of ten members, the amount of which he hands over to another who receives ten such collections, or one hundred subscriptions. Two committees, one in Paris and the other in Lyons, administer the affairs of the Institution, and distribute the funds. An account of the receipts and disbursements is published annually in the Annals of the Propagation of the Faith. This publication appears every two months, containing a variety of missionary intelligence, especially the letters of missionaries from different parts of the world. About 180,000 copies of this work, in 9 different languages, are struck off. The Sovereign Pontiffs have conferred upon the Institution many spiritual favors."—*Metropolitan Catholic Almanac*.

"Trust in the Lord, and do good."

The Christian Observer.

TORONTO, NOVEMBER, 1852.

PROSPECTUS

OF
The Toronto Christian Observer,
Vol. III.

In anticipating a third year's labours, it was a question with the proprietors of the *Christian Observer*, whether it were not best to leave the past to speak for the future, and go on without further promise or profession. If they have concluded to address the public in this prospectus, it is not because they have to announce any change in principle or purpose; but rather because past experience enables them to make a more distinct intimation of their purpose, and more clearly to define their principles. Increasing resources also warrant them in promising increased efficiency; and a change of circumstances, though it does not affect principles, demand a change of measures and of manner. They have to announce—

I. Contributions to the columns of the paper have been promised by a circle of literary and Christian friends, whose names would lend lustre to a much more imposing enterprise. Their aid encourages the expectation that the *Toronto Christian Observer* will take no second place among periodicals of its class.

II. The *Toronto Christian Observer* has never sought to be considered the organ of a sect or party. Nor will it in the future consent to assume that character. It aims rather at the place of a plain and unbiased advocate of truth; avoiding, on the one hand, partizan warmth and animosity; and, on the other, a pusillanimous indifference or neutrality against the mingled laxity, coldness, Puseyism and Neology of the day, however displayed. The *Observer* will endeavor to lift up a testimony to the things concerning the kingdom of God and the name of Jesus—a testimony based on the assumption that the Word of God is an all-sufficient guide in doctrine and duty. We shall come to the Word of God with the conviction that therein God means what he says. And that it is ours to study a consistent interpretation of it using THE SAME LAWS FOR DOCTRINE, PRECEPT, HISTORY, PROPHECY, AND DEVOTION.

III. So far as space permits there will be given a Monthly Review of passing history, civil and religious, viewing both from the Christian standpoint. Space will be reserved for intelligence and communications bearing directly on the spiritual and eternal interests of mankind. As occasion demands, the separation of the church from the world, the independence of the churches of all human legislation, and the purely voluntary support of all evangelical institutions will be advocated. But in dealing with passing events, the great object will be to point out the progress of affairs towards the fulfilment of the Divine promise, and of the hope of our high calling.

IV. The *Toronto Christian Observer* will continue to be published Monthly, at one Dollar a year, payable in advance.

THE MONTH THAT IS PAST.

The great theme of the secular press has been, the death of the Duke of Wellington. We cannot well trust ourselves to speak of his memory and character. Things look so differently in the closet of the Christian and in the office of the newspaper, that a man speaking from the one cannot be understood in the other. Distinction in war is so unmitigatedly bad in the light of the Gospel, that we are in danger of doing injustice to the personal qualities of the great Captain. And upon the whole we are disposed to sit down and listen with sad interest to the eulogies of our contemporaries, while we anticipate the awful reversal of their sentence in the day of final awards.

We remember of no theme which has inspired so many eloquent and able essays and speeches. Our readers must have noticed this in the English papers. But even the French have spoken greatly on the occasion. The American press alone seems tame and paltry in its utterance, not that the want of enthusiasm arises out of any disapprobation of the war spirit; but that the Duke of Wellington seems small by the side of General Scott and General Pierce. "We will only say," says the Frenchman, "that France is too rich in military glory to have any thing to envy from England, and under this conviction nothing can prevent us from recognising in so illustrious an enemy, the high qualities without which, even with favoring circumstances, he would never have obtained those successes over our armies which we have to deplore." His remains await the assembling of Parliament for a public funeral.

The next topic of interest to the English press is, *emigration to Australia*, which continues unabated, and which recent accounts is likely still further to stimulate. The consequences of this unprecedented drain of human energy and influx of gold furnishes great and grave subjects of discussion to political economists. Without lengthened discussion we have jumped to the conclusion that these joined with other circumstances very seriously imperil the national character and international greatness of England; and calls for especial solicitation and prayerfulness on the part of those who watch and weep over its spiritual prospects. These causes have, however, for the present, spread an aspect of prosperity over the wide field of British commerce and industry.

EUROPE.

It is impossible to glance over Europe without a grievous heartache. What bright hopes lie blighted there! What woe and oppressions weigh down humanity! What vague terrors darken all the future! The tyrant and the priest in league everywhere, are strengthening and tightening the chains by which they bind their victims; and are doubtless flattering themselves that the storm has not only passed over, but that it has left their power stronger and more deeply rooted.

The Jesuits are everywhere in the ascendant; and seem nothing loth to improve their advantage. In France the old monastic orders are being rapidly revived. A Franciscan monastery was opened at Amiens; on which occasion Cardinal Wiseman

made a vaporing and inflated reference to the faith and invincible courage of the nobles and kings of France in the service of the church.

The probability is, that ere this is read, Louis Napoleon will have been proclaimed Emperor of France. And so ends the first dream of "liberty, equality, and fraternity."

Amid all this, it may be demanded, and what are the democratic leaders, and the clubs, and the masses, doing? Do they completely succumb to the triumphant powers? Are they entirely spirit-broken and hopeless, and therefore submissive? They are silent; but possibly that silence is more formidable than the more noisy threatenings which came to us a few months ago, in every form of appeal, and summons, and denunciation, and boasting. The foremost of them are in London, in apparent retirement. Thence Kossuth has addressed a letter to the German population of the United States, directing them to vote in the coming Presidential election, so as best to forward the object of his recent mission to this continent. The address awakens great indignation among our neighbours, as "an ungrateful and impudent intermeddling with other people's affairs."

AFRICA.

The British Colony of Sierra Leone contains a population of 45,000, of whom 36,000 are nominally Christians,—many of that number proving the reality of their faith.

The United Presbyterian Mission at Old Calabar prospers. The King acts as interpreter for the missionaries, and gives increasing evidence of a gracious character.

The Caffre War continues to be, in a double sense, the reproach of Great Britain, or of her government. Almost the whole native population is in arms against her. Blood and treasure have been profusely squandered; but it accomplishes nothing. Surely war never appeared more truly inglorious and hateful than here. The sweat of British laborers must pay for the fruitless massacre of Caffres and Hottentots. And at last some General will be made illustrious, and receive medals, garters, titles, pensions, and a monument in Westminster Abbey, for the foul job.

In Madagascar, the old malevolent queen, whose death was falsely reported, continues her relentless persecution of the Christians, who revive the constancy of ancient martyrs in the midst of terror and death.

THE SOUTH SEA.

The Presbyterian Board of Nova Scotia have an interesting Mission at Aneiteur, an island of the Pacific, from whose recent reports we gather that the whole island is in a commotion on the subject of Christianity, and chiefly through native agency. An old warrior, once the terror of the natives, goes among them daily, exhorting them to abandon their idols, and embrace the Saviour.

AMERICA.

The Presidential election occupies the interest and attention of all classes; although there seems no great question at issue between the leading parties, and although the personal character and claims of the rival candidates can neither awaken

enthusiasm nor raise the discussion of their merits above insipidity. Beyond the multitude whose offices depend on the result, we cannot see that a living creature need to care whether General Pierce or General Scott shall be the next occupier of the White House. If the former, he will probably write his own message pretty well; if the latter, William H. Seward will write a more elegant one for him. But neither will wipe away the national blot, nor mitigate "the Institution."

In the death of Daniel Webster, America has to lament the loss of her greatest minister, and her last great pleader. The lights are going out fast, and we shall be left a race of mere biographers—to live on the memory of buried greatness.

We observe it stated in the Baptist papers of the United States, that "the Baptist cause in New Hampshire is declining. Many churches are almost losing their visibility." The denomination may probably continue to receive multiplied warnings of the need, not of a superficial excitement, but of a thorough reformation. In their devotion to usage and tradition, they are sacrificing their true strength. They must either abandon even a professed adherence to scriptural order, and adopt more completely the carnal policy of other sects; or other sects will profit by the principles of expediency and bigotry which the Baptist pulpit and press are so assiduously cultivating; and will step into the enjoyment of a harvest for which Baptists have ploughed and sowed. In this connection, we may remark, that it is to be feared the great apparent increase of Baptists in Canada, according to the recent census is delusive. Those who are best acquainted with the facts, think that the census must have been differently taken in the two periods.

PROVINCIAL.

There is little improvement in the tone of Parliamentary debate; but there has been a little advance in Parliamentary business. Amongst other proposals of great importance which have been discussed, are—

1. *The Reform of the Legislative Council.*—Of the need of reform there seems no question, whatever difference of opinion there may be regarding the merits of the ministerial plan.

2. *The Aggressive Policy to enforce American Reciprocity.*—Of which we cannot but say, that it is unprincipled, as coming from professed free-traders; impolitic, as punishing ourselves to spite our neighbours; and useless, since the aggression is not of a kind which will influence the United States in general. The measure will not carry popular sympathy here—its operations will not awaken popular interest there. And it is very likely to end in making us all look very silly in the eyes of our neighbours.

3. *The University Bill.*—We can scarcely satisfy ourselves with the very limited opportunity here afforded us, to speak on this most important question. The existing charter had not a single recommendation at the first, that freed the University from the pitiful character of an Episcopalian school; and now, that it has been tried, it can scarcely have a single supporter except amongst those who chuckle over the opportunity of keeping

the Provincial Institution in the shade of Dr. Strachan's sectarian college. The new Bill, we trust will not pass without important emendations. But in its leading features, it is what the friends of education want. The plan of the University department is wisely adapted to the age and the Province. And, for a college, we are perfectly prepared to accept the proposal to exclude all professional and technical training, in favour of an able, extensive, and well-sustained Faculty of Arts, whose instructions, liberally remunerated, shall be open to all classes without fee or reward. But against the iniquity of the clause, which purports to pension certain sectarian institutions, under the guise of affiliated colleges, every intelligent voluntary in Canada must loudly protest; and, should it unhappily pass into law, we shall have no choice but to renew the agitation which for years was sustained against the old system of pious plunder. How a reform ministry, holding office on the simple condition of securing the secularization of the Clergy Reserves, could be so forgetful of their position as to insert that clause, or so credulous as to suppose that their supporters would tolerate it, is hard to conceive. It is as insatiable as it is unjust; since it gives a bounty to opposition to the Provincial Institution; and can only be offensive to those who are prepared patriotically to rally around that institution. Our wily old friend "that man," of tried sagacity, rather overreached the mark, if the clause was designed for the special benefit of Victoria College. But, perhaps it was only designed as a sort of temporary breakwater to receive the shock of opposition, or to divert attention from other points of action. And the ministers may intend to make us all "feel good" at last, by generously abandoning the objectionable feature. At any rate, we can promise on the part of thousands of the best and most patriotic inhabitants of this Province, a whole-hearted support of our Provincial College, if it be freed from sectarian influence and alliance, if the administration and patronage of the college be placed on a footing that will secure ability and efficiency in the faculty. And all the more, if the funds by which sects have been subsidized and drones fed, shall be applied to remunerate the highest talent, and to abolish all fees, except a reasonable charge for matriculation. On the other hand, if these affiliated colleges—or rather that affiliated college is to be pensioned; and if the preponderance of a sect in faculty or senate, is to be perpetuated, we are bound in principle, and pledged in good will, to agitate the repeal of an unjust law, and the reform of a public abuse. To make good the number of clauses, when this is expunged, we would propose a clause providing for the disbanding of the present faculty indiscriminately, and a reconstruction of the whole system.

MEETINGS OF RELIGIOUS AND BENEVOLENT SOCIETIES.

The Third Annual Meeting of the American Bible Union was held in the First Baptist Church, New York, commencing on Thursday morning, October 7. Dr. Cone was re-elected President; Drs. Maclay, Eiton, Lynd, Pyper, &c., were elected Vice-Presidents; Wm. H. Wyckoff, Sec-

retary; Wm. Colgate, Treasurer. The Treasurer's report shows an increase of \$6000 upon last year, with subscriptions payable in annual instalments, amounting to over \$60,000. The annual report of the Board of Managers, shows that considerable progress has been made in the revision of the Spanish, French, and English Scriptures. Part of the Spanish version is ready for stereotyping. The work in French is progressing. A part of the work of the English revisors has been printed, and a limited number of copies have been circulated for critical examination. Regarding that portion of it which we have seen, we can freely bear testimony to the learning and research displayed, and to the purity, elegance and judiciousness of the translation. We cannot enter into details of the meeting, which was spirited and cheering in its whole tone, and exhibited a spirituality and elevation of sentiment worthy of the occasion.

The report of addresses, which will be widely circulated, will do much to overcome prejudice and silence calumny.

We are gratified to notice, that resolutions favourable to the Union, have been adopted in various recent meetings of Associations and Conventions, as in Michigan, New Brunswick, Nova Scotia, Prince Edward's Island, &c.

In the same connection, we may notice a meeting at Broome Street, New York, of friends of the Bible Union and of the American and Foreign Bible Society, to attempt a reconciliation of these two bodies, which resulted in the appointment of a committee of seven (each party nominating three, and these six nominating the seventh), to report to a future meeting: each party agreeing to abstain from strife, and aiming at reconciliation.

The Great Congregational Convention, which has for some months been in contemplation, assembled at Albany, on October 4. The great business of the convention was, to consider the practical operation of what is known as the "Plan of Union." An arrangement by which Congregationalists and Presbyterians have attempted to act together in new and sparsely settled regions. It has been found that the plan operated to the advantage of the Presbyterians as a sect; and the decision of the Convention was to abandon it. "Each," in the words of Dr. Beecher, "will march onward under his own denominational colours." What is most instructive to us, in this movement, is, that it furnishes an additional illustration of a sad truth, that with the loudest profession of a desire for alliance among evangelical denominations, there never was a time when purely sectarian interests were prosecuted with greater zeal. Dr. Beecher, the great man of the occasion, made this strange remark at the close: "We shall go-a-head, and see the millennium much quicker, than if we had stood where we were, when this Convention met." One can scarcely escape the conviction, that great men sometimes speak when they do not know what they say, nor whereof they affirm. The state of the church in which the prevalence of schism, and the widening of sectarian divisions, can be used as omens of dawning prosperity, must be far removed from the standard of truth and purity.

The Annual Meeting of the Regular Baptist
Missionary Society of Canada.

MISSIONARY WORK.

The anniversary meeting of our Missionary Society, was one of pleasing interest, and we trust it will prove in the issue one of permanent profit. Its more immediate effect must be to awaken in the minds of many brethren, a fresh zeal in the work of Home Missions, and it is but a rational expectation, that the fire will be spread throughout the churches. It is matter of profound gratitude to God, that after a season of most unjustifiable inactivity, on the part of our denomination, a movement has at length been made which promises to enlist the holiest sympathies, and concentrate the efforts of our churches in the all-important work of supplying the destitute in our own land with the means of grace. We have too long slumbered over this work; unaroused by the call of the Master, uninfluenced by the suggestive voice of Providence opening up to us many a field all white for the harvest, and unmoved by the Macedonian cries of those who sigh for the privileges of the Gospel, and appreciate the fearful results in time and in eternity, of such destitution as they witness around them. Our position as a denomination, has been a somewhat anomalous one, repudiating with a noble earnestness state support, and professing a full reliance in the practical efficacy of the voluntary principle to spread and sustain the preaching of the gospel, we have nevertheless surveyed the spiritual wants of the Province, with a knowledge that has been inoperative, and a pity that has been motionless. While we have in the advocacy of a correct theory proclaimed our strength, by failing to carry out our principles to their practical results, we have hitherto unfolded our weakness. Let us hope that a better day has dawned upon Canadian Baptists,—let our past inertness be swallowed up by a whole hearted activity, and just as sure as there is truth in Jehovah, in watering others we shall be ourselves watered; while prayer and praise shall arise to heaven from many a heart and from many a home, which are now desolated by sin. No new spirit is necessary to carry forward the work of Home Missions. No addition to Christianity is requisite. That love of God which is shed abroad in the heart by the Holy Ghost which is given to us, and which fires our hopes, and awakens and directs our zeal in our respective Churches, as Pastors and People, is all-sufficient to bring our whole strength to bear in the work before us. Indeed no other spirit could undertake the work, or accomplish it if undertaken. And it is a pleasing thought that the very spirit necessary to conduct successfully Missionary operations, will bring together, in any land, those who most resemble Him, "who though he was rich, yet for our sakes became poor." A missionary spirit is Christ's spirit: every Christian by a necessity of his renewed nature possesses it; and the man who possesses it not is an alien from Christ, and is on the broad road that leadeth to destruction.

The grand difficulty which has hitherto stood in the way of efficient effort amongst us has been a lack of self-reliance.—we mean in a national point of view. We have looked so long to England and

the United States for aid, and have received so much assistance from both, that we have discredited our own resources and fancied ourselves unable to walk alone. Here we have erred. The Baptists of Canada are better able to perform their own appropriate work of aiding feeble churches, and supplying destitute regions in the Province with the preached word, than are the Baptists in England and the United States to assist them. One quarter of a dollar each from those recognised by the official census as Baptists, would give for the work of Missions over *ten thousand dollars*. If our hearts were all right in the sight of God, we could raise such a sum annually with the utmost ease; but worldliness on the one hand, and a too low view of our responsibility to Christ on the other, leave us shackled, and drooping, and inefficient. Of one thing we may rest assured, until Canadian Baptists take up the work of Home Missions, and prosecute it with heart vigour, it *never will be done*. We have put our hands to the plough in good earnest trusting in the Lord to give efficacy to our efforts. Let our watchword be, onward. And let none pause until every fancied obstacle is removed—obstacles in the way of Christ's work will not only remain to the end of this dispensation, but become more numerous and more formidable as the coming of the Lord draws nigh. Our care must be not to be found amongst those who will be caught slumbering and sleeping.

We had purposed saying something more, relative to the destitute parts of the Province, and calling the attention of our readers to the large tracks of country where the sound of the Gospel is rarely heard; but will reserve our remarks on this subject, to discuss one of equal importance, namely, *where are the labourers to come from, to occupy these destitute fields, and to supply our vacant churches?* The next article presents our answer to the question.

THEOLOGICAL SCHOOL.

The operations of a missionary society furnish the most conclusive and effective advocacy of the importance of a Theological School. The multiplying calls for labourers, and the difficulty of obtaining suitable and acceptable men, in even the few fields which our means enable us to reach; the deepening convictions of the churches of the importance of securing pastors apt to teach, as well as earnest to exhort; and the experience of all bodies of Christians testifying to the absolute necessity of a native ministry, in order to aggression and prosperity: all these brought prominently forward in the business and correspondence of the Board of Managers, satisfy us that one of the first cares of an association to promote the preaching of the gospel, and disseminate the word of God in the Province of Canada, ought to be to provide facilities for the scriptural training of the ministry. This was, we believe, a universal feeling of the brethren assembled here on the 13th ultimo. And we have seen nothing for many a day, which promises so well for the future efficiency and mutual confidence of the Baptists of Canada, as the cordiality, we might say enthusiasm, with which the Report of a Committee on Ministerial Education was received.

We will not now enter into any argument on the importance of such education, nor into any exposition of our views of the manner in which it should be conducted; but there are two points in the report to which we invite attention in a few remarks:—

The *first* is, the recommendation to use and support the Provincial University for the purposes of a literary and philosophical education.

We urge this upon parents and guardians who seek a liberal education for their children in general, as well as upon those who have the work of the ministry in view.

The disposition, on the part of religious denominations to establish literary schools and colleges, indicates either a gross ignorance of the proper business of Christian churches, or a most reckless neglect of it. The truth is, that those sectarian schools are designed and adapted to build up the worldly importance of sects, and to perpetuate or extend their sectarian views by other means than the legitimate and open advocacy of principles. And besides that, it is away from the proper business of religious bodies. We have surely enough of the bitter influence of sect and schism now in society, and among professing Christians, without making deliberate provision for the increase and aggravation of strife and feuds in the future history of our country. As we would have a coming generation patriotic and wise, it behoves us to secure some common ground upon which our youth may meet, and on which they may become generous rivals in well-doing, and in the pursuit of truth, rather than leave them to find in their country only a battle field, where blind partizans may wrestle and riot for their prejudices.

The University, with the advantages of a national character and a princely endowment—if these are not sacrificed to the unscrupulous avarice of a few bigoted sectaries, will stand prepared to introduce our youth to higher walks of scholarship, and a more enlarged field of intellectual vision than any sectarian school can pretend to do. And even now, it is well known, that parents who send their children to such schools, either here or across the lines, gratify their own party feelings at the cost of their children's advantage in all their future life. They deliberately prefer to make their sons superficial smatters, that they may have the satisfaction of knowing that it was done by orthodox hands.

In this Province the sect which throws away the advantages of a national Institution for its youth is doubly blind, for it is throwing away its proper influence in the nation for the temporary consequence of its separate Institution. With the great hazard in which we were placed of seeing the Episcopalian sect overshadowing this land with its ascendancy, it is matter of real congratulation to us that the leaders of that sect have made so strenuous an effort to establish a college of their own. They have thereby given us the firmest assurance that they will, in the course of a generation or two, shrivel up into the insignificance of the Episcopalian Church in America, where their only appearance of consequence is in the harmless display of ancient plunder in a few large cities, instead of continuing to perpetuate the public ascendancy of the Church of England. We com-

passionate the youth who shall be the victims of prelatic bigotry; but so far as the freedom of Canada from the incubus of a dominant sect is concerned, we see ground of joy and congratulation in the towers of Trinity. And the more modest picturesqueness of the Bishop's Parochial Schools. For Baptists we trust we may cherish the hope that they will always shun the suicidal folly.

The objections we might urge in behalf of our youth against the narrow and unnational influence of sectarian schools, and of course increased in force when such schools are sought in a foreign country. One of the most lamentable deficiencies of our social state now is, the lack of national character, national attachment, patriotism; but we know no surer method of perpetuating the evil, or rather of fostering a positive contempt of their native country than to send our young men to schools and colleges on the frontier of another country. There would be less hazard in sending them into the interior, the frontier is the region where the feeling whose influence is to be shunned most prevails. It is the region from which young men are most likely to come back filled with scorn of their Canadian homes, to look with supercilious disdain upon a Canadian father and mother, and to fret and fume in mingled hatred and discontent amid the circumstances of Canadian life. At the very least they will come back with views, feelings, and habits, alien from and unsuited to their lot. If it were the superior learning of foreign faculties or superior advantages of foreign institutions for the prosecution of learning that led our youth thither, we should have less to complain of; but these advantages are all on the other side. And we must earnestly exhort parents and guardians to pause before they incur so many hazards of sacrificing their children and their country together to a mere sectarian prejudice.

The second point in the report to which we invite attention is the recommendation of securing an endowment for a Theological School. In this of course each denomination must act for itself. The State cannot justly even aid. And the churches may not admit State interference in so sacred a trust. This is the proper business of churches to whom it is given to teach all things whatsoever Christ has commanded. But if we can with propriety urge upon Canadian parents the general importance of securing to their children a Canadian Education, with far greater emphasis can we speak to Canadian churches of the importance of securing a native ministry, with a Canadian training.

The testimony of missionaries in every part of the world in favour of the importance of a native ministry, and the efforts that are made by all denominations to establish schools for the training of such a ministry, wherever they succeed in introducing the gospel, speak loudly to us on this point. Many of us can speak, in Canada, from a heartfelt experience of the disadvantages of our education in countries distant, if not foreign, from our field of labour. We may point also to the fact, so palpable in Canada, that a native ministry of very inferior qualifications always outstrips in usefulness and success any other ministry, whatever its qua-

fications. Look, for example, at the efficiency of the most illiterate and least gifted laborer among Baptists and Methodists, while the classical and accomplished preachers of the Presbyterian body are confined in their usefulness to the members of their several churches who come from the mother country, and have not yet begun to lay hold upon the Canadian people. We must have Canadian ministers for Canada, before we can hope to see the pastoral relation healthily established, and the churches truly efficient.

But if the disadvantages of a foreign education were fewer than they are, it is certain that we can never receive a ministry from American schools: the supply is so far short of the present demands of the American churches, and so utterly inadequate to the prospective wants of the American people, that we may rest assured that ten times the supply of young men that Canada is likely to furnish for the next half-century, will be absorbed without being noticed. We may get back here and there a good man, whose attachments cannot be wrested; and we will get back all the drones of the hive, whom nobody wants elsewhere. But it may be held as settled, that, as a general rule, to send a promising young man to an American Theological School, is to make a donation of his gifts to the American churches. The experience of the different States speaks emphatically enough on this point.

But we have still to mention our weightiest objection to sending our young men to the United States for their theological education; and it is one almost too huge to be even mentioned in the close of an article. It is, that we know of nothing more to be deprecated than the introduction of American theology into Canada. Those of our readers who have had opportunities of judging of the state of the American pulpit, and the present condition of American churches, know with what reason we look with distrust upon their Theological Schools. For the information of those who have enjoyed no opportunity of judging for themselves, we may say, that the wide-spread defection everywhere arrests attention, and excites alarm, as may be judged from one or two expressions of opinion which we quote from their own best writers, and most godly men, and with which we must for the present conclude. An able writer in the *Methodist Quarterly Review*, published in New York, after speaking of the general substitution of human morality for Gospel doctrine in the pulpit, the exaltation of a rickety and fearful philosophy to equal authority with Christian faith and the habitual indifference and carnality of accredited Christians, adds with special reference to the Theological Schools in question:—

“But worse, perhaps, than even those things which we have mentioned as indications of the diseased state of our modern religious systems, because the seat of the disease lies deeper, and the canker is less easily reached, is the travesty of Christianity, which moulds and modifies the doctrines of the faith into a transcendental dream, the lubricating clear, precise, practical realities of a Divine revelation with the oily but poisonous slime of a spurious and seductive idealism. Yet, it is unfortunately under this form, which is the mere phantasm of religion, that modern Christianity exhibits most vitality and most aptitude for credence; and though Dr. Chalmers and other divines have boldly encour-

tered and imperfectly refuted the weakened form of this pseudo-philosophical religionism which was offered to the British public by Morell, the well-head of the error cannot be reached, nor the ulcer which it has produced arrested, until Strauss be completely overthrown, and the systems of German Pantheism from which he drew, and which have percolated in feeble streamlets through the French eclecticisms to all countries have been swept away before a sounder and juster philosophy.”

Mr. Lord, in the last Number of *The Literary and Theological Journal*, also a Quarterly Review, published in New York, after speaking of the multiplied delusions that prevail without the church, among Fourierites, Ultra-Abolitionists, Advocates of Women's Rights, Mormons, Mesmerizers, and Spirit Wrappers, and of the grievous errors that have become popular within the church—Puseyism on the one hand, and rationalism on the other, he adds:—

“While these, or other equal defections from the truth have taken place in the principal denominations, the great doctrines of the gospel have, in a measure fallen into neglect among those who have not rejected them. Instead of being taught with the frequency and distinctness they were thirty years ago, they are scarcely preached at all in many of the churches; and when made the theme of discourse, it is often but indirectly, and under the veil of vague and general terms. And so greatly have the views of ministers, and the feelings of churches, changed on the subject, that the rejection of Christ's deity and expiation, the renewing influences of the Spirit, justification by faith, and other essential doctrines of the gospel, is, by multitudes, no longer considered as a disqualification for the sacred office, or a justifiable ground for ecclesiastical discipline. And these errors, it should be considered, had their origin, not with private and isolated individuals, but in the Theological Seminaries; and have been spread from them, and are accordingly held mainly by those who are teachers of the churches, and whose office it is to form the religious views and sentiments of their people.”

DR. CARSON'S WORKS.—It is not generally known that, from the attempts of interested parties to mutilate the works of this distinguished scholar and theologian, by the suppression of whatever did not homologate the usages of the Baptists of the United States, his heirs have found it necessary to undertake the publication themselves. The second volume of their uniform edition is now in the press, and so great is the encouragement extended to it, that Mrs. Hanna and Mr. Carson are now preparing an illustrated quarto edition of a great part of his works. In this we greatly rejoice; for we know of no human instrumentality better adapted to promote the knowledge and love of pure Christianity—and nothing which will so speedily open the eyes of the Baptists of the United States to a sense of the slavish devotion to usage and tradition which their clerical leaders would fain perpetuate among them.

The first volume of this edition contains Dr. Carson's writings on the Romish Controversy. And in addition to all that has been published from his pen, the edition will contain an unpublished work on “the Style of Scripture, as evidential of its inspiration,” which is considered one of his ablest productions.

We trust arrangements will be made to secure a circulation in Canada. Communications regarding the works may be addressed to “Hanna

& Cason, at Gray's Printing Office, 101, Beekman Street, New York."

The Rev. J. ENGLIS, Hamilton, it will be noticed by referring to the Minutes of the Regular Baptist Missionary Society, is *Corresponding Secretary* for the present year. Missionaries and parties wishing the aid of the Society, will address accordingly.

The members of the Committee on Theological Education, appointed at the late meeting of the Regular Baptist Missionary Society of Canada, are requested to meet at Hamilton, on Thursday, Nov. the 11th inst. JAMES ENGLIS, *Convener*.

Hamilton, Oct. 29th, 1852.

BAPTISMS.—We have again to record the administration of the ordinance of baptism. Four females were baptised in Bond Street Chapel, on Sabbath evening, October 31. It is expected that Brother Newman, pastor of the coloured church in this city, will, on the first Sabbath of this month, baptise ten or twelve converts.

THE EAST.

The Mission in Burmah has always attracted a large share of the interest and sympathy of Christians among, other causes, from the sufferings and heroism of the Judsons, by whom it was opened. After various reverses and encouragements its affairs now present a novel and somewhat exciting aspect in connection with the recent triumphs of British Arms. In our last Summary it was stated that Rangoon had become the head quarters of the British Army. And since then we have received tidings of the capture of Prome, almost without bloodshed. Burmah is henceforth a conquered dependency of our East Indian Empire, and it only remains for the English Government to fix their new boundary line at will and dictate terms to the vanquished. This we record with no feelings of triumph, but only to suggest the important bearing that the new state of things must have on the Missions. Under the protection of the East India Company the whole country will be open to the Gospel. In anticipation of this event the Board of the American Baptist Missionary Union have sent a deputation from Boston to meet with the missionaries in a convention to be held at Maulman in March next, to make arrangements for the future.

The influence of these events will not be limited to Burmah Proper. *The Karen Churches*, hitherto intolerably oppressed, will be strengthened and enlarged. The superior character of these tribes is now generally understood. They display an unusual aptitude to receive the Gospel, so that the day cannot be far distant when they must be enumerated among Christian nations. When converted, they exhibit an equally unusual aptitude to cultivate the graces of the Christian character, and to engage in the propagation of the truth. Some of their churches are not only self-sustaining, but contribute liberally to missionary funds.

In China the rebellion still maintains its ground. Our information is very imperfect, but it evidently becomes more and more formidable. It indicates

at least an unsettling of affairs in men's minds which may favor the introduction of the Gospel, or may diminish the obstructions to its progress.

The emigration of Chinese to California is sufficiently extensive to attract attention on either shore of the Pacific. Mr. Shuck, an American missionary in China, intimates his intention of visiting California, to investigate the prospects of evangelical labor among these emigrants. He says, "the churches will not send missionaries to the heathen, and the Lord is sending the heathen to the churches."

In another region of the East we hear of increased success of the Nestorian Mission. Generally enmity is in some measure awakened.

Communications.

[FOR THE CHRISTIAN OBSERVER]

GRANDE-LIGNE, October 11, 1852.

DEAR BROTHER PYPER,—It is some time since I proposed writing you, but have ever put it off, waiting for the dedication of the church at St. Mary's, in order to give you some details of this interesting occasion. We now have in our large missionary field a temple erected to the true God, where the Gospel is preached, close beside another where are practised the doctrines of the Church of Rome, and where the Bible is cried down.

This ceremony, so interesting to the missionaries, the Canadian converts, and Christians in general, took place on the 22nd of September. Although the weather was not very favorable, the church was filled with Christians both French and English, of all denominations; many of whom had come from a distance; and who, in taking thus part in this ceremony, formally contradicted the gratuitous assertion of the priests, that there is no union amongst Protestants, and that the converts amongst the French Canadians are a class of men so degraded that they are looked upon by English Protestants with sovereign contempt.

This temple was consecrated to God by prayer and the preaching of his word. In the course of the day, two sermons were delivered: one from Mark xvi. 15, "Preach the gospel to every creature;" words that may be found written upon the frontispiece of the temple; the other from Matt. xvi. 18, "Thou art Peter; and upon this rock will I build my church." Between these two services was held another, where many of the missionaries and other ministers present, made addresses or poured out to heaven their fervent prayers for the prosperity of the work of the Lord in Canada, offering also their thanks for the signal blessings already granted to our dear country. A collection was afterwards taken up, amounting to the pretty sum of £9.

The edifice is of brick surmounted by a steeple; the interior is without decoration and beautiful in its simplicity. The converts at St. Mary have made extraordinary efforts and great sacrifices to raise this little church; English and American Christians have also contributed liberally, nevertheless there still remains a debt, which will weigh heavily upon the shoulders of the poor missionary in this part of the field, Mr. Roussy, who, I know,

would be most grateful if some of our numerous and good friends of Upper Canada would come to his aid.

These services were to have been followed by the baptism of several candidates, but this could not be accomplished, owing to the great drought in the parish: there was scarce water to be found to quench the thirst of the assembled multitude.

A few weeks before the dedication of the chapel at St. Mary, the missionaries were called together by another occasion of deep interest. It was the consecration to the ministry of a young French brother, who, a few years since, abandoned papacy, and pursued theological studies in the school of Geneva, Switzerland. The brethren in the mission united with English and American brethren in this consecration, which, especially for the missionary, is of most solemn import. Mr. Roux labours with me, both in the Institution and in the preaching of the word, in this part of the field.

This year has been gladdened by several additions to the Church at St. Pie, and many conversions at St. Mary. At Grande Ligne, we have been less blessed, though several have drawn near to the Saviour and found peace in him. The Institution is flourishing; it counts thirty-two Baptists, several of whom inspire us with fond wishes. On the whole, we have reason to rejoice, good is doing, the work is advancing; proof of which is found in a pamphlet lately put out, filled with calumnies and injuries against Protestants, and especially against those Canadian Protestants who have abandoned the Church of Rome. This pamphlet has been published by a Priest residing in the neighbourhood of the Mission, and with the approbation of the Bishop of Montreal.

As to pecuniary affairs, we are less joyous than in the month of June, since that time our resources have been small; and to sustain the two Institutions and those missionaries who are not sustained by the American Baptist Home Mission Society, we have been obliged to contract still a debt; while at this moment we have a school-house to build, horses to replace, and provisions to lay in for our long winter. For the money necessary to accomplish all this, we look first to our Father in heaven, and afterwards we turn our eyes towards our friends in the United States, but especially towards those in Canada.

In my journey through the upper part of the Province, which I shall ever recall with pleasure and gratitude, I received from many friends the promise of greater efforts than had yet been made in favour of our mission; many promises were made for this fall, which I recall with deep earnestness. Our hands are outstretched, and we wait with confidence the accomplishment of these promises. We hope, also, that many others who seemed interested in this work of God amongst their compatriots, will come up to the work in this time of our necessity.

It is with pleasure, my dear brother, that I have learned that your health is improved. May you long enjoy, with the partner of your life, this gift of our God.

Very affectionately yours.

L. NORMANDEAU.

Review.

CHRISTIAN MISSIONS.—A View of the Scriptural Motives and Prospects of EVANGELICAL EFFORT; being an Address before the Society of Evangelical Inquiry in the Kalamazoo Theological Seminary, at the Anniversary, 1852. By JAMES ENGLIS. Detroit, 1852.

Amid the hundreds of missionary sermons and addresses which annually issue from the press, we seldom meet with one possessing a single thought out of the restricted domains of that theory, which assumes that the whole world is to be converted to God by the preaching of the word. We often admire the strong diction, the vivid imagination, and the deep pathos which characterize such discourses; while we mourn over the delusive hopes which they awaken, and the worldly-wise incentives to missionary zeal which they present and urge home upon the reader. The address, whose title stands at the head of this article, is entirely out of the beaten track; and must, we think, awaken thought, if not discussion, upon a subject of paramount importance. Had we been entirely unacquainted with the writer, the impressively earnest manner in which he urges his subject, would have fastened upon us the irresistible conviction, that he sought not to avoid the hacknied haunts of stereotyped thought from the pitiful desire of reaching something new; but to avoid popular error, and bring his hearers back to Bible truth. But, apart from his manner, we know that he "believes, and therefore speaks."

The impression has obtained currency, that any view which can be presented, relative to the coming and kingdom of our Lord, is to be held as a mere piece of opinionism—belonging not to the Bible, but to some school of interpreters; and hence truth on this subject is not infrequently thrown over without ceremony to the convenient regions of uncertainty. To believe that truth on many points, lies shrouded in impenetrable mystery, is much easier than to dig for it as for hidden treasure. Mental indolence, taken in connection with the small anxiety, which even good men possess, to ascertain the *whole counsel of God*, has ever been, as it still is, a great hindrance to the progress of truth. The discovery, that the Bible is composed of essentials and non-essentials, cardinals and circumstantialia, has led multitudes to treat much of the revealed will of God to man, as they would the silly decrees of some imbecile legislator. And what we fear is, that such views will interpose a barrier in the way of a full appreciation of the Address under consideration. On perusing it, a sensible reader will be led to think; but if he be tinged with the sentiments and feelings referred to above, he will not *investigate*; and thus a work fraught with principles the most important, and truths the most august—a work intended and adapted to awaken inquiry, as well as to impart instruction, will only be regarded as a fine specimen of composition.

In analyzing the Address, we find the following grand points unfolded and discussed:—

1. The utter ruin of our nature by sin. "The world, as a whole, in its natural condition lying under the curse of sin and perishing. Our race actually under condemnation, and, apart from any provision of mercy, hastening to destruction."

2. The provision of God's grace is discussed as a perfect remedy for sin; and, while the duty of every individual Christian, relative to the work of spreading the gospel, is strongly stated and enforced, the unfaithfulness of Christians is rebuked, by pointing them to the comparatively small

amount of good which God's remedy for sin has accomplished in their hands.

3. The fallacy of supposing that the present instrumentalities employed by Christians will convert the world to Christ, and usher in a temporal millennium; and,

4. God's gracious purpose of rescuing this world, which is now the empire of Satan, from his mischievous sway, and setting up the glorious and everlasting kingdom of his Son.

The author takes in such a wide range of truth, that the above is but an imperfect statement of the points discussed; still they indicate his main positions, which, however, must be read at length to be appreciated.

In relation to the *first* topic referred to, there exists little difference of opinion amongst Christians. All believe man and the earth to be under the curse of sin. A painful experience harmonises with Revelation in the establishment of this truth. In discussing the points embraced in the *second* topic, the writer, in an argument, which is as irresistible as it is beautiful, demonstrates the perfect adaptation of the gospel to convert the world to Christ, should each Christian fulfil his mission; and shews why it has hitherto failed to accomplish such a work. But here we shall let him speak for himself:—

"Suppose the work of evangelization to be commenced in the ministry of a single believer; and suppose his labours and prayers, through one year, to result in the conversion of a single individual, which will not be regarded as extravagant, then suppose these two to labour the second year with the same result, each of them being instrumental in the conversion of another, so that a little band of four brethren enter on the third year; now, taking the population of the globe at 900,000,000, and supposing their agency to advance thus, by geometrical progression, it is easy to tell when they will overtake the whole held. It may be an agreeable surprise to some of you to learn, by following it out to a solution, that long before the first laborer, in the ordinary course of nature, should be gathered to his fathers, there would not be left a single outcast on earth beyond the blessed fraternity of faith and love. * * * * One generation! and shall the triumph of truth so soon be celebrated? One generation! but even then must we not bewail the dying multitudes who meanwhile go down to everlasting darkness, and shall we not redouble our zeal to shorten the interval?"

"Thus might some young Melancthon luxuriate in the anticipation of a temporal millennium in which his old age shall find repose, and thus might he chide the long delay of a life-time of mortal conflict. But then the startling fact might break in upon his dream, that nineteen centuries have nearly sped since the Lord said to His followers, 'Go ye into all the world and preach the Gospel to every creature—he that believeth and is baptized shall be saved, he that believeth not shall be damned;' and what are the fruits of these long centuries of labour and suffering?"

"Spread out before you the map of the world, and mark with lines of gold the regions and cities where the name of Jesus is honored, and O, how few and far between are the bright spots that relieve the wide expanse of darkness. Out of 900,000,000 of the earth's population only fifty millions of nominal Christians! The impression will be even more discouraging when you look into the actual state of those lands where the candle of the Lord has shone for generations. How feebly is the light reflected by the few who profess to be children of the day. The multitudes, with a frivolity which no earnestness can arrest—a prejudice which no candour can convince—an obstinacy which no entreaty can disarm, are perversely choosing death in the error of their ways. And we are driven to the conclusion that the anticipated triumph is a romantic vision."

But it is in the *third* and *fourth* topics referred to above, that the main peculiarities of the Address

appear. We say "peculiarities," not meaning to intimate that the writer is alone in his views; but that he differs from the prevalent theories of the day. He stands up amid a mighty host of worthies, whose names honour the page of history, or whose pens cast a flood of light over the darkness of time present; and, what is of more importance, he leans upon inspired Prophets and Apostles. A universal triumph of the gospel effected by the present instrumentalities! Where is the evidence of it! The signs of the times say, "it is not in us;" the history of Christian effort says, "it is not in me;" and should such an event occur, the teachings of the Bible on this subject would be subverted. We are approaching a period of darkness, and not of light; desolations will come, instead of conversions; and judgments, the most terrific, instead of the fancied melodies of a temporal millennium. Dr. Chalmers, writing on this subject, says:—

"I utterly despair of the universal prevalence of Christianity as the result of a pacific missionary process under the guidance of human wisdom and principle. But without slacking in the least our efforts to help forward this great cause. I look for its conclusive establishment through a widening passage of desolating judgments, with the utter demolition of our present civil and ecclesiastical structures."

Referring to such events the address under review says:—(page 18.)

"You may demand in sadness, and is this all for which a world fashioned by such matchless skill, and originally pronounced very good, though now blighted with much vanity, is preserved? Is it to be nothing more than a vale of tears in which man sows and suffers, at last to be beaten into oblivion by the uplifted hand of vengeance? I do not so read God's gracious plan. But in the accomplishment of that plan I see Satan's Empire in this world overthrown by a coming Saviour. I see the purchased possession redeemed—this groaning creation delivered from the bondage of corruption into the glorious liberty of the children of God—when he whose it is shall come to establish a kingdom which shall not be moved. Even now, as I fare along the green wilds and forest glades of this portion of my Lord's inheritance, I cheer my soul with anticipations of the restitution of all things; when the Church of God, which is the mother of us all, now, alas, dishonoured and desolate, shall appear in her bridal-adorning, the Queen Consort of the redeemed and emancipated Universe—when she shall go out with joy and be led forth with peace, the mountains and the hills shall break forth before her into singing, and all the trees of the field shall clap their hands—instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign which shall not be cut off. For behold, saith God, I create new heavens and a new earth, and the former shall not be remembered nor come into mind."

"Here I anticipate the fulfillment of God's promise to Adam—his oath to Abraham—his covenant with David—his purpose in Christ, in whom all the promises are yea and amen. And it is with reference to the establishment of this kingdom, that he is now gathering out of all nations a people to himself, who, through much tribulation, shall enter into it."

We would be glad to follow the writer in his strong presentation of Bible motives to missionary effort, but we have already exhausted our space, and besides our object is to draw attention to the work itself. We say to our readers one and all, and we say it earnestly, get the address and study it carefully, and we venture to predict that it will be to you, what it has been to us a profitable as well as a pleasing work. A number of copies are for sale in Toronto and Hamilton, price 6d.

MINUTES
OF THE
FIRST ANNUAL MEETING
OF THE
Reg. Baptist Missionary Society
of Canada.

TORONTO, October 12, 1852.

The Society met, pursuant to adjournment, in the Baptist Chapel, Bond Street, at 11 o'clock, A.M.

In the absence of the President, the Society was called to order by the Recording Secretary, and brother D. Buchan was chosen *Moderator*.

Prayer by the Rev. Joseph Clutton.

The following committees were then appointed:

On Arrangement.—Brethren J. R. Cook, Hilton, T. Lailey, W. Robinson, D. Shearer.

On Nomination.—Rev. Messrs. Clutton, Ryerson, Slaght, Halcroft, Gundry, Campbell, and brethren Maitland, Carter, Roberts, Sudborough.

On Education.—Rev. Messrs. Gilmour, Inglis, Pyper, Duncan, Miller, and brother McCord.

On an Agent.—Rev. Messrs. Pyper, Inglis, and Gilmour.

On Auxiliaries.—Rev. Messrs. Inglis, Ryerson, Duncan, Reid, and brother Scott.

Visiting brethren were then invited to a seat in our meeting, viz., Revs. J. B. Olcott, William Cook.

The Report of the Board was read by the Corresponding Secretary, and adopted.

[The Report will be found below.]

Adjourned for two hours and a half. Prayer by Rev. A. Slaght.

AFTERNOON SESSION.

Three o'clock.

Met according to adjournment. Prayer by Rev. A. Duncan.

The Committee on Arrangements reported as follows:—

That the next Annual Meeting be held with the church in John Street, Hamilton; that Rev. A. Duncan preach the introductory sermon; and that Rev. J. E. Ryerson be the alternate.

Resolved.—That the fifth article of the Constitution be so altered as to read as follows:—"The Society shall meet annually for the transaction of business, at such time and place as the Board at its third quarterly meeting for the year shall approve," &c.

The Committee on the Appointment of an Agent, reported as follows:—

That the subject of the Agent should be referred to the Board.—*Adopted*.

The Committee to draft a Constitution to be recommended to Auxiliaries, reported as follows:

Your Committee recommend that the formation of Auxiliary Societies be encouraged and strongly recommended; and for the guidance and assistance of those forming such auxiliary societies, the Committee submit the following form of a constitution:—

"ART. I. That we form ourselves into a Society auxiliary to the Regular Baptist Missionary Society of Canada, and shall be denominated ———.

II. That all persons in good standing in any of our churches, who shall contribute the sum of ——— to the funds of this society, shall entitle them to membership.

III. That the business of this society shall be conducted by a committee, consisting of a President, Vice-President, Treasurer, and Secretary, with ——— other members, who shall be elected annually.

IV. That the committee shall meet at least once-a-month at such time and place as they shall appoint: ——— to be a quorum.

V. That the committee shall secure the services of any number of solicitors or collectors to obtain contributions, which shall be paid before each monthly meeting into the hands of the Treasurer.

VI. That the Treasurer shall make remittances to the parent society, as he shall be directed by the committee.

VII. That the society shall hold its annual meeting for the election of officers and the transaction of other business, at ———, on ———."

The Committee on Nominations presented the following report, which was adopted, viz.:—

President.—D. Shearer, Esq.

Vice-Presidents.—W. McMaster, Esq., Rev. J. Gilmour, A. Hamilton, Esq.

Corresponding Secretary.—Rev. James Inglis.

Recording Secretary.—Rev. W. Hewson.

Treasurer.—A. T. McCord, Esq.

Directors.—Rev. J. Pyper, D.D., brethren R. Kilborn, J. Starr, J. R. Cook, T. A. Haines, A. Barber, T. Smart, D. Maitland, H. Head, W. Robinson, H. Moyle, Jr., Benj. McIntosh, M. Seger, Geo. Alway, J. Carter.

[Pastors of Regular Baptist Churches who make annual collections in behalf of the Society are members of the Executive Board *ex-officio*.]

The Committee on Education presented the following report, which was adopted:—

Your Committee being deeply convinced of the necessity and practicability of an institution for the education of young men for the work of the ministry; and, at the same time, knowing the facilities (after an arduous struggle) afforded in the Toronto University for the attainment of a thorough literary education to persons of all denominations; do strongly recommend our denomination to aid young men in enjoying its advantage. But as this merely embraces a literary education, they farther recommend that steps be immediately taken to procure an endowment for a Theological Institution; and they suggest that the sum of TEN THOUSAND POUNDS be raised for that purpose, (to provide for the Professors, Library, and other incidental expenses,) provided that no subscription be paid until at least £5000 be subscribed.

Your Committee, under the circumstances, are happy to report, that to aid them in this most desirable undertaking, Dr. Maclay's services might be procured. Indeed, they are given to understand he has all but offered his services for the purpose. Your Committee, therefore, recommend the Convention forthwith to invite him to engage in this important work.

Your Committee also recommend that a Committee be appointed to carry out the object of this report, and take any other steps which they may deem necessary or desirable to make temporary provisions for the instruction of young men.

All which is respectfully submitted.

Moved by A. T. McCord, Esq., seconded by Rev. A. Duncan, and

Resolved.—That every pastor connected with this Society be requested to inquire within the

bounds of his church if there are suitable young men, ready and willing to embrace the advantages of such an institution, and report to the Board at its quarterly meetings.

Adjourned till the call of the chairman.

Prayer by Rev. James Inglis.

EVENING SESSION.

Half-past Seven o'clock.

Sermon by Rev. J. Gilmour, from Neh. iv. 6.

Resolved.—That the following brethren be appointed a Committee to carry out the plan of education suggested by the Report on Education, viz., Revs. Wm. Wilkinson, R. Boyd, A. Duncan, A. Slaght, W. Hewson, J. E. Ryerson, J. Inglis, J. Pyper, J. Gilmour, D. S. Starr, P. McDonald, and brethren H. Black, Dr. Walroth, R. Kilborn, D. Bell, A. T. McCord—any five to be a quorum, and Rev. Jas. Inglis to be convener.

Moved by Rev. J. E. Ryerson, and seconded by Rev. W. Hewson,

That the following be adopted as the tenth article of our Constitution:—"That any person paying \$30, shall be thereby constituted a life-member of this Society; or any church raising \$30, shall have the privilege of naming any person as a life-member: said amount payable, if desired, in six yearly instalments of \$5 per annum: such life-member only to have a voice in the Society while he continues a member of a Regular Baptist Church.—*Carried*."

Resolved.—That we request brother Gilmour to furnish an abstract of the sermon he delivered before this Society, to be published in the Observer, in connection with the minutes; and that 500 extra copies of the number containing said matters be published for general circulation.

Adjourned. Prayer by Rev. J. Pyper.

DAVID BUCHAN,

Moderator.

WM. HEWSON, *Recording Secretary.*

REPORT OF THE BOARD.

In presenting this our first annual report, we would take occasion to acknowledge with gratitude the goodness of God in preserving our lives, and in enabling us to "keep the unity of the Spirit in the bond of peace." Our Father has said unto us, "Be not weary in well-doing, for in due season ye shall reap, if ye faint not;" and even in our short course as a society, we have not been left without practical proof of the value of such promises.

Our organization, from the beginning, has had but one object in view, namely, the spread of the gospel in Canada. Blest with the means of grace ourselves, with Sabbath and sanctuary privileges, we felt for the scattered sheep in the wilderness, and for the multitudes of youth growing up in our country, either in utter destitution of the means of grace, or compelled to worship where the truth is obscured by human ceremony, and where tradition is invoked to tell men what the apostles believed and practised.

In forming a Society to send the gospel of salvation to destitute regions, and to aid feeble churches in sustaining their pastors, our object was to accomplish by united effort an amount of good which lay beyond the reach of single-handed effort; and, as firm believers in the potency and adaptation of the voluntary principle in religion to evangelize the Province, we are persuaded that, under the blessing of God, our society is destined to gladden many hearts, and bring many a wanderer to the feet of Jesus.

The Board have had such obstacles to encounter as are incident to the commencement of every new enterprise; but nothing has for a moment concealed from their eyes the wants of the Province; and their frequent intercourse and mutual labours, have cemented their souls more closely together, and we trust served to quicken their faith and their zeal.

Our work is just opening. We have been able thus far to do little more than to make a cautious commencement; and our efforts have been somewhat retarded by the sickness of our General Agent, with whom we most deeply sympathize. But our labour is increasing upon our hands; and we shall be called upon to engage in it with greater vigour than heretofore. Our field is as promising as it is destitute; and our God is as willing as he is able to bless efforts put forth to further his glory amongst men. From many quarters we hear the intelligence that the people would most gladly avail themselves of Baptist preaching, did such an opportunity offer; but, after waiting for years in the hope of enjoying such a privilege, they have begun to despair, and seek religious instruction wherever they can find it. Let a devoted man of God enter such a field, and soon he will be surrounded by a glad audience. But here is the point where an appeal is made to us, as the almoners of the bounties of the churches. Men cannot give themselves wholly to the work, and labour amongst those destitute regions as they ought to labour, without something to support themselves and families. Where churches exist they are often too feeble to sustain pastors, and the consequence is that they must either receive assistance from without, or pine away in destitution; and where no churches exist, there our denomination is losing ground every day, and state-hirelings, the advocates of antiquated error, are the sole instructors of the people. The Board have felt the force of these things; and have done something to meet the claims of the Province upon us, and hope hereafter to be enabled to do much more.

We have at present six missionaries in the field, who are labouring with acceptance amongst the churches:—

Brother D. Way, who was appointed to labour in the region lying between the

Chippawa River and Lake Erie; Z. W. Canfield, amongst the Tuscarora Indians; A. Campbell, in Chatham; W. Hurlbert, in Reach and surrounding region; W. Geary, amongst the destitute churches in the Haldimand Association; and W. Miller, in King.

These missionaries have had little time, as yet, to see the fruits of their labours; but they have many tokens for good, as their reports abundantly attest.

Brother Way, writing from his field says:

“About six weeks ago, I was invited by a desponding brother and sister, to preach to the church in Canboro. I went; and, thank God, here I will date the beginning of better days. I preached the gospel to the people. The Lord was in our midst. Backsliders wept; and sinners cried, ‘What shall we do to be saved?’ The work has become general; and we rejoice to hear young converts telling what God has done for them. I have baptized seven individuals, all heads of families, and a goodly number of youths are proposed, ready and willing to follow their Saviour. Since the fire broke out here, the sparks have blown into other neighbourhoods; and I have been obliged to send for brother Stillwell to come over the Grand River and help me; and we have our hands and our hearts full. We meet with some sectarian opposition; but the Lord is on our side, and all is working for the best. I wish you were here, if it were God’s will, to witness the glory of the Lord on the banks of the Grand River.”

Since the reception of the above report, we learn that brethren Way and Stillwell have baptized eleven others, and that the good work still goes on.

Brother Wm. Miller, our missionary in King, writes us as follows:—

“I entered this field of labour about the middle of April last. At that time it was evident to every careful observer, that the things of God had gained a deep interest in the minds of many—that thoughtless sinners were awakened to a sense of their guilt and danger, earnestly inquiring ‘What shall we do to be saved?’ I rejoice now to be able to say, that we have not been disappointed as to the result. Sixteen have in all been baptized, and added to the church; and they have all, as yet, adorned the profession which they have made. We have at present some inquiring, and some have sought admission into the church, concerning whom we are not yet satisfied. Our meetings are well attended, especially on the Lord’s day. Our congregation is composed of English and Gaelic hearers. I preach three times every Lord’s day—twice in Gaelic and once in English. During the week, I sometimes preach three and four times, besides visiting and conversing with inquirers. I have four stations which I visit as often as my time will permit. Some of these are distant from my place of residence eleven miles; and I have often to wade through bad and muddy roads to the place of appointment. But the consolations of the gospel are sufficient to support us under all our trials.”

Brother Campbell, our missionary at Chatham, says:—

“During the time that I have been labouring in Chatham, I have had to struggle against many difficulties. The opposition of other denominations and the want of a chapel, have been great impediments to the progress of our cause; but still I am encouraged to think that the cause in which I am engaged is advancing in the town and vicinity. The number of our friends is on the increase; although not increasing as fast we could wish. In the course of a year, I trust that we shall be able to erect a respectable and commodious place of worship of our own. During two or three months

past, my time has been employed in making an effort to raise means to build a meeting-house. I am happy to state that I have succeeded in getting subscriptions and collections to the amount of eleven hundred dollars. I am now taking a general tour through the churches, soliciting their assistance to help us to build a house of worship. I am kindly received by all the friends; and hope by their liberality to be able to erect a suitable house for this rapidly increasing town. There is not, that I am aware of, a single church of our denomination, within fifty miles of Chatham, that enjoys the stated preaching of the gospel, or a single house of worship within the same distance, except one which is now in process of erection. The destitution of these western parts, of the stated ministry of the word, and places of worship, is almost unparalleled. When will the desert and solitary places blossom as the rose?”

To offer any comment upon the above extracts would be to diminish their force. While the success spoken of, must awaken emotions of joy and gratitude in all our hearts, the destitution revealed, cannot fail to deepen our impressions of the importance of our Society, and urge us forward with greater earnestness in the glorious work of giving the gospel to the needy in our country.

A. T. McCORD, Treasurer, in account with the Regular Baptist Missionary Society of Canada.

Dr.	
June 25, 1852. To Balance on hand, as per account rendered and published	- £97 6 7½
July. Amount received on account	
of Toronto Church	- 2 17 6
Rev. Mr. Rouse, Bayham	- 0 5 0
Second Townsend Church	- 0 15 0
Per Rev. W. Milne:	
Collections at Haysville	£1 3 1½
Kyte’s Chapel	- 0 12 0
Bell’s Corner	- 0 4 4½
Eleventh Con., North-East Hope	- 1 11 0
Fifth do., Wellesley	- 1 4 6
Samuel McKee	- 0 5 0
	5 0 0
B. McIntosh, Brantford	- 0 5 0
	£106 9 1½

Cr.	
July 26, 1852. By amount paid Rev. A. Campbell, Chatham	- £6 5 0
Balance	- 100 4 1½
	£106 9 1½

A. T. McCORD, Treasurer.
Audited and found correct.
JOHN GILMOUR.
Wm. McMASTER.
Toronto, October 13, 1852.

MINUTES OF THE BOARD.
BOND STREET, TORONTO,
Thursday, October 14, 1852.
The new Board assembled in the vestry of the Baptist Church.
Present—Revs. J. Pyper, D.D., J. Inglis, A. Slaght, J. Gilmour, J. Gundry, A. Duncan, W. Hewson, W. Miller, J. E. Ryerson, A. Campbell, W. Cook, Brethren McCord, Carter, J. R. Cook.
D. Shearer in the chair. Prayer by Rev. J. Inglis.

The Corresponding Secretary brought up a letter from Samuel Wright of Guelph, requesting a labourer to be sent there.

Resolved—That the Corresponding Secretary be requested to write a letter of encouragement to brother Wright, and do what can be done to send a labourer there.

The case of Brother Way was brought up. In view of his successful labours, it was

Resolved—That Brother Way be re-appointed as our missionary in the same field as last year, at a salary of £12 10s. per annum.

The case of Brother W. Miller was then brought up, when it was

Resolved—That Brother W. Miller be re-appointed as our missionary in King, at a salary of £6 5s. for three months.

The case of Brother Campbell was brought forward, and it was

Resolved—That Brother Campbell be re-appointed at a salary of £12 10s. for six months.

The case of brother Z. W. Canfield was brought forward, and a draught of £6 5s. in his favour was ordered to be drawn on the Treasurer.

Rev. J. Inglis made a statement of the case of a brother Cameron, of Sault Ste. Marie, recommending him to the attention of the Board as a proper person for Tuscarora.

Resolved—That the Corresponding Secretary be instructed to correspond with Brother Cameron, and ascertain whether he would be willing to come to Canada, and labour amongst the Tuscaroras.

The case of Owen Sound was then brought forward, in an interesting letter from Ezra Brown.

Resolved—That an appropriation of £40 be made to them in aid of Rev. P. McDonald.

[This grant is larger than those usually made by this Board; but it is made in view of the peculiar circumstances of the case.]

The sum of £10 was ordered to be drawn in advance, to enable brother McDonald to move up to Owen Sound.

The case of Brother Stillwell was brought forward, and it was

Resolved—That we grant Brother Stillwell the sum of £6 5s. for past services, and for the ensuing three months.

A letter was then read from Brother Oakley, presenting the destitution of various fields in Oro, Innisfill, Barrie, Newmarket, East, West, and North Gwillimbury, King, Uxbridge village, Scott, Reach, Brock, and Bradford.

Resolved—That it is expedient for this Board to appoint a travelling missionary in the first field indicated in Brother Oakley's letter, viz., around Newmarket.

Resolved—That Brother W. Cook be appointed to explore the field north and east of Lake Simcoe, for three months; and that £6 5s. be appropriated to him for that time.

Resolved—That Brethren Inglis, Pyper, and Ryerson, be a Committee to secure the services of a General Agent of this Society, as soon as possible.

Resolved—That the Corresponding Secretary be requested to write to Brother Snyder, and send him the form of Constitution recommended for Auxiliary Societies, and report to us the result.

Brother Halcroft then made some statements in reference to the field of his labours at Carleton

Place, and the region round about in the Bathurst District.

Resolved—That when we adjourn, we do so to meet with the Boston Church, on the Second Wednesday of January, 1853, and that a Public Missionary Meeting be held in the evening, and a collection taken up in aid of our funds; and that Brother Inglis be appointed to preach there on the evening previous to our meeting.

Resolved—That the grateful thanks of this Board be presented, through Brother Pyper, to the members of the Bond Street Church, for their generous and Christian hospitality to us during our sojourn with them.

Minutes read and approved.

Adjourned. Prayer by Rev. J. E. Ryerson.

DAVID SHEARER,
President.

Wm. HEWSON, Recording Secretary.

£ Acknowledgment of Moneys received on account of the Regular Baptist Missionary Society of Canada, since the presentation of the Annual Report:—

Per Elder Oakley—	
L. & J. Hixson - - - -	£0 10 0
Mrs. Hixson and 3 children - - - -	0 10 0
Mrs. Randall - - - - -	0 6 3
P. Dorling - - - - -	0 2 6
E. McKenzie - - - - -	0 1 3
Rev. J. Oakley - - - - -	0 5 0
	1 15 0

First Instalment of £100, from the Estate of the late James Shearer, per D. Shearer, Esq.	25 0 0
1 year's interest on the above	1 10 0
	26 10 0

D. Shearer - - - - -	1 0 0
Aaron Barber - - - - -	0 10 0
Hiram Sands - - - - -	1 5 0
Elder Slaght, jr. - - - - -	1 5 0
Elder Way - - - - -	1 5 0
Elder Campbell - - - - -	0 5 0
Elder Gilmour, 1st Instalment Life-membership - - - - -	1 5 0
W. Robinson, Drummondville - - - -	1 5 0
Collection, Toronto Church, after Elder Gilmour's Sermon - - - - -	2 19 0
Collection, Church, at Scotland, C.W. -	0 6 10
Collection, Church at Boston, per Elder J. VanLoon, jr. - - - - -	3 10 0
	£13 0 10

A. T. McCORD, Treasurer.

Toronto, October 30, 1852.

A NOBLE BOY.—“A boy came to me,” says a Michigan Colporteur, “for temperance tracts. Of this noble spirited boy I afterwards learned the following fact: A relative of his in a grocery had poured out a dram of liquor in a tumbler to drink. The boy stepped forward and put a temperance tract over the mouth of his tumbler. The man took it up, and looked at it, and the first words he cast his eyes upon were, ‘No drunkard shall inherit the kingdom of God.’ He lashed the glass on the floor, exclaiming, ‘That is the last of my drinking liquor, God being my helper.’ He has kept his resolution.”—*Young Reaper.*

MARRIED.

On the 1th of October, by the Rev. D. S. Starr, Mr. Joseph Osborn, of Pickering, to Miss Jane Lock, of the same place.

Also, by the same, October 5, Mr. Richard Lankins, of Pickering, to Miss Rhoda Annis, of Scarboro'.

DIED.

On the 6th of October, at the residence of her father, on Yonge Street, Toronto, ISABELLA ROSE, in the 19th year of her age.

Had we been called upon, twelve months ago, to select from amongst the young attending Bond Street Church, the most likely victim of consumption, assuredly the deceased would have been amongst the last to whom we would have pointed. Health seemed to sit enthroned on her constitution—reposed upon her brow—flushed in her eye—and shone in the roseate tint upon her cheek. But a canker worm was at the foundation of that apparently strong constitution; soon the fire of that bright eye became dim; the mellow tint departed from the cheek, leaving it in marble whiteness; and in the midst of her youth and beauty, she died.

About two years ago, she had an attack of scarlet fever, which left her troubled with a cough, which excited no alarm for some time; but as it became more deeply seated, and more oppressive, it awakened the apprehension of her friends. It baffled the skill of the physician, and soon proclaimed itself the voice of consumption, and the harbinger of death.

For several months she suffered much from pain in her chest; yet was a remarkably patient sufferer. Her faith was so strong, and her hopes so bright, that she could not, and did not murmur.

Throughout her sickness she felt the sustaining power of Christ's love, “what a precious Saviour he is,” she remarked, “he is always the same—always the same!” Again, being asked by her pastor if she feared to die, she replied, “O no! my trust is in the work of Christ;” then added, “He who knew no sin was made sin for us that we might be made the righteousness of God in Him.” This passage she repeated as being like a rock beneath her. She retained her reason until a short period before her departure, and in full view of an opening eternity said to her afflicted mother, that she was very happy. She had been a member of Bond Street Church for two years, was baptized on the 2nd Lord's Day of Oct., 1850; and it was an impressive circumstance that on the second anniversary of that event a funeral discourse was preached, improving her death. In the bloom and beauty of youth she has been removed from this world, but we sorrow not as those who have no hope.

“Thou art gone to the grave, but we will not deplore thee,
Since God was thy ransom, thy guardian and guide.
He gave thee, he took thee, and he can restore thee.
And sinners may hope since the Saviour has died.”

JOHN CARTER,
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JAMES PYPER,
Pastor of the Bond Street Baptist Church, Editor.

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