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Mrs. Sher

THE TORONTO CHRISTIAN OBSERVER.

VOL. III.

TORONTO, AUGUST, 1853.

No. 8.

Poetry.

The Judgment.

From Pollok's "Course of Time."

The judge that took a bribe; he who mis-
 Plead the widow's cause, and by delay
 Delaying ever, made the law at night
 More intricate than at the dawn, and on
 The morrow farther from a close, than when
 The sun last set, till he who in the suit
 Was poorest, by his emptied coffers, proved
 His cause the worst; and he that had the bag
 Of weights deceitful, and the balance false;
 And he that with a fraudulent lip deceived
 In buying or in selling;—these, that morn,
 Found custom no excuse for sin, and knew
 Plain dealing was a virtue, but too late.
 And he that was supposed to do nor good
 Nor ill, surprised, could find no neutral ground;
 And learned, that to do nothing was to serve
 The devil, and transgress the laws of God.
 The noisy quack, that by profession lied,
 And uttered falsehoods of enormous size,
 With countenance as grave as truth bescemed;
 And he that lied for pleasure, whom a lust
 Of being heard, and making people stare,
 And a most steadfast hate of silence, drove
 Far wide of sacred truth, who never took
 The pains to think of what he was to say,
 But still made haste to speak, with weary tongue,
 Like copious stream for ever flowing on—
 Read clearly in the lettered heavens what long
 Before they might have read of. For every word
 Of folly of this shall give account;
 And every liar shall his portion have
 Among the cursed, without the gates of life.

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

Pray for Unconverted Relatives.

This duty will commend itself to every Christian, whose heart is right with God; for independently of written law, or injunction on the subject; the soul that enjoys the love of God, will be made to love his fellow creatures, and to seek their welfare. This is one of the first fruits of renewing grace, as the experience of the people of God uniformly testifies. The moment, that a soul is brought out of darkness into light, it feels itself

glowing with gratitude and love to God, for the great love wherewith God has loved it; its language is "What shall I render unto the Lord for all his benefits toward me?" "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee?" The pure feeling of the renewed heart is, one of benevolence and goodwill toward men; the possessor of such a heart desires the present and eternal welfare of all around him, and is ready to do, and to suffer, anything, that their welfare may be secured. The current of this feeling is wide, including friends and enemies, and it cannot be bound by the limits of party connexions, it includes all. This is the natural consequence of being a partaker of the nature of Him, whose tender mercies are over all his works.

But while the love of the genuine convert is so extensive in its range, it cannot but be especially exercised towards friends and kindred according to the flesh. In their welfare he feels a deep and peculiar interest; and for their welfare he is led to labour and to pray without ceasing. Neither does he pray in vain; many, before they have been made partakers of the grace of God themselves, have been led to acknowledge the advantage of pious relatives; and to say, as Laban said to Jacob, "I have learned by experience that the Lord hath blessed me for thy sake." One proof of the truth of this statement will be found in the following story:—

In the year 1833, the writer was domiciled on the banks of the Tyne in England, near the town of Newcastle. Shortly after coming into this neighbourhood, he attended the annual public meeting of the Newcastle Town Missionary Society, when several interesting speeches were made to a large and attentive assembly. One of the speakers, on this occasion, was a fine looking man, of clerical appearance, and engaging address, whose speech the writer could never forget. He was a minister in the Baptist church, and employed as a Home Missionary on the Southern side of the Tyne, in the county of Durham; in speaking of the points of his labour, he gave us the following story:—

The wife of a friend, or labouring man upon a farm, became the subject of Religious influence. Convinced of her depravity and sinfulness, she was led to ask, what must I do to be saved? Upon being directed to the Saviour of sinners, she sought for mercy with all her heart, and in time found "peace with God, through our Lord Jesus Christ." Brought thus into the enjoyment of the Divine power, she felt anxious for the salvation of her husband; she could not rest unless he became a partaker of the like precious faith. But in thinking on this subject, she felt her mind perplexed respecting the Divine decrees; she had

not fully learned that these are not the rules of duty with us.

She was fearful of doing wrong, in praying for her husband, as she supposed must be the case, if he was not one of God's chosen people; at the same time she could not bear the thought of leaving him alone to perish without making an effort to save him. In this state of feeling, she resolved to make the salvation of her husband, the subject of her daily prayers, for the space of one year; and if, in this time, she saw no change in him, she must conclude that there was no hope concerning him; but that he was excluded from "the covenants of promise." She carried her resolution into effect. Time rolled on, and the end of the year came, finding her husband apparently as indifferent about Divine things as before. Her mind was distressed, and her heart almost broken. But still the dreadful thought, of the husband of her youth, being separated from her for ever, and consigned to the blackness of despair, was more than she could bear; and she resolved to continue to pray without ceasing for his conversion for six months longer; and if God should not grant her desire in this period, she must relinquish all hope, and despair of his salvation. Time still rolled on; month after month, passed away; and she seemed no nearer the attainment of the object of her hopes and prayers. The last day of the allotted six months had arrived; and hope was ready to forsake her bosom for ever. That morning he rose as usual, and, after an early breakfast, left home to attend to the duties and labours of the day; while his affectionate, faithful wife was left at home to attend to her domestic concerns. The state of her mind may be more easily conceived than expressed; fluctuating alternately on the borders of despair and hope, she prepared his dinner, and waited his return at noon. He did return; but instead of sitting down to his dinner, he passed through the kitchen into a little room, kept as a parlour, and remained there until the hour for rest and refreshment had passed away. He then, without speaking, returned to his labour. Such conduct could not but surprise his anxious wife. The heavy hours of the afternoon passed away, and she prepared his evening meal against the time that he should conclude the work of the day. He came at the usual time; but instead of sitting down to his supper, he again passed into the little parlour, and shut himself up in silence. After waiting some time, the agonizing state of his wife's feelings could no longer be suppressed. She intruded upon his solitude, affectionately but earnestly asking and entreating the reason of his unusual conduct. Was he unwell? grieved? offended? or any other reason? Her affectionate solicitude

proved irresistible; he told his trouble. But what were the surprise and joy of the devoted wife to find in her little careless husband, an awakened sinner, humbled and bowed down under a deep consciousness of his depravity, guilt, danger, and helplessness. She wept over him tears of affection, sympathy, and joy, and strove to console him, in directing him to the Lord Jesus Christ, as an all-sufficient and willing Saviour. They then bowed together before the throne of grace, imploring mercy and grace from the source of all good. He was now as teachable as a child; and having a faithful helper and counsellor, in one who had found mercy; he sought the Divine favour. She learned from him, that while he was at work that day in the field, the Divine Spirit had been working powerfully upon him, in bringing his sins before his mind, and in showing him the danger to which he was exposed; exciting in him an abhorrence of his sinfulness, and the most fearful apprehensions of the wrath of God. But this Divine agent does not bring to the birth and not bring forth. He hastened on His work; and the poor man was shortly enabled to rejoice in God, through faith in the Son of His love. His heart now, like that of his pious wife, being filled with the love of God, their views and feelings were the same; and the question was mooted, "What can we do to save the souls of our neighbors?" They agreed to open their house for the preaching of the Gospel; the minister, I think his name was Fisher, was requested to preach to them; and the neighbors were invited to attend. God was with them, in the power and grace of His Spirit. Sinners were converted. A church was formed, and increased. The congregation grew larger, until the place bore me no strait for them. Then the worthy couple took down the gable end of their house, and enlarged it, that there might be room for all that would attend. And the good thus called into existence, remained; for, I understood Mr. Fisher, in conclusion, to say, That though his charge included several country congregations yet the most pious church, and the most numerous congregation, to which he preached, were the church and congregation, which worshipped in the house of this pious and devoted pair. In recommending the example of this pious woman to all Christians in similar circumstances, it may be remarked, that we should not limit the Holy One in respect to time or manner. As a faithful God, He will grant the desire of the righteous; but as a Sovereign, He has the right to fix the time, and appoint the manner of doing so. It is true that He is not extreme to mark what is amiss in those who are sincere in heart; but the closely we adhere to His word, and the more strictly we keep our position as supplicants before Him, the more hope and confidence we shall feel when we call upon his name. Let all share our kind and constant regards; but let the members of our households especially know, that our desire and prayer for them are, that they may be saved; leaving the time and manner in which our prayers shall be answered, exclusively with God. "Men ought always to pray and not to faint."

[FOR THE CHRISTIAN OBSERVER.]

THE MYSTERY OF THE PRESENT DISPENSATION.

No. I.

In the Epistle of Paul to the Ephesians, chap. III. 1-12, we read, "For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to youward: How that by revelation he made known unto me the mystery; as I wrote afore in a few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel: Whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world, (age) hath been hid in God, who created all things in Jesus Christ: To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord; in whom we have boldness and access with confidence by the faith of him.

Rom. XVI. 25, 26; "Now to him that is of power to establish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but is now made manifest, and by the Scriptures of the prophets, according to the commandments of the everlasting God, made known to all nations for the obedience of faith.

1 Cor. II. 7, 8; "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it they would not have crucified the Lord of glory.

Col. I. 25-27;—"Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but is made manifest to his saints; to whom God would make known what are the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory.

Rev. X. 7;—"But in the days of the voice of the seventh angel, when he shall begin to sound the mystery of God, should be finished, as he hath declared to his servants the prophets.

Chap. XI. 15;—"And the seventh angel sounded; and there were great voices in heaven saying: the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

In these passages we read of a "dispensation even the mystery," which has been hidden from former ages; and which was made known by revelation to Paul; and which will be finished when the seventh angel begins to sound, and when the kingdoms of this world shall become the kingdom of our Lord. The question now is, What does the Apostle mean by this mystery, this dispensation, which was unknown to the saints of former days, and which is to be concluded when the seventh angel begins to sound?

1. It cannot be the Gospel of the Son of God; because that was made known to our first parents; preached more clearly and fully to Abraham; and was so well understood by the venerable patriarch, That our Lord said to the Jews, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." Gal. iii. 8, John viii. 56.

2. Neither can it be the glorious kingdom of the Messiah as the son and successor of David; for this is the great subject of the predictions of the Old Testament. Dr. John Pye Smith remarks, that "the prophecies respecting the kingdom of the Messiah, its extension and duration, and the happiness of his innumerable subjects, are in a much greater proportion than those which describe his humiliation to sufferings, and his dreadful death." This certainly is true; and the minds of the Jews were so occupied with the predictions of the triumphant kingdom, that they quite overlooked the prophecies of his sufferings and death.

3. Nor can it be the history of our Lord's miraculous birth, his ignominious death, or his resurrection from the dead. These things were clearly revealed. So clearly and fully were they made known, that the wonder with us is, how any could read the Old Testament and not see them. It is true that the predictions of the Messiah's death and those of his glorious kingdom appear, at first sight, to oppose each other; but this arises solely from not understanding the Divine dispensations: first one of humiliation, and then one of glory. Isa. vii. 14; liii. 2-12.

4. Nor can it be the participation of Gentiles with the Jews in the enjoyment of spiritual blessings through faith in Jesus Christ. This was clearly and fully revealed. In writing to the Galatians, Paul says: "Know ye therefore that they which are of faith the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." By turning to the history of the patriarch, we find this cheering truth repeatedly announced to him and his descendants. "And in thee shall all families in the earth be blessed." "And in thy seed shall all the nations of earth be blessed." The inspired Apostle teaches us that the blessing here promised, includes both the justification of the sinner, and the gift of the Holy Spirit; in other words, it includes all the benefits of redeeming grace.

5. Nor can this mystery merely signify the admission of the Gentile believers to the privileges of the church, without subscribing to Jewish rites. This question was contested in the beginning of the present dispensation; and disposed of by apos-

tolie authority. But it does not answer to the description here given of this mystery. It was not kept secret until the time of the Apostle Paul; for Abraham was justified in uncircumcision, that he might be the father of all them that believe, though they be not circumcised. A clear intimation that this rite would not be binding upon his spiritual children among the Gentiles. Again, when our Lord sent his Apostles to preach the Gospel to every creature, faith and baptism were enjoined upon the converts, but not a word is said respecting circumcision; which would be a surprising circumstance if the rite was to be binding upon them. And lastly, when the prejudices of the Jews made it necessary that this question should be determined, by Divine authority, the revelation was made, not to Paul, but to Peter, which revelation was the ground of the Apostolic decision on this subject. Acts, xi, 1-18; xv, 13-17.

6. Nor can this mystery signify the dispersion of the Jews, and their ultimate restoration to their own land. These things were Divinely revealed from the beginning of the Jewish Theocracy, Deut. xxx. 1-6; xxviii. Besides the Apostle refers to the Gentiles, not to the Jews. "That the GENTILES should be fellow heirs, and of the same body." "That I should preach among the GENTILES, the unsearchable riches of Christ." The dispensation has peculiar respect to the Gentiles; and consequently, as such, we have a special interest in what is revealed concerning it.

The question then is, What is the dispensation of which the Apostle speaks? What do we find in the New Testament, that was not revealed in the Old, and made known to the saints of former ages? The answer is, We find the dispensation of an Elect Gentile church; a multitude of called-out-ones, of every nation, kindred, tongue, and people, who are required to believe in Christ, upon the testimony of his own word; to be witnesses for Him while He is absent from the earth; to confess Him to be their Saviour and their Lord, while He is generally despised and rejected of men; to obey His holy will, and to suffer for His sake, not counting their lives dear unto them; to labour to improve every endowment, and capability of honoring God, and of doing good to men, which is committed to their care; and by patient continuance in well doing, to secure "The crown of life, which the Lord hath promised to them that love Him." This Elect Gentile church is called to be bride of the Lamb; to sit upon His throne in the heavenly kingdom; and to reign with Christ, as priests and kings for ever and ever. On this subject, Mr. Cuninghame says, "When the wise virgins go in with our Lord to the marriage, it is our belief that the church of the First-born, or First Fruits, is completed, and that door for ever shut; nor shall one of the race of Adam thereafter enter it. The saved afterwards do not, and cannot, inherit that glory. They shall indeed walk in the light of the New Jerusalem, but they are not citizens of it. They shall inherit a felicity which eye hath not seen nor ear heard; but to be joint heirs with Christ—to sit with him on his throne—to be the sharers of his dominion over all worlds, and the heralds of his high behests of light, of purity, of love, and of blessedness, to all orders of intelli-

gent creation, and the most distant regions of immeasurable space, we believe to be limited to those who, having suffered with Christ, shall also reign with him, even the church of the First-born, whose names are written in heaven.

"We know that these high mysteries must appear strange to those who drink only from the broken cisterns of human confessions of faith. But the body of the church, in these days, being contented with elemental truth, cannot but remain as to knowledge, in a state of infancy. They ought not, however, to wonder if they who have drunk from the fountain of living waters, have learned something more than themselves of the treasure of wisdom and knowledge which are hid in Christ Jesus."

Such is the way in which this venerable student of prophecy replies to an anonymous objector; and such is the peculiar glory to which the saints of the present dispensation are called. The reader, who has at hand the second volume of "the Voice of Israel," will find in it, the whole subject argued, and explained, fully.

The Spirit of Missions.

BY MRS. EMILY JUNSON.

"That the love wherewith thou hast loved me," said the Saviour, in that last exquisitely touching, peace-breathing prayer, before the final consummation of His sacrifice,— "That the love wherewith Thou hast loved me, may be in them, and I in them!" What a petition was that, in the illimitable grandeur of its thought, on the rich munificence of its affection. The love wherewith the Father loved His only begotten Son, swelling, surging through the bosom of man, breaking up those deep fountains of the soul, which no mere human finger has the power to reach; and elevating him at once to a new and mysterious connection with the Divine nature? Behold, then, the electric chain that links the family of God on earth; and causes the heart of all its members to thrill in unison, at the sound of the Controlling Voice! And what says that voice? Appealing in firm, commanding tones, to the principle implanted by the Holy Spirit in the regenerated soul of man, what is its great requirement? **GO YE INTO THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE.**

Is this wise?—is it reasonable?—will it do any good?—inquires the stranger, and while he sits down to doubt and cavil, and search for lions in the way, the unquestioning child goes away and does the Father's bidding. That which is madness and folly in the eyes of one, is regarded by the other as but a simple, affectionate, trustful act of obedience to Him who has the right to control and the power to protect. They have no fears of what the end may be, when He who sees the end from the beginning is directing them. They have not to experiment, and question and tread doubtfully along the tangled wilderness of life. They have a great unerring Guide, and it is their glory to follow his voice and cling to his hand, through whatever he shall choose to lead them; to believe, to trust, to rejoice in him, even in the midst of

temporary afflictions. And thus it is that they shrink not from the privations, and dangers, and difficulties incident to His service, feeling it their highest honor to be permitted to suffer for his sake. Oh, the love of Christ! this it is which constitutes the spirit and essence of missionary devotion: and to those who have never drunk from the delicious fountain, who have not yet been made subjects of that wondrous prayer, "As thou hast loved me," it may well be looked upon as infatuation.

But "what has been the fruit of all these labors and sufferings—of all these privations, sacrifices, and deaths?" Nothing to become the ground of boasting certainly; but enough to make all Heaven rejoice. Simply the maturing of a few early clusters of grapes, where only the thorn tree grew; the gathering of a few golden sheaves from the arid soil, which never bore even a blade of grass before. And this is surely with the labor, if only as the precursor of a more bountiful harvest. But this is not all that has been done. Behold the rivers of water on their fertilizing course through the desert; look upon the thousand fields laid in long rich furrows by the gospel plowshare, or stined, and levelled, and wetted with the dews of heaven, waiting for the sower's coming. And there are panting hearts, and extending hands, and ready feet, willing, even as the Master wills it, to scatter the seed or gather in the harvest. Aye, go traverse America, from the borders of fair New England to the sounding shores of the Pacific, and count, if they can be counted, the various missionary organizations that have sprung up within the last half century. Go watch the movements of the thousands of churches by which Christendom is bespangled, and see with what simultaneous action they step forth to the support of the mighty enterprise. Nay, look even to the female sewing circle, the Sunday school contribution, the infant's penny box; for know that such are tiny rills which feed the measureless ocean. Go catch the watchword. "To every creature! To every creature!" which sounds forth, a simultaneous shout, from missionary societies of every sect; for this one point admits of no jarring or discord. Go to the records of the Bible Society, and number the tribes and nations, who have already received the word of God in their own tongue. Then turn to those same nations and see them quivering like the leaves of November before the invisible power which is stealing so irresistibly over them. Go, on the holy Sabbath morning, and follow the course of the sun, as he rises on the easternmost port of China, till he climbs over the rocky hills of the Far West to garnish the infant apex of Oregon and California. And what changes have not fifty—thirty—ten—nay, five years wrought, throughout that Sabbath track! How the music of the church bells thrill upon the Christian's heart, as on, from port to port, he takes his joyous way! How few and inconsiderable the spots from which the praise of prayer and praise ascend not, and in which that "Light of the world," a Christian church has not been kindled.—Macedonian.

[FOR THE CHRISTIAN OBSERVER.]

Family Government.

No. III.

THE STOLEN CHILD AT SCHOOL.

"It is not with the *children*, that my greatest difficulty lies: it is with the *parents*." This remark was made to me some time ago by a school teacher, and the following precious specimen will illustrate the source and nature of his difficulties:—

A little boy, about ten years of age, a son of professing parents, had, on the morning of that day, come into the school-room with his book under his arm. He was shown a seat; and, at a proper time, was called up to read, in order to his being classified. Before commencing, the smart little fellow thought it good to let his master know what sort of personage he had got to deal with.

"Master," says he, "my mother says you must not whip me: it does me no good."

"Indeed! Perhaps you are always so good a boy as to render whipping unnecessary; but if you do wrong, shall I not whip you?"

"My mother says, that if you will reason with me, you may get me to do anything; but when I do wrong, whipping only makes me worse."

"Did your mother send you to me with that message?"

The little fellow hung his head.

"Did your mother instruct you to say this to me?"

"No; but I heard her speaking to Mrs. —, yesterday, about sending me to school, and it was to her my mother said it."

Now, this a specimen of the difficulties that Teachers have with Parents. This child continued at school only about two weeks. He seemed to have naturally as good a capacity as other children of his age, yet he knew nothing but plans of mischief. He had never been taught to govern himself, nor to feel that he was under any obligation either to his parents or any one else. Consequently his mind was stunted, so that he was neither able to meet with a difficulty, nor to exercise the perseverance which a child half his age ought to be taught to do. In the domestic circle he got whatever he demanded. Some parents think that this is kindness; but it is real cruelty. He had been at every school within reach of where he lived; but his self-will had never been put under control; and, consequently, he got little benefit. The teacher must allow him to do just as he pleases in school, as his parents had done at home. If he is culled, he goes home and tells his mother, that he will not go

any longer to that master, "*he is so cross*." Every Teacher had abused the dear boy; and his parents were in deep affliction, because they had not a proper school in the whole township. Forty pounds a-year would willingly be paid to the master of some first-rate boarding school, where the child would get justice.

Now, what is the church to expect, or what is even the world to expect from such training as this? Education is the drawing out of the mental powers—the making the child to feel that he possesses faculties, by the moral exercise of which he may enrich himself with something more precious than gold. But the course that these parents take actually frustrates education. Instead of knowing and feeling that the most important branch belongs to them when the child is of tender years, they seem to think that however badly they have done their work, a teacher, for a few dollars, ought to make their child an active intelligent business man.

To such parents we would say,—You are your own children's greatest enemies. You have, perhaps, unconsciously, but not the less surely, been taking that course which tends to stint their mental powers. Habits of attention and self-command, will never be cultivated under such training as yours; and without these there is no education. The child must recover from the injury you have inflicted on him, before any successful progress can be made in education. Let me appeal to your conscience. Suppose a teacher should allow his fifty pupils to have their own will in school, as you have allowed your children to have theirs in your own family circle, by what sort of order should that school be characterised? Would not the scene be Bedlam in embryo? and would not every pupil sent forth from it be an intellectual dwarf?

Paul on Justification.

From the Primitive Church Magazine.

The Hebrew community was perfectly unique, and no wonder that it should be so, if, as is generally and justly considered, it was a type of the kingdom of Christ and grace, which is so unlike every other society in this world. This community being under rule of God as its political King, a theocracy, was necessarily both a state and a church in one, viewed under the aspects of a social life and religion. The nation was the church and the church the nation, and Jehovah was both national Monarch and the God of the nation. To be a Jew by nation and a Jew by religion it was only necessary to be born of Jewish parents, and if a male to be circumcised on the eighth day after birth. It must be evident that for the government of such a community there must be provided a singular code of

laws,—laws of a mixed character, politico-religious, adapted to meet the case of a state in which God was at once the object of worship, and the ruler of the nation by means of those he directly appointed for his executive, in which also an important part of the design of its founding and rule was to present a constant protest against the prevailing idolatry of the surrounding nations, in the worship of the one true and living God, and an example of virtue in opposition to the shocking vices by which they were debased, even the most educated of them in Egypt, Greece and Rome.

Such a code is presented in the institution of Moses, usually called in Scripture "the law," well suited for the rule of his people, considered as a social, civil community, and the church and people of God. These laws of mixed character as they applied to the same people according as they stood related to God and one another, though distinguishable, are inseparable parts of one system, and found mixed together in the sacred record. Whether we call them the judicial or social laws of the State, or the ceremonial laws of religion, the ritual of worship—they were equally the laws of God, given directly from heaven by the hands of Moses, and were equally binding on the Hebrew people and on them alone, and those who by becoming proselytes were incorporated with them. It is these two sort of laws which properly constitute the peculiarity of the Mosaic economy. Besides maintaining the unity of God in opposition to the polytheism of the nation, and presenting an example of social virtue in opposition to the vices. They were intended to secure to the obedient Hebrews both an honourable standing in the national church, and temporal prosperity with long life in the land of Palestine, the land of promise, and when the people in general obeyed them was the result. The whole history of the people is the proof of the last part of the position, and for proof of the other part the reader may notice the following among other and numerous passages:—"Ye shall therefore keep my statutes and my judgments, which if a man do he shall live them Lev. xviii, 5. "Thou shalt keep my statutes and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth (land) which the Lord thy God giveth thee;" Deut. iv. 40; and Deut. v. 16—33. Such were the blessings wholly temporal promised to obedience, requiring no supernatural grace for its bestowment, yielded by an honest and loyal mind, as easy as well as practicable: Deut. xxv. Blessings on this condition secured to the without failure. And in case of disobedience or neglect which incurred suitable penalties, the law allowed to a great extent sin-offerings and trespass-offerings by

of atonement, and provided offerings for the whole nation, and a day of atonement once every year. These offerings, called also sacrifices, had the effect of removing the penalty and guilt attaching to the person, persons or the whole nations respectively, so far as these related to the state and the church of Israel, and restored the parties to their social position in the community and privileges in the church. But here was their limit, "They sanctified to the purifying of the flesh," but they "could not take away sin," properly so called. Doubtless some of the people thought that obedience would secure eternal safety, and sacrifices restore their title to it when forfeited by transgression, but their notions were false; and such hope was vain. Beyond the direct design declared above, a part of these had another, a nobler, but perhaps less obvious one to set forth "a shadow of good things to come," to typify the things belonging to the gracious and spiritual reign of the Son of God. Perhaps very few of the people understood much of this design, it being reserved for gospel times to open these types, as the epistle to the Hebrews does; but there were a few whose faith in Christ to come was probably assisted by them. Thus the Mosaic was an introduction to the Christian religion. Such is the peculiar character of the law of Moses, and such its design. It was strictly temporal in its blessings. It was intended to be only temporary in its operation, to stand as the guide of Israel till the coming of the Messiah, the teaching a more spiritual religion, and the founding of a spiritual community taken out of the nations without distinction of Jew and Gentile. This was the hardest lesson which the first Jewish converts to Christ had to learn, and its inculcation, especially by Paul, caused the greatest troubles of the first Christian churches by reason of Jewish opposition, which was obstinate, and sometimes dishonorable and fierce.

With these judicial laws and religious ritual peculiar to Israel and binding them alone, there was moreover incorporated and became an inseparable element a number of commands of a different character and having a different design; these are usually called the moral law, whose injunctions bind, and must in the nature of things bind men of all nations and ages as the creatures of God and amenable at his tribunal. These did neither originate with the Mosaic economy nor are peculiar to it, nor could as such be affected by its state when it became decayed and was ready to vanish away." Though since the law of Moses is abolished (2 Cor. iii.) these precepts ought not in my judgment to be taught as found in the books of Moses, but rather as found in the New Testament; yet they are eternal principles, can never cease to oblige to obedience, must be taught for proper purposes, and will be obeyed through the

aid of God's grace by every good man. As included in the institutions of Moses though not originally of them, they have gone down to the grave as part and parcel of that system. See 2 Cor. iii. But it was only to be set forth in the records of Jesus Christ whose religion is permanent.

The design of this kind of law as given to man since the fall is not to secure them the favour of God and a title to glory on the footing of his obedience—full, perfect, cordial obedience, a thing for him impossible whatever some may think and say; and even good men have said some strange things about it,—but convince men of sin and to condemn them for it, and thus stop every mouth as quietly before God that they may see the need of turning from iniquity and seeking mercy: Rom. iii. 20, and v. 20. This is all the law can do or was ever designed to do for sinful men. It is true that Christ once proposed eternal life on the ground of personal obedience to a self-sufficient young man, who thought he could do whatever God might have enjoined, but this was done as irony to arrest his attention. He was met on his own chosen ground that the Saviour might introduce what might tend to open his blind mind, and convince him of his cherished mistake: Matt. xix. 17. To this must be added the fact that Paul in Rom. x. 5, in contrasting the law and the gospel, says, "Moses describeth the righteousness of the law that the man who doeth these things shall live by them," which is after explained as meaning the law enjoins perfect obedience as the condition of justification and eternal life—requires what to fallen man is confessedly impossible. This interpretation cannot stand; for Moses was far, so far from teaching that his law was impracticable, that he teaches the direct contrary, Deut. xxx. 11—14, in the very words Paul quotes in the next verses to show that the way of the gospel is practicable and easy. In my judgment the apostle, Rom. x. 5, quotes the words of Moses to show the principles of all legal enactments designed to secure any advantage, i. e., personal obedience in opposition to which he presents the gospel as requiring only confession of Christ and faith in him for the justification of believers. Faith in Christ stands opposed to the law, not as possessing eternal life by a different way from that by which the law proposes the same end, but as proposing the like end in spiritual things without personal obedience, as the law proposes in temporal things upon the condition of personal obedience. The words of Moses were evidently intended originally to show his people the practicability of his law for its purpose and as applied by Paul they point to the suitability of the gospel to answer its purpose. The opposition consists not only in the means to be used, but also in the end to be obtained. When the apostle Paul uses the word law which he gene-

rally does definitely, "the law," he must be understood to mean the law of Moses, which includes the social, ceremonial, and moral, but sometimes he intends to make one idea most prominent, sometimes another. When, as is generally the case, faith stands opposed to the moral law binding on all men, it is simply because it is suited to the case of man as a sinner, which the other is not nor can be in the nature of things.

Glorifying God in Business.

In order to glorify God in our business, we must make the glory of God the end aimed at in our business. If our aim in business is to make money for the sake of money, or for the sake of any of the personal gratifications it can purchase, we shall not glorify God. God is not honored accidentally or incidentally.

It must be lawful business—that is, one which does not involve injury to our fellow-men, or violation of law, human or divine. A man cannot glorify God by rum-selling, or man-stealing, or Sabbath-breaking, or smuggling. This principle is so plain in reference to these flagrant examples, that few in this day will dispute it. But it seems to us that the principle needs to be farther extended, and more universally and intimately applied.

There are many persons, who would not themselves openly violate the Sabbath by personal attention to business, who yet indirectly employ others to do so, (as, for instance, in the transportation of goods), and who do not scruple to invest money in, and derive their income from, Sabbath-breaking institutions. There are some articles, which are as clearly (although not to the same extent) against the public good, as alcoholic drinks, which are yet, seemingly without scruple, made the subject of traffic by professing Christians. Is it not equally clear that a large portion of the publications which the press teems, are decidedly injurious to the public morals; and that it is the plain duty of all who would glorify God to refuse in any way to aid and abet their publication and circulation.

Business must be pursued honestly; and in determining the honesty of any and every transaction, the Christian must not be governed by the defective and ever-varying standard of men. He must have a perfect standard, and one adapted to all times, and places, and circumstances. Such a one is furnished him in the great precept of his Master, "Whatsoever ye would that men should do to you, do ye even so to them." Here is the rule by which the Christian who would glorify God, must try every question of honesty and right.

We must be governed in business by the great law of benevolence. We must not only be just to others, sacredly respecting their rights, but also benevolent, seeking

their good: "Look not every man on his own things (only), but every man also on the things of others." Here is a point where the Christian must ponder the injunction. "Be not conformed to the world." The laws of trade, the common maxims and principles which govern business, are all selfish: "Look out for number one," is the common law of the business world. But to seek the good of others equally with his own, must be the aim of the Christian in business as in everything else.

He must be diligent in business, while at the same time he must not become absorbed in business. He must preserve that difficult equilibrium enjoined by the apostle: "Diligent in business, fervent in spirit, serving the Lord."

He must have a sacred regard for the fulfilment of all his engagements. The word of the Christian ought to be as good as the bond of the merchant, and his representation of any commodity, as reliable as the certificate of a sworn inspector.

He must keep an Argus-eyed vigilance over his feeling towards others who are his competitors in the same calling. Too careful he cannot be to suppress every feeling of envy and jealousy, and especially to guard against the utterance of words which will betray to the world a heart still partially under the dominion of selfishness.

While the Christian practises prudence and economy in his business, he must be careful that he never suffers these qualities to degenerate into meanness and parsimony. He must never become notorious as a "close dealer," a stickler for the "utmost farthing," if he would glorify God. He must also frequently yield his own rights, and submit to wrong, as enjoined by Christ in Matt. v. 38.

The principal care of the intercourse of the Christian with the world is in business. It is there that he is watched. The world does not go into his closet or his family circle, in the prayer-meeting, or in the house of God on the Sabbath, to read the "living epistle," but it reads him in all the places of business, trade, and commerce. It does not listen to his prayers, his exhortations, or his solemn or joyful songs, but it judges of the spirituality and power of his religion by his words and actions in the every-day pursuits of life. It does not go to the subscription-books of our great societies to judge of the benevolence of that gospel he has sworn to exemplify and adorn, but to his daily life in the world, to his treatment of his fellow-men with whom he is brought into daily contact in business. It must be obvious, then, that if God is not glorified by the Christian in business, he will not be glorified by him at all; that if the great principles of the Gospel are excluded from business life, the world must be without a living exhibition of their superiority and power.

What Must be Given to the Work of Missions?

1. The heart must be given to this work. The cause of Missions appeals powerfully to our religious affection and sympathies. It lays hold of all the great principles of sentiment, and faith, and hope, which are supposed to control the Christian character.

Christian! it is the Gospel which you profess to love; the Saviour whom you often say is precious to your soul, the knowledge of whom we desire to send far hence to the Gentiles. It is his Gospel, his kingdom, his truth, his mission, we ask you to aid in advancing. And if Christ be in you, and you dwell in him, then will your heart be given to the work and every other work will find its proper level and subordinate place. The cause of Missions can never succeed until it is enshrined in the heart of the church.

2. Our influence must be given to this work. Our sentiments, words, sermons, prayers, tears, all tell upon this cause. Here we are either for Christ or against him. Had the simple influence of the church been rightly directed, the world had been converted long since. But what has that influence been? To a great extent of a most dark and withering character. The policy pursued, even where the cause of Missions is tolerated, instead of being marked by that high and holy benevolence inculcated in the Gospel, has too often been of a most sordid and selfish character, and the consequence has been what might be expected—corruption, darkness, death.

The church has only risen to light and purity, as she has given herself to this work. Her history everywhere confirms this. The law of self-denial for Christ's sake, is the great law of ecclesiastical prosperity. It controlled our denomination, in its earlier history, in its struggles for a pure faith. We were enlarged. Let it now control us in the propagation of that faith, and we shall still be blessed; but not otherwise.

3. Our time must be given to this work. It must occupy a portion of our thoughts, meditations, reading, and prayers. Our interest cannot be kept alive, but in connection with a knowledge of facts relating to the Missionary work. We must take time to read, and meditate, and pray.

4. Our talents must be given to this work. We mean the talents of the entire church, both old and young, male and female, learned and unlearned. All may find employment here, from those master-minds that are guiding our great religious enterprises, down to the feeblest child of grace, that has scarcely learned to lisp "Thy kingdom come." No talents are too high, and none too low, for this work; all,

according to the ability which God has given them, can do something. It may not, in the estimation of men, be a great work; but though it be but a mite given, a word spoken, a tear shed, a prayer breathed, it shall not lose its reward.

5. Finally, our property must be given to this work. There never was a time when Christ did not demand this. He claims the heart, and if the heart be surrendered, all subordinate passions are of course surrendered. Why, then, should the claims of Christ upon our property be thought strange or ultra?

Can we be Christians at a less sacrifice than of all? Let Christ answer: "Who-soever forsaketh not all that he hath cannot be my disciple." Fearful test! but do not put it aside. Christ will not depart from it. Look at the apostles and primitive believers. Did they not lay all upon the altar of their faith? And look, too, at your own experience. When first converted, did you think anything your own? Did your sympathies fasten upon a worldly inheritance? Did you not feel that all was Christ's, and heartily say, "My life, my soul, my all, I owe to this amazing love?" Did you not feel that his cause was yours, its success yours, its adversity yours? But, Christian, do you feel so now? Are you acting upon these first principles of Christian experience, or have you here left your first love? This is a serious question. It seriously affect your piety. Will you examine your own heart in the light of it? Christ has said, "He that is not for me is against me, and he that gathereth not with me scattereth abroad."

AGAPE.

Things which Sinners Cannot Do

There are some things which sinners ought to do, but which they say they cannot do, just because they are not willing to do them, their wicked nature being opposed to them. If they possessed the mind of Him who said, "Lord, I believe, help thou mine unbelief," it would be easy to believe the God of truth, just as it is to believe men. If their minds were not enmity against God, it would be easy to repent of having sinned against him, as it is easy to repent of having wronged a friend; and easy to seek forgiveness; and as God is ready to forgive, it would be easy to obtain it. But there are some things which sinners cannot do, however willing they may be to do them.

1. They cannot deny that they are sinners. Their own consciences tell them this awful truth: "All have sinned."

2. They cannot hide their sins from God. He says (Jer. xvi. 17): "Mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes." Therefore, "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark," Isa. xxix. 15.

3. They cannot devise any excuse for their sins that would please God or altogether please their own consciences. Paul tells us, that the heathen, who have nothing to teach them but the works of creation, "are without excuse," Rom. i. 20.

4. Neither can they make an atonement, or any

reparation, for which it would be proper or safe for God to pardon them. All these sacrifices appointed by God, and offered by man, from the beginning of time till the death of Christ, taught solemn truth.

5. They cannot possibly contrive any way of escaping due punishment—not by power, for he is almighty; nor by flight, for he is everywhere present. How sublime and significant the language of Scripture on this head:—

“Am I a God at hand, says the Lord, and not a God afar off? Can any hide himself in so secret places that I shall not see him? says the Lord. Do not I fill heaven and earth? said the Lord.” Jer. xxiii. 24. See also Job xxxiv. 22; Psa. cxxxix. 2—12; Amos ix. 2—4.

6. Neither can they endure their punishment: “Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee?” Ezek. xxiii. 14. It will be intolerable. They cannot bear it within any limited duration; therefore they must be beating to eternity! Besides, they will be sinning still, as well as suffering for past sins. How welcome to poor sinners ought the glorious gospel of Christ to be? It sits before them; it offers them an adequate remedy.

It tells us, that, as we all, like sheep have gone astray, and so deserved to die, the Lord laid on Christ the iniquity of all, Isa. liii. 6. And therefore, that “He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.” In harmony with this glorious truth, he commanded his gospel to be preached in all the world, to every creature, 1 John ii. 2; Mark xvi. 15.

Lessons by the Way.

A SETTLED MINISTRY

Richard Baxter cites among the causes of the success of his ministry, at Kidderminster, the fact that he was settled among the same people for sixteen years. “For,” says he, “he that removeth oft from place to place may sow good seed in many places, but is not likely to see much fruit, unless some other skillful hand shall follow him to water it. It was a great advantage to me to have almost all the people of the place of my own instructing and informing; and that they were not formed into erroneous and factious principles before; and that I stayed to see them grow up to some confirmeness and maturity.”

BE DILIGENT.

Let not your head, and hands, and tongue be busy, and your heart idle. Results, by their greatness, will surprise the truly engaged, while the double-minded will wonder that so little good is done. When the walls of Jerusalem went up rapidly, it was because “the people had a mind to build.” “The sluggard desireth and hath nothing.”

OLD AGE AND AVARICE.

It was observed by the ancients that the besetting sin of old age is avarice. Strange, that less one needs, the more he should desire! Yet thus it is; and thus it ever will be, unless some other better principles be infused in early life; the ruling passion will be strong, even in death. In the following celebrated verse of Pope, it is now well known that the poet merely repeated the very words used, on his death-bed, by Sir William Bateman:

“I give and I devise” (old Euclio said,
And sighed) “my lands and tenements to Neel,
Your money, Sir?” “My money, Sir! what all?
Why, if I must—(then wept)—I give it Paul.”
“The manor, Sir?” “The manor! hold,” he cried
“Not that—I cannot part with that,” and died.”
Thus, I repeat it, old age will be liable to the

madness of avarice, unless religious principle prevent it.—*J. W. Alexander.*

ENTIRE CONSECRATION.

Mrs Fry, the distinguished female philanthropist, solemnly declared to her daughter, in her last illness, “I can say one thing, since my heart was first touched, at the age of seventeen, I believe I have never awaked from sleep, in sickness or in health, by day or by night, without my first waking thought being how I might best serve the Lord.”

WAR AND THE GOSPEL.

The Christian nations of Europe and America expend every year, in preparation for war, £200,000,000. This amount, when compared with “the most comprehensive form of Christian charity,” stands thus:—For preparations for war, per day, £548,000. For preaching the gospel of peace to the heathen, £1,610; or, to make the comparison more distinct, one pound sterling for preparations for war between Christian nations, against one halfpenny for evangelizing the Pagan world, and bringing myriads of benighted idolaters to bow to the sceptre of the Prince of peace! Oh, millions for Mars, and mites for the Messiah!

REDEEMING THE TIME.

Coming hastily into a chamber, I had almost thrown down a crystal hour-glass: fear lest I had, made me grieve as if I had broken it. But alas! how much precious time have I cast away without any regret! The hour-glass was but crystal—each hour a pearl; that but like to be broken—this last outright; that but casually—this done wilfully. A better hour-glass might be bought; but time, lost once, lost ever! Thus we grieve more for toys than for treasure. Lord, give me an hour-glass, not to be by me, but to be in me! Teach me to number my days. An hour-glass to turn me, that I may turn my heart to wisdom.—*Fuller.*

THE BIBLE.

It is a book of laws, to show the right and wrong.
It is a book of wisdom that condemns folly, and makes the foolish wise.
It is a book of truth, that detects all errors.
It is a book of life, that shows the way from everlasting death.
It is the most compendous book in all the world.
It is the most authentic and entertaining history that ever was published.
It contains the most ancient antiquities, remarkable events, and wonderful occurrences.

GOOD REASONING.

“If you are not afraid of God, I am afraid of you,” said a stranger, as he passed a counting-room on the Sabbath, and saw it open. The next day he refused to sell his produce to the Sabbath-breaker on any credit whatever. He acted wisely. In three months the Sabbath-breaker was a bankrupt.

THE ROOT OF THE EVIL.

The moralist of our age, whether in lessons from the academic chair, or by the insinuating address of fiction and poetry—while they try to mend and embellish human life, have never struck one effective blow at that ungodliness of the heart which is the germ of all the distempers in all human society.—*Dr. Chalmers.*

REASONS FOR PROMOTING EDUCATION.

An ever-thinking population, adding daily a thousand to its strength; increasing wealth, with its unfailling attendants, poverty and crime; agitation, conflict, change; daily tidings of thrones and dominions tottering to their fall,—all combine to teach us the instability of mere power, and the necessity of laying the foundations of authority deep

in the affections of a free, instructed and virtuous people;

“Order else
Cannot subsist, nor confidence, nor peace.”

And if it be true that “out of the 200,000 offences that every year occupy the attention of our courts of justice, one-tenth, or nearly 20,000 are committed by mere children, and one-tenth, or nearly 50,000, by youthful transgressors under twenty years of age;” if it be true, as it is, that our expenditure for jails, houses of correction, and police, alone amounts to a million of money annually; and if, on the other hand, ignorance and intemperance are everywhere perceived to be the great engenders of crime; the one “rising in savage hostility against everything allied to order and religion,” the other “barricading every avenue by which light and truth seek to enter the poor man’s home and heart,”—reason, justice, policy, and Christian love combine to urge us, night and day, in season and out of season, individually denominated, locally, and nationally, to promote, by every means in our power, the sound and sentimental education of the people.—*Forty fourth Report of the British and Foreign School Society.*

OUR MOTHERS.

Around the idea of one’s mother the mind naturally clings with fond affection. It is the first dear thought stamped upon our infant hearts, when yet so young and capable of receiving the most profound impressions, and all the after feelings are more or less light in comparison. Our passions and our wilfulness may lead us far from the object of our filial love; we may become wild, headstrong, at her counsels or her opposition; but when death has stilled her monitory voice, and nothing but calm memory remains to recapitulate her virtues and good deeds, affection, like a flower beaten to the ground by a rude storm, raises up her head, and smiles amongst her tears. Round that idea, as we have said, the mind clings with fond affection; and even when the earlier period of our loss forces memory to be silent, fancy takes the place of remembrance, and twines the image of our departed parent with a garland of graces, and beauties, and virtues, which we doubt not she possessed.

HELP ONE ANOTHER.

The race of mankind would perish did they cease to aid each other. From the time that the mother binds the child’s head, till the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All, therefore, who need aid have a right to ask it from their fellow-mortals; no one who holds the power of granting can refuse without guilt.—*Sir Walter Scott.*

A Keen Rebuke.

At the late anniversary of the M. Missionary Union, Hon. Geo. N. Briggs said:—

“At the meeting in Buffalo, three years since, our brother Keegan described a scene in which he was an actor, which most may recollect, but which there is no harm in repeating. After an idolatrous service was concluded, he went into the temple, where some hundred persons yet remained and entered into familiar conversation—for which none could be better qualified than our brother—with those who remained. All admitted they were sinners, and that when men sinned there was no remedy but punishment. This furnished an occasion for the missionary to present a system of religion which, telling of pardon for sin, could save the sinner and yet vindicate the law of God. Many listened with intense interest while he brought out this proposition which told how men could be rescued from condemnation and raised to happiness. When he had repeated this several times, a man present rose and said, “Teacher, state that again.” He did so. The man asked a second question, “How long have your people known this truth?”

"Eighteen hundred years." "How far do they live from here?" "About six months' voyage." "Teacher," continued the man, "that cannot be true. A people having such a truth, and living but six months' voyage from us, and not sent it to us before! Teacher, that cannot be true."

The Christian Observer.

TORONTO, AUGUST, 1853.

MONTHLY REVIEW.

[BY THE EDITOR.]

Affairs Abroad.

Europe is still in a state of most exciting suspense. The Turkish question, since our last issue, has been becoming more and more alarming. The din of mustering legions is, we fear, but the prelude to fearful devastation. At our last advices the press of England and France, which has heretofore prophesied peace, is now merely hoping against hope. The Russian despot is not in the habit of being thwarted. His will amongst his subjects cannot be disregarded; His faintest hints are commands which secure a ready obedience; and he is represented as being in a rage worthy of a supreme tyrant, at the rejection by the Sultan of his *ultimatissimum*. It has been thought that the movements of the English and French fleets, which at last accounts had reached the Dardanelles, would serve to open the eyes of the Czar to the consequences of a war between Russia and Turkey; but the indomitable despot has made a personal declaration to the French and English ambassadors, to the effect "that the destruction of his fleets should not prevent him from invading Turkey, and obtaining the reparation which he believed to be his due." It is evident that the affair has reached a crisis, and one or two mails more will bring us tidings of peace established, or war to the knife. It is impossible to regard such a state of things with other than emotions of painful interest. It is not merely a war between the Czar and the Sultan that hangs in the balance, but war throughout the whole continent of Europe. And war rendered doubly fierce by having enlisted in its horrid work, not merely the arms, but the hearts of myriads of men. The proud souls of the exiled patriots, and the chafed and insulted spirits of the tens of thousands of oppressed people who sympathise with them, and who pant for civil emancipation, will heat the furnace of war seven times hotter than its wont, and dynasties will fall, and, for a little season, nations will change owners, but *nothing will be settled*.

We stated, in our last issue, that the Czars, from Peter the Great, down to Nicholas, have kept a steadfast eye upon the whole region lying between the Russian

possessions and the Mediterranean. A strange document, which casts light upon this matter, has recently been brought before the world,—a testament of Peter, in which the future course to be pursued by the Czars is pointed out; and hitherto they have most religiously adhered to the old Autocrat's testament.

By article IV. of the singular document Russia is ordered

"To divide Poland by stirring up perpetual disorders and jealousies in that country; to buy up the men in power, to influence and corrupt the diets, so as to operate powerfully upon the elective successions to the throne; to get Russian partisans elected to the kingly office, to protect those nominees, to occupy the kingdom (in exercise of such protectorate) with Russian troops, and to continue the occupation till the time has arrived to remain there altogether. If the neighboring powers oppose difficulties to this policy, to appease for the moment by partitioning the country, till the time has come to retake whatever may have been given up."

By article five she is to "take as much of Sweden as possible," and by article nine,

"To approach as much as possible to Constantinople and the Indies. Whoever shall rule there will be the real sovereign of the world. In pursuance of this plan to stir up perpetual war at one time against Persia; to establish dockyards in the Black Sea; to take possession of that sea step by step, as well as the Baltic—a double point necessary to the success of the project, to hasten the decadence of Persia; to penetrate to the Persian Gulph; to re-establish, if possible, through Syria, the ancient commerce of the Levant, and to advance right on to the Indies, which are the entrepot of the world. Once there we can dispense with the gold of England."

The above explains the grasping policy of Russia, past and present, and may serve to give strength to the purpose of France and England to stand by the Sultan. The Czar is enraged at the occupancy of the Dardanelles by the fleets of these two nations, and charges them with having created, a *casus belli*. The latest intelligence brings the information that Austria has taken sides with Russia, hence mediation is at an end. Unless God, by some signal interference of his providence, should avert the calamity, we shall soon hear of blood and carnage. The following extract from a circular issued by Count Nesselrode to the powers of Europe, will unfold to our readers the feelings of the Czar:—

"On the other hand, the two maritime powers have not thought fit to defer to the considerations we recommended to their serious attention. Taking the initiative before us, they considered it indispensable to precede immediately by an effective measure those which we had only announced to them as purely eventual, since we made them depend on the final resolutions of the Porte, and their execution has not commenced at the moment at which I write. They at once sent their fleets into the waters of Constantinople. They occupy already the seas and ports of the Ottoman Empire at the entrance of the Dardanelles. By that advanced attitude the two powers have placed us under the weight of a threatening demonstration, which, as we forewarned them, has added new complications to the crisis. After the refusal of the Porte, supported by the armed demonstration of France and England, it became more than ever impossible to modify the resolution which the

Emperor had made contingent. In consequence, his Imperial Majesty has just sent a corps of the troops stationed in Bessarabia, orders to pass our frontier, and enter the Principalities."

CHINA AND INDIA.

The latest advices received at London were dated at Hong Kong the 5th of May. The correspondent of the *London Times* writes thus:—

"From the north we have no later advice than to the 12th ult., forwarded by the last mail, of the 21st ult.

"It is reported that an overland express has arrived at Canton, stating that the insurgents had defeated the imperial troops, and were proceeding northward towards Peking. For the confirmation of this we must wait the arrival from the north hourly expected.

"We mentioned on the 28th of March, the novel and extraordinary proceeding of an armed French force being in the small garden of Canton, for the purpose of erecting a flagstaff, against the wishes and protest of the community.

"We have now to report one of the most grave and serious insults and outrages that has probably ever been recorded in the capture of two Englishmen by the armed mariners of the French corvette *Capricieuse*, in the small garden of the community at Canton, the acting English consul's authority totally disregarded, and the two gentlemen forcibly and rudely taken off to Whampoa, where, after about an hour's questioning they were liberated by Captain Rocquemarell, they having been found to have committed no offence whatever.

"Great excitement and indignation were caused among the community at Canton, and, to prevent any further collision, the leading merchants of the community rallied round to protect the French flagstaff. Sir William Hoste, senior naval officer, went up to Canton on the 1st inst., and it is said Captain Rocquemarell has given a proper apology for the insult; but nothing has been published, nor does it appear that he has taken into consideration the outrage committed on the two English gentlemen. His Excellency M. Bourbillon has gone up to Canton.

"There has been much exaggeration as to persons committing annoyances against the French armed force, apparently with the object of increasing the ill feeling, but it must be borne in mind that the aggression sprang from the French authority, and an armed force with no good intent towards the community of merchants and gentlemen is fortunately of rare occurrence in Canton.

"Our letters of yesterday from Canton, mention that the French force had retired from the garden and all was quiet.

"P. S.—May 6.—Though the despatch of the mail has been put off till 2 P. M. to day, to afford an opportunity of sending on the important advices hourly expecting from Shanghai by the steamer, we regret that we continue without any arrival from the north, being upwards of three weeks without having any communication from Shanghai.

The following is extracted from the overland *Calcutta Star*:—

"Since the departure of the last overland mail no news has been received from Burmah. We reported in our last issue that the *Phlegathon*, which was supposed to have been despatched with the Governor-General's ultimatum in reference to the treaty, had been obliged, in consequence of sickness on board, to put back for Calcutta; she again started for Rangoon on the 11th inst., but whether the mail she carried was big with the fate of Burmah or not has not yet transpired. One of our contemporaries stated a few days ago, that the ratified treaty was daily expected from Rangoon; but if there be any truth in the statement that the treaty has been referred to the Governor General in Council, it would appear that this announcement is rather premature. However, the Indian

public are tired of business, and if we may be allowed to judge from the papers, we should say that for the last ten days Burma and its affairs have been almost entirely forgotten.

An epidemic disease, something resembling the plague in its symptoms, which first made its appearance in the Eusofzye country, appears to be rapidly spreading itself along our northwestern frontier. Feats are entertained of its visiting the station, and precautionary measures, such as the establishment of a quarantine at each of the different ferries leading from the Eusofzye country to Peshawur, have been adopted. Since Brigadier Hodgson's late raid against the Kustrances, the frontier tribes appear to have been tranquil."

PERSIA.

In the midst of all the dreadful calamities, whilst his Majesty the Shah and his court have fled to Imama, the Prime Minister and his relatives carry out their diabolical system of oppression of the poor, turning a deaf ear to the petitions and complaints of the people, unless accompanied by a fee; and such is the extent of this corrupt practice, that in sums of 20s. and 40s. the Minister is reported to have amassed the princely fortune of half a million of tumans, which are said to have been secretly remitted to Russia, whither he will, before long, no doubt, repair to enjoy this ill-gotten wealth.

Confirming a report previously mentioned, a letter from Smyrna, June 15, states that the city of Shiraz, in Persia, was totally destroyed on the night of May 1.

EGYPT.

The London Morning Herald had received the following intelligence from Alexandria, dated June 21st:—"In consequence of a demand from Turkey, great military preparations are in progress, both at Cairo and this place. The complements of the different regiments of infantry are being completed, and the troops are moving towards Alexandria. To our garrison here, which numbers some 16,000 men, an addition of 6,000 bayonets arrived this morning, and further accessions are expected. The sailors of the fleet, who have been employed on the rail-way works, have been recalled and are being drafted to the different ships as prepared for sea. Doubtless a further pecuniary contribution will be demanded from the Viceroy, to aid in liquidating the large expenses incurred in the extensive preparations for defence which are in progress by the Porte.

El Hame Pasha, the Viceroy's eldest son, is about visiting England for some months.

The most important news from Egypt is the partial opening of the Cairo and Alexandria Railway. The first railway ever constructed in Africa has been, for twenty-five miles from Alexandria, traversed this day by locomotives, and in the land of the Pyramids one more monument has been added to the abiding splendor of the past.

No formal opening has as yet taken place—no formal opening can take place for some months to come, because the 'permanent way' on the first section of sixty-six miles to the Nile is not yet completed."

CAPE OF GOOD HOPE.

The Australian Royal Mail Steam Navigation Company's mail packet Melbourne, Commander James Simpson Hutton, arrived at Plymouth in the afternoon of Friday, July 22, from Australia and the Cape.

DR. CONANT.—This gentleman is one of the Rochester Professors, and is, without controversy, one of the best Hebrew scholars of the day. As a Biblical critic, his name is a tower of strength. It is quite

gratifying to learn that the services of this eminent man have been secured by the Bible Union, and that he now constitutes one of the noble band of revisors, whose names will go down with honour to posterity. The Rochester Professor is no Campbellite, notwithstanding "the alliance."

MEETING AT DRUMMONDVILLE.—The Board of the Regular Baptist Missionary Society met, according to appointment, at Drummondville. The scene was one of interest, and, as usual, of harmony. We shall endeavour to find room for the minutes next month. In the evening, Rev. James Lillie, D.D., of New York, delivered a most elaborate and eloquent address on the subject of a revision of the English Scriptures. By historical facts, and logical deductions from such data, the Dr. unfolded to his audience the base motives which governed King James in the part which that monarch took in the production of our present version, and clearly proved that God's truth was in some instances concealed to gratify the mental tendencies of the King. We hope yet to see that address in print.

The Member for Kent.

Mr. G. Brown, M.P.P., has had a very severe and dangerous illness. He was threatened with congestion on the brain, and, for a season, was in a very precarious state. It will be gratifying to his friends, personal and political, and they are many, to learn that he is convalescent.

Mr. Brown has only been one session in Parliament, yet he has made an impression upon the country, upon the Ministry, and upon the Legislative Assembly, which nothing, save a commanding mind could have produced. Some of our Reform editors assail him with great virulence. They question his motives where they cannot find fault with his votes. Perhaps he will survive their scorn; we really hope he will.

The Ministry.

It appears from the western papers that the ministry have in various places met with the most cordial reception. We trust that such expressions of confidence will lead them to prosecute with energy those measures of reform which are so essential to the prosperity of the Province. In attacking the member for Kent in their dinner speeches, we think Messrs. Hincks, Rolph, and Cameron have exhibited, to say the least of it, very bad taste. It is utterly contemptible for those ministers of the crown to affect to despise the opposition of Mr. Brown, when at the same time they are paying such a marked tribute of respect to his power. If he is the impotent disguised Tory that they would fain represent him to be, why do they not in all the dignity of conscious strength

leave the member for Kent, unmolested, to give full effect to his utter weakness? Why call him lilliputian, and treat him as they would Goliath of Gath?

We are glad to notice in the speeches of the honourables that the Cabinet is united upon the Reserve question, and that members from both sections of the Province are determined upon secularization. Too long has the country been agitated with the matter—too long has this iniquity been permitted to tantalize the great body of the people. Let this bone of contention be removed, and Canada will not forget those who bring about such a result.

The N. Y. Crystal Palace.

This elegant building was opened in New York, on the 14th of last month.

The ceremonies on the occasion, were as near as we can get at them, as follows:—*First*.—A Hymn, written for the occasion, was sung to the tune of *Old Hundred*. *Secondly*.—Bishop Wainwright offered a prayer. *Thirdly*.—Mr. Sedgwick, President of the Association, welcomed General Pierce, President of the United States, in an appropriate speech, to which his Excellency replied in a brief, but happy manner.

The exhibition will fall far short of the London World's Fair; still, it is said, that it is no failure. Thousands are flocking to see it; but we observe that the religious press of New York express great apprehension that its influence upon the city will be of the most demoralising character. Drunkenness and gambling, and vice in its darkest forms, have taken shelter under the wings of the palace.

The Catastrophe at Niagara Falls.

Most of our readers, doubtless, have heard of the sad fate of the three men who were recently carried over the Falls. They went out in a boat, it appears, to take a sail above the tremendous cataract; and, by some mismanagement got into the rapids. It is most lamentable to think that strong drink had made them too brave. Two of the number, with the boat, went at once over the precipice into the boiling gulf: the third clung for between thirty and forty hours to a log of wood which was wedged into a rock in the rapids. On our last page will be found an interesting account of the efforts made to save him, and of his ultimate fate.

FIRE.—The Stove Foundry, belonging to George H. Cheney & Co., at the corner of Queen and Victoria Streets, in this city, was, on the night of the 27th July, destroyed by fire. We are happy to learn that Messrs. Cheney & Co. were fully insured, although no insurance can recompense them for the suspension of their business at this season of the year.

Rev. J. B. Olcott's Circular.

Since we assumed the editorial chair of the *Observer* we have studiously endeavoured to preserve silence upon matters merely personal; hence we have suffered the pitiful resolutions which have been palmed off upon Associations, against the *Observer*, and carried by men who never read the paper, to pass unnoticed, as we have the audacious and malignant slanders which have been circulated about the Toronto church. Our first impression on reading Rev. J. B. Olcott's circular, was, that the interests of Christ's cause would be best served by allowing it, as we had done other productions, to remain unnoticed. We perceive, however, that silence on the present occasion might be misconstrued by all parties, and damage interests infinitely more important than those merely personal. Every successful attempt to perpetuate misunderstanding amongst Canadian Baptists, must necessarily be a bar in the way of the establishment and vigorous prosecution of these educational and religious appliances amongst ourselves, which are essential to enlarged prosperity, and which are necessary to elevate us to that place of self-reliance, which awakens and keeps awake a just sense of our weighty responsibility. We deprecate this new effort made by Mr. Olcott and his friends to keep up the strife in ranks of our denomination in Canada, and to make such strife the instrument of damaging a noble effort to secure to our Province a Baptist Institution.

We would not for the world injure the interests of any Baptist school of learning in any land: we prize them all, and did we possess the means, would not scruple to aid all—love, and not antipathy, is the emotion which we cherish towards such institutions; but that Canadian who fancies himself in the path of duty, in seeking to sustain an Institution abroad, in preference to one at home, has allowed his name to be betrayed into a false process of reasoning. Our brethren in the States fully understand this subject, hence they have established, or are establishing, such institutions in every State in the Union. Even the young States where the people are comparatively poor, are fully alive to the importance of a home educated ministry, and have nobly exerted themselves in erecting Theological Schools in the East, West, North and South. Why did not Michigan send her sons to Rochester or Madison to study for the ministry? Simply because Michigan had too just a conception of what belonged to her higher and better interests to pursue any such a course. And shall Canada, belonging to another nation altogether, cripple her energies, so far as our denomination is concerned, and wrong her churches by patronizing foreign institutions and neglecting her own? We tell you, Baptists of Canada (and you or your offspring, will one day appreciate our earnestness,) that if you suffer those of us, who would sacrifice every thing Canadian to aid foreign influence, and to gratify an unholy envy against brethren, who, seeing the immense importance of Home Institutions, are sacrificing much to establish them—if you suffer such a man to stand between you and a hearty co-operation with MacLay College, you will be consenting at attempts to subvert the mightiest subor-

dinate agency of prosperity that the Baptists of Canada can employ, and bring upon our denomination weakness and inefficiency. But to the Circular:

1. Rev. J. B. Olcott makes a capital point of our not giving his letter entire in our June No. of the *Observer*. We gave him our reasons for not printing it in a private note, namely the want of space, yet assured him that it would be forthcoming in the July No. If he received that note before mailing his circular to Canada, he has forfeited all title to our respect. But we shall not prejudice his case. As to the letter itself, the suppression of which, Mr. Olcott claimed, while in the west, had done him great injustice, we have only to request our readers to peruse it again in order to perceive how utterly unfounded is such an assertion. We stated fairly the only point at issue. We were informed that Mr. Olcott in taking up subscriptions for the Rochester Institution, agreed that where parties subscribing desired it, one half of their subscriptions should be given up in the event of a Canadian Institution being started. We regarded, as we do still, our authorities for the statement as being far above suspicion, and let it be known that they adhere to their original declarations. Mr. Olcott concludes his letter which we publish in the following manner:—

"For the information of all, I wish to say, that I have not obtained a single subscription on the condition in question."

Indeed! Then some of the best men in our Province are unworthy of credit.

2. In Mr. Olcott's letter to the *Observer*, not a hint is given, that he ever spoke of a division in any case; but when his memory is whetted a little by our brethren in Canada, he makes his first effort to inform us what he did say about division. In his Circular which he has just issued and scattered over the Province, we find the following:—

"In my intercourse with brethren, I have perhaps a hundred times, more or less, made the proposition that any person subscribing one thousand dollars might, if he pleased, attach to his subscription the condition that one half should revert to an Institution in Canada, whenever the Baptists, generally, made an effort to establish one. But no person has attached such condition to his subscription."

In the above extract Mr. Olcott admits that the idea of a division was suggested by him perhaps, 100 times! This, however, he claims was only in specified cases, and no one availed himself of his offer. Whether they did or did not, Mr. Olcott himself informs us that he made the offer, and so far we trace the suggestion of a division to Mr. Olcott by an authority which he at least will not question. But were these one thousand dollar cases the only instances in which the scheme of division was presented to parties? Our brethren testify distinctly that the plan covered all cases, but what says Mr. Olcott? At the top of his second page we find the following:—

"It may be the case, that there are persons who, at the time of subscribing, had the impression that the principle of division was to take effect; indeed, I found one such case in my recent tour in Canada, and I also distinctly remember the circumstances under which he subscribed. He is a much beloved Christian brother and valuable member of the Church of St. George. He informed me recently that he supposed he subscribed on the

condition that it was to be divided, (although he is entirely willing, and he intends to pay it all to Rochester.) As he says so, I do not in the least doubt it, but can surely say that I did not know it. Now for aught I know to the contrary there may be other cases of a similar character."

How Mr. Olcott could print the above admissions, and scatter them over the Province as evidence that he "had not obtained a single subscription on the conditions in question," is to us mysterious enough. Perhaps he understands the matter himself, but we confess that we do not.

3. Mr. Olcott next refers to a conscientious Christian brother in Lobo, to whom he was referred as one willing to testify on oath that he heard the Agent propose the scheme of division, and says:—

Having learned of this, I called upon him, and in a very pleasant interview gave him my understanding of the matter, to which he replied, "well, sir, you are right, you are right, but they talked the matter up so strong that night that I thought it was so." So much did I learn of men in that quarter who were prepared to make oath, and such appears to be the foundation for the remark made with such peculiar zest by the editor of the *Observer*, touching my "mental lubricity."

The brother referred to is bro. J. Edwards, who sends us the following note:—

"I certify that the report which the Rev. Mr. Olcott gives of the conversation which he had with me in his late circular, is incorrect in many respects; as I had then, and still have, the impression that he did make the statement to me that one-half of the subscription was to be given back. And in the conversation alluded to, I told him so.

JEREMIAH EDWARDS."

In this connection we may also present the following confirmation of the truthfulness of Bro. Boyd's statement:—

"We have seen a circular by the Rev. J. B. Olcott, in which he seems to question the correctness of the statement at the close of Elder Boyd's letter, to the effect, that there are several members of Baptist Churches in this quarter, to whom, Mr. Olcott proposed that one-half of the money subscribed to the Rochester Institution should be given back in case we got up one of our own in Canada. Now a regard to the interests of truth compell us to say, that we, the undersigned, are willing to testify in the most solemn form, that he did make such proposals in our hearing.

JOHN EDWARDS, Sen.
FRUDENCE EDWARDS.
RICHARD EDWARDS.
JOHN W. EDWARDS.
GEORGE O. CHALLONER."

4. Mr. Olcott next attempts the work of whitewashing brethren Boyd and Wilkinson, and blackening the Editor of the *Observer*. They, he thinks, "may have been acting under an honest apprehension of how he wished to be understood; not so the Editor of the *Observer*." Well, what peculiar light had we that brethren Boyd and Wilkinson did not possess? Mr. Olcott says:—

"At the meeting in Toronto in October last, where it was determined to make an effort to establish in that city a Theological School, Rev. Mr. Inglis asked me in the public meeting the following question: "What proposition of the subscription which you have obtained in Canada will the Rochester Board be willing to relinquish to the Institution to be established here, provided the donors shall wish it?" Now if I had understood it, as the *Observer* has asserted, the natural and only reply which I could have made as an honourable man,

would have been, 'one-half, sir, for it has been subscribed on that condition.' But no such reply was given; on the contrary, I replied, 'The subscription I had obtained, was obtained for Rochester; it had been given in good faith on the part of the donors, and received in good faith by us, and incorporated into our funds; and I did not see how it could be given up.'"

Is not Mr. Olcott ashamed of this bare-faced attempt to find something to urge against the Editor of the *Observer*, while he seeks, in a most unmanly strain, to carry favour with brethren whose testimony he tries to impeach? We never heard such a reply from Mr. Olcott; and we have yet to see the first man who understood him on that occasion to ignore the plan of division.

Br. Inglis thus replies to a question which we put to him on this subject:—

"Mr. Olcott's Circular I have not read. A friend offered me a copy, and, to induce me to read it, quoted his alleged answer to my question at the meeting at Toronto. My remark, on hearing that quotation, expresses my present impression of the whole affair. That Mr. Olcott, when he thought over the matter, wished that he had made such an answer to the question. I do not doubt; but to say that he did make it, renders his testimony on any subject absolutely worthless. It is a pure fiction, as every one present at the meeting knows. I say this as a simple matter of justice to you. In that, or any other denominational squabble, I have neither part nor interest.

JAMES INGLIS."

We are next treated to two resolutions, passed by the Grand River Association, neither of which have any possible bearing upon the question at issue. The first resolution states that "charges of duplicity have been made in the columns of the *Christian Observer*, against Rev. J. B. Olcott." The fact that an association of Christian men could be made to believe such an assertion is a sufficient comment on the hasty manner in which things are passed at the Grand River Association. The columns of the *Observer* never contained any such charges. In an editorial remark we employed a phrase which has of late been stereotyped amongst us as indicating *slipperiness of tongue*; but no charge of moral obliquity was preferred against Mr. Olcott. In admitting a statement of fact into the *Observer* we have refrained from expressing any opinion as to the moral character of the Agent's conduct; nor shall we express an opinion at present. The second resolution was penned by Mr. Olcott himself, and contains nothing in ordinary circumstances, objectionable.

The idea that we must in order to sustain a home institution, oppose Rochester or Madison, in both of which institutions, Canadian students are studying for the ministry, is simply absurd. We know that very unkind things have been said and done across the lines by the friends of one of these Universities, for the simple purpose of damaging the other, but we hope Canadians will not follow such examples. "We love not Caesar less, but Rome more," therefore can heartily say, God speed Rochester, and Madison, and Newton, and every other Baptist school in the States; and we trust that the talented and high-minded gentlemen who conduct the business affairs of Rochester University, will not permit their agent to throw obstacles in the way of the successful operation of MacLay College. They at least fully understand the im-

portance of Home Institutions, and we trust that the sublime maxim of our Lord will have full weight with them in the present case—"All things whatsoever ye would that men should do unto you, do ye even so unto them." With the Agent of Rochester we have no personal controversy; and have no more interest in the matter than has every other Baptist in the Province. As the conductor of a periodical, we, of course, have a certain amount of responsibility in relation to what we admit into our columns; but when we give documents signed by tried and trusted brethren, it is sufficient to shield us from being regarded as the opponent of those referred to in such documents. In common with others we are anxious to see a flourishing Baptist Theological school in Canada.

But we cannot close this article without cautioning our brethren, against an insidious attempt to tie us hands and fet to the United States. In a letter published in the *New York Recorder* of June 27th, and signed V, we find it stated first, that the great mass of the Baptists in Canada lack confidence in the effort to endow amongst themselves a Theological School. And at the close of his strange epistle the writer says; "Get rid of the influence of the United States! they might as well hold up a blanket to prevent the sun from shining on Canada." This is a verification of Napoleon's remark, that there is but a step between the sublime and the ridiculous. If the writer is a resident in Canada we would advise him to pack up his traps, and leaving Canadians to attend to their own affairs, just as fast as the nature of the case will permit, locate himself where not even a blanket will intercept the rays of that sun which he imagines is necessary to turn Canadian darkness into light. But this is not all. A Rochester Agent some time ago, stated in the city of New York, that he was informed that the Baptists of Canada did not want a Canadian Institution. That they were in favour of, and looking forward to, annexation with the States; and that if a Canadian School were even started, the people would prefer sending their children to some American School the better to prepare them for the privileges of American citizenship! Our authority for this statement renders it certain that there is no mistake in the matter. We fancy that the Baptists of Canada will soon begin to comprehend the nature of that opposition to every thing Canadian, which is met with in certain regions of our Province. The miserable howl of open-communionism, and Campbellism, raised against churches where such sentiments not only never had an existence, but where they have been refuted again and again, is beginning to be understood. It is an attempt to array the denominational feelings of godly men and women against our home institutions in order that we may become thoroughly dependent upon the United States for the supply of our educational appliances and means of grace. Who gave the Rochester Agent such information as that to which we have referred? He never was in Canada himself, we believe, and yet here is a traitorous scheme on foot which is well understood by parties on both sides of the lines. Canadian Baptists, once more we call upon you to open your eyes. If any of you prefer sustaining United

States institutions to those Canadian, do so manfully and above board; but do not suffer yourselves by chicanery and falsehood to be led to regard our home institutions with distrust.

Our College will be endowed, and our Home Missionary Society will scatter the light of life over our land, when those who have lacked nothing but the power to subvert these institutions shall have passed into the presence of God. In Canada we have, as Baptists and as voluntaries, for over thirty years striven to have King's College liberalized. It has at length been wrenched from the hands of sectarianism, and is now the *people's* Institution. After having obtained such a victory, shall we not avail ourselves of the triumph? Where Baptists, can your sons, obtain a more thorough classical education, (and that too at a merely nominal expense to British subjects.) than they can obtain in our national College and University. We reply, *not on this continent*. Why then should Canadian Baptists sacrifice their interest as well as their consistency, by abandoning a national school, to obtain which they have fought a noble battle, and by patronising a foreign Institution. Let our brethren who have been misled, weigh well what we urge.

But it is said, Christianity knows no dividing lines of a national or sectional character. Why, then, do the Baptists of the United States draw such lines between one State and another, and why do they plead so earnestly for their respective State institutions? This apparent application of a Christian principle is, in such cases, mere clap-net, which cannot blind the eyes of any discerning man. Let us, brethren, stand together, and cooperate together, for the advancement of Christ's cause amongst us, and that God whom we serve, will recompense us at the resurrection of the just.

Communications.

"Baptist Usages."

To the Editor of the *Christian Observer*.

Sir,—In a letter, headed "Baptist Usages," which appeared in the last number of your excellent *Christian Observer*, the subject of females exhorting in the churches, is briefly brought under the notice of your readers by "An Inquirer," who seems desirous to have the matter thoroughly canvassed. Now, although I do not intend at present to discuss the subject at length, I hope to have an opportunity, at some future period, of stating my views more fully upon it. I, nevertheless, beg that you will be good enough to permit me to express, through your columns, some of my convictions on the subject.

I may briefly state that I have only been about two months in this country; and am, therefore, as yet, comparatively ignorant of the particular usages which obtain among the Baptist churches in Canada. I have had, however, an opportunity within the last few weeks, of hearing a female exhort in the church; and I confess the effect on my mind was both startling and painful. It may

be the effect of prejudice; but I confess, Sir, when I left the old country I was quite unprepared for such exhibitions. There, as you may be aware, such a usage is unknown among Baptists; nor have I ever heard that the other denominations recognize the right of females to speak in the church. Indeed, it would be thought unnatural and unseemly for a woman to attempt to exhort or teach in a mixed assembly. But all this, as I have said, may be the result of prejudice; and I candidly confess that until your *Christian Observer* fell into my hands, I had always taken it for granted and without examination, that such a usage was both unbecoming and unscriptural. The letter of "An Inquirer," therefore, set me to examine the point; and I shall here briefly state the convictions which this examination left on my mind. *First:* It seems, on the first blush of the subject, to be unnatural and unseemly for a woman to occupy the place of a teacher in a mixed assembly. *Secondly:* This usage does not seem to comport with that "meek and quiet" spirit which the Apostle tells us, is woman's greatest ornament. *Thirdly:* The Evangelists nowhere inform us that women were commissioned to preach the gospel. *Fourthly:* That although we are distinctly informed that when the Great Head of the Church ascended to heaven, he "gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Nowhere in scripture is such a mission said to belong to woman. *Fifthly:* The Apostle expressly enjoins women to be silent in the churches; and plainly declares, that "it is a shame for her to speak in the church." *Sixthly:* That whatever results may follow from such a practice, we are not permitted to violate any of Christ's laws that good may come.

I beg to close with these hasty observations; but shall, with your permission, return to the subject at a future period. Meanwhile.

I am, Sir,

Your obedient servant,

A STRANGER.

July, 1852.

"Baptist Usages."

To the Editor of the *Christian Observer*.

Sir,—Having read the statement of "An Inquirer" of the conduct of the females of a certain church, towards a prudent sister, to force her to keep them, as we suppose, in countenance in an exercise in some churches that daringly sets aside the authority of heaven, I take the liberty to send you, in reply to the Inquirer, a few thoughts that the Bible suggested to me on reading his statement on this article.—

1st. The first thing that presents itself, is the Supreme authority of the Bible. Let us hear it in a few instances to guide us on the subject of inquiry: 2 Tim. iii. 14. &c. "But continue thou in all things that hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the holy Scrip-

tures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. Every writing (of the holy Scripture above mentioned) is divinely inspired, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness, that the man of God may be perfect, thoroughly furnished to all good works. Surely if so for the dearly beloved evangelist, not less so for us who are so misled by the traditions and instructions of men. Again, "Every word of God is pure. He is a shield to them that trust in him; add not thou to his words, lest he reprove thee, and thou be found a liar." Again, "Holy men of God spake as they were moved by the Holy Spirit." Now let it be remembered that it is not Paul, Peter or Solomon, but "the Holy Holy Holy Lord God of Hosts," that addresses us in every divine writing of the holy Scriptures, and among other commandments says: "Let your women keep silence in the church: for it is not permitted them to speak: for it is a shame for women to speak in the church." Should we not stand in awe of him when he speaks, and we hear his word or read it? It truly becomes us to tremble at the word of God rather than vauntingly glory in our raving that "we are not ashamed to speak out," as some weak females foolishly say. The proper position of a saint is that which Mary had chosen, to sit at the feet of Jesus humbly to hear the law from the mouth of the lawgiver.

2nd. No creed, formula, or tradition of any created being is fit for the saint but the Bible alone. Not one of these, nor any internal feeling, nor any influence of supposed good affections, nor example of the most zealous, or address of the most ardent speaker, can, without sin and danger, lead us to neglect, shall we say daringly oppose ourselves to the authority of any of the least commandments of the King of saints, and set him at defiance!

3rd. How greatly is the state of that church, calling itself a church of Christ, to be lamented, whose meetings are "dull, just because the females do not take hold!" "I may here mention," says the Inquirer, "that the life of our church lay in the females;" broken cisterns, indeed; "the male members seemed pleased to hear the women pray, often declared themselves edified, but seldom prayed themselves." "Tell it not in Gath, lest the daughter of the uncircumcised triumph." The Author of the Bible says: "I will therefore that men pray every where," &c. Here, then, is not mere superseding the authority of heaven, but a bold opposition in that contradiction to its requirements.

4th. "Inquirer" asks a question: "Suppose that every Baptist minister should preach with as much plainness and force the doctrine of 1 Cor. 14: 34, 35, as he preaches the doctrine of believer's baptism, would not storms of opposition, and removals by the hundreds, be the result?" It might. But the Lord says: "He that hath my word, let him speak my word faithfully. Behold, I am against them that prophesy false dreams, saith the Lord, and to tell them and cause my people to err by their lies and their lightness; yet I sent them not, therefore they shall not profit this people at all, saith the Lord." Alas! then, for the minister or

ministers that withhold the truth of God from the flock of God, for fear of results.

5th. "The male members seem pleased to hear the women pray, and often declare themselves edified." "Edified" in the practice and support of will-worship and daring opposition to the plain prohibition of the object of true worship. Can an enlightened, honest-hearted man, with the Bible, believe it? Is it by going contrary to him that we can scripturally or rationally expect edification or salvation? Let us hearken to his unchangeable determination: "If ye walk contrary to me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins. If you will not be reformed by me by these things, but will walk contrary to me, then will I also walk contrary to you," &c. Lev. xxvi. 21, 23, 24, 27, 28, &c. He is the same God, jealous of his honour and glory as he was in the days of Moses. Alas, when will the churches cease venerating, perpetuating, and imitating religious practices; and hold traditions that make the word of God of none effect among them, and set his commands aside.

Let the pastors of the flock of God feed the flock with the truth of God, leaving the result with him. In the truth of God there is not a superfluous term; there is not the deficiency of a single term. "The law of the Lord is perfect," &c. "add not to it, neither diminish from it." Thus taught, every saint, male and female, will obey and worship God, who is a Spirit, in spirit and in truth, will be edified and fitted for a more perfect and more happy society than the church militant.

A CALEDONIAN.

July, 1853.

Thirty-Fifth Annual Meeting of the Haldimand Association.

FRIDAY, June 24, 1853.

This Association met this year with the Baptist Church in Sidney.

At the last annual meeting, Elder Pyper was appointed to preach the introductory sermon, and Elder Starr his alternate, but neither being present, Elder D. Wait, of Haldimand, officiated. Text—Ezra iv. 3.

The Association having been called to order, Elder Suider was chosen Moderator, and brother M. Ewing, Clerk.

The following brethren were appointed a committee of arrangements, viz., Deacons Faulkner, Turner, Chard, and brother M. Ross.

Adjourned for one hour. Prayer by Elder Lacey.

AFTERNOON.

Met according to adjournment. Prayer by Eld. Holman.

Letters from the churches composing this Association were called for, and read by the Moderator, after which the Association

Resolved, That its next annual meeting be held with the church in Haldimand.

Resolved, That Elder Holman preach the introductory sermon.

Resolved, That the Rev. J. Pyper, D.D., prepare the circular letter for next year.

Visiting brethren were then invited to take seats in this Association.

Sermon by Elder Holman, from Luke xiii. 14.

Elders Holman and Starr, were appointed, with the writer, a committee to examine the circular letter, and report.

Adjourned till to-morrow morning at 9 o'clock. Prayer by Elder Holman.

Sermon by Elder Lacey, in the Evening, from Acts ii. 37.

NORNING.

SATURDAY, June 25, 1853.

Met for prayer at 8 o'clock. At 9, resumed business.

The Committee on Circular Letter reported. Letter read and adopted.

Resolved, That the Minutes of this Association be published in the *Christian Observer*, and that the proprietors be paid for extra copies of the same, to be sent to the several churches, according to their respective numbers.

Resolved, That the pastors of our churches be requested to read to the people of their charge the circular letter of the present year, and enforce its sentiments.

Resolved, That the destitute and sinking state of some of our churches, calls for immediate efforts on the part of this Association for their recovery.

Resolved, That this Association highly approves of the efforts of our brethren in Canada, to establish an institution for the education of Baptist ministers in this Province; and that we hail its organization with joy, and feel it to be the duty of the churches of this Association to do all they can to maintain the same by their contributions and their prayers.

Resolved, That this Association inquire into the subject of the dismissal of their pastor from Thurlow, referred to in their letter.

Resolved, That that part of the Thurlow letter, which relates to Elder Snider, be erased.

Resolved, That this Association disapprove of the course pursued by the Thurlow church, and of bringing their difficulties into the Association.

Adjourned for one hour. Benediction by the Moderator.

AFTERNOON.

Met pursuant to adjournment. Hymn and prayer by Elder Wait. Sermon by Elder Hulbert, from Acts ii. 42.

Resolved, That this Association go into committee of the whole on the case of the Whitby and Reach churches, and retire to the school house while Elder Lacey preach to the people.

Sermon by Elder Lacey, from Ps. ix. 1.

The Association went into committee of the whole.

The committee rose, and reported the following resolution:—

Resolved, That the following brethren be directed to meet the Whitby and Reach churches at the Whitby 3rd concession Meeting-house, on the third Wednesday of September next, at one o'clock, P.M., as an advisory council, viz., Messrs. R. D. Vardou, G. Stroug, Jacob Miller, John Miller, and Elder D. Wait,—three to form a quorum.

Carried.

Adjourned to meet with the church in Haldimand, on the fourth Friday of June, 1851, at 10 o'clock, A.M.

In the evening, Elder Starr preached from Sol. Songs, ii. 15; and on Sabbath morning, at 10 o'clock, he preached again from Numbers xiv. 21. Elder Lacey followed, from Heb. xii. 28. And at 3 o'clock, P.M., Elder Snider preached from Col. i. 13.

STATISTICS.

| CHURCHES. | Baptized. | Received by Letter. | Received by Expence. | Deceased. | Dismissed by Letter. | Excluded. | Total. |
|--------------------------------|-----------|---------------------|----------------------|-----------|----------------------|-----------|--------|
| Whitby - - - - - | 1 | | | | | | 53 |
| Reach - - - - - | 2 | | | 1 | | | 31 |
| 1st Toronto - - - - - | 50 | 4 | 4 | 1 | 1 | | 114 |
| 1st Markham - - - - - | | | | | | | |
| Haldimand - - - - - | 1 | | | 1 | 1 | 1 | 123 |
| Sidney - - - - - | 23 | | | | 1 | | 60 |
| Thurlow - - - - - | | | | 1 | | | 33 |
| Rawdon - - - - - | | 1 | | 1 | | | 48 |
| Pickering - - - - - | 3 | | | 1 | 2 | | 77 |
| Bond Street, Toronto - - - - - | 21 | 12 | 5 | 2 | 9 | 4 | 241 |
| 2nd Markham - - - - - | | | | | | | |
| Brighton - - - - - | | | | | | | |
| Cramahe - - - - - | | | | | | | |
| Murray - - - - - | | | | | | | |
| Yonge Street - - - - - | | | | | | | |
| East Gwillimbury - - - - - | 3 | | | | | 6 | 23 |
| Newmarket - - - - - | | | | | | | |

MESSENGEES.—From Whitby, Elder J. Holman; Reach, Elder Hulbert; Haldimand, Elder Wait, Deacon Doolittle, Brother Ewing; Sidney, Deacons S. Faulkner, F. D. Faulkner, L. Turner; Thurlow, Dea. Ostrom, M. Ross, G. Thrasher; Rawdon, Dea. W. Chand, L. Mack; Pickering, Elder Starr.

DIGEST OF LETTERS.

WHITBY.—The church in a declining condition—having divided to form a new interest in Whitby village. Elder Starr, liberated from his charge, Elder Holman was called; but he, too, has tendered his resignation. Worship is kept up on the Sabbath, but other worship has ceased.

REACH.—The church is scattered, so that but a part of the church can convene for worship. But we have preaching once in two weeks, and communion monthly; and enjoyed the Lord's presence part of the time the past year.

HALDIMAND.—The church is diminished in numbers; but has preaching regularly. Social meetings are too much neglected; and a diminution of Christian affection is felt. The prayers of sister churches are requested, that God may bless his weaty heritage.

SIDNEY.—The church render a tribute of praise to their heavenly Father for the abundant blessings of the past year,—in the preaching of the word, rendered efficient by the Holy Ghost sent down from heaven, reviving the hearts of his people, and bringing many to the knowledge of the truth; and also feel it duty to admonish sister churches to activity and sacrifice in the cause of God,—for the more they have given, the more abundantly they have received. We have a flourishing Sabbath school.

THURLOW.—The members of this church are mostly old persons, and live at a distance from the meeting-house: hence are unable to attend as they would wish; but yet they hope to see the reviving of the Lord's work, and young members bro't in to fill up the vacancies.

RAWDON.—The church in this place say, the light of God's countenance is still with them; and they keep up their prayer and conference meetings, where love and union is still enjoyed.

PICKERING.—We have not been without some refreshing seasons, during the past year; but we mourn the cold and backward state of the church at present. Discipline, prayer-meetings, and the Lord's supper, have been neglected; and many, whose names are on the church book, do not attend the means of grace. We have a large Sunday school; and the temperance cause is flourishing with us.

EAST GWILLIMBURY.—We are destitute of a pastor, and unable to sustain one; and our condition as a church is lamentable.

QUEEN STREET, TORONTO.—We are truly thankful to our heavenly Father for the past year's blessing. Since our pastor, Rev. Wm. P. Newman, has been in our midst, we have been greatly blessed with the outpouring of the Holy Spirit. About 50 have been added by baptism since last October. Peace and love prevails. Some are now waiting for baptism. The Sabbath School prospers. We desire the prayers of the brethren in our behalf.

NOTE.—Rev. Dr. Pyper, and brethren Cathcart and J. Carter, were, by the Bond Street Church, Toronto, appointed messengers to the association; but a variety of circumstances prevented the messengers from attending the associational meeting. The statistics of the church are given in their proper place in the table, from which may be learned the state of the church during the past year.

CIRCULAR LETTER.

The Ministers and Messengers of the Haldimand Baptist Association, to the several churches comprising the same.

Grace be unto you, and peace from God the Father, through our Lord Jesus Christ.

BELOVED BRETHREN:

Being assembled at our anniversary meeting, it seemed good to us to send you this, our

annual epistle, as a token of our fraternal regard and Christian love. As a subject of address, permit us to direct your attention to the importance of *Personal Piety*. By this we mean the practical development of faith in the gospel of Christ, and of all other blessings implanted in the soul by the Holy Spirit.

There is an obvious distinction between a dead and a living faith; the former conceals, merely, to things revealed, but exerts no salutary influence upon either the life or affections: where the latter exists, it gives practical evidence of a vigorous, sanctifying power. Wherever a living faith is wanting, there will be always found an absence of spiritual life in the soul, and a deplorable destitution of internal peace, and of external evidence of the power of religion generally. Unless the grace of the Spirit, charity, meekness, patience, love to the brethren, &c. abound in a good degree, all other pretensions to godliness or Christianity afford but feeble evidence of regeneration, and less proof to the impotent of the sanctifying and renewing energy of the gospel of Christ. But where the "peace of God" pervades the soul, there holy affections hold their imperious sway, and a corresponding influence is felt in every department of life where the Christian moves. Like "the tree of life," he imparts life to the famishing, healing to the diseased; he carries joy to the house of wo, diffuses light in darkness, and affords relief to the wretched, and inspires the despairing with elevating hope.

Piety is of the first importance; the believer without it cannot have any well-grounded assurance of the Lord; nor will he attain but seldom, if ever, to that state of communion with God which alone can fill the soul with holy joy, and that peace which "passeth all understanding." A healthy state of holy affections, cherished and invigorated by the reviving manifestations of the love of God, constitutes the only true source of earthly happiness, and lays the only foundation on which can be based hopes beyond the grave. Undisciplined piety emits such light to the world that all the mazes of error and opposition cannot withstand, and dispenses the richest blessings in every direction.

The state of our churches as a denomination, as well as our beloved country, loudly calls for an elevated degree of personal piety in the members of our churches and in all others who sincerely regard virtue as the greatest good attainable, whether religiously or morally considered.

Error in all its forms can be dislodged effectually only by a living exemplification of the gospel in the lives of believers. Cold formality will revive by the animating touch of the living principle of a holy life; darkness, however swollen its gloom, may at least, be irradiated by the light emitted from those upon whom the glory of the Lord has arisen, while they are walking with God; moral and religious indelicacy will disappear in proportion as the healthy and invigorating power of virtue and the godliness prevail; the noxious plants of dissension, division and strife will disappear so soon, and to the same extent, as efficient efforts are made to disseminate the "incorruptible seed," and believ-

ers engage with holy zeal to show forth the praises of him who hath called them from darkness to light.

From the preceding remarks we draw the conclusion that genuine piety must originate from a pure and living faith based upon the word of God, and that all who would partake of the saving benefits of such faith must prove its genuineness in themselves by maintaining good works; for "faith without works is dead."

We also consider that a revival of sound practical godliness in the members of our churches, is indispensable to their existence for any great period, and that alone can retrieve them from the forlorn condition in which a number of them, belonging to this Association, are at present found.

Formality, dissension, and lukewarmness do more in destroying churches than the rage of the heathen, the malice of Rome, or the machinations of the combined powers of darkness. Allow us to say, dear brethren, that it is our firm conviction that the only reasonable hope that remains for the reviving of our churches is identified with an increase of personal piety, both at home and abroad—in the closet, in the domestic circle, in all the relations and avocations of life; and also by united and incessant prayer, that the word of the Lord may have free course and be glorified. Finally, the experience of all who know the grace of God in truth testifies, that without prayer, secret as well as public, without watchfulness and resisting sin in all its various forms, the soul is deprived of peace with God, and thereby nullified for the duties of religion. But what is more painful still, is the prospect of heaven are veiled to the sight, death is unwelcome, and living joy almost withers and at a time when the soul most needs its aid. "Behold the judge standeth at the door?" what is done, must be done quickly; and who is that wise servant, whom his Lord, when he cometh, shall applaud. "Well done, good and faithful servant, enter thou into the joy of thy Lord?"

A. SNIDER,

Moderator.

Miscellaneous.

First-Fruits of Sabbath-Breaking On the Northern Railroad.

We did endeavour to hope that from the very commencement of railroad travelling in Upper Canada a proper regard would be observed for the sanctity of the Holy Sabbath. This we believe has been the case on the Northern railroad thus far, as no regular trains are run on the Sabbath. But we regret to say, that there have been a few instances in which cars have been run over the road; and one of these occurred last Sabbath. It appears that in consequence of the change made in running of the trains, it was necessary that one should be at Bradford on Monday morning at half-past seven o'clock, and as a matter of consequence, the train started from Toronto for Bradford on Sunday, and near Thornhill the cars came in contact with a cow upon the road, by which the locomotive was slightly broken, one of the passenger cars thrown off the track and completely demolished, and one or two persons seriously injured. Now we consider this a gross act of Sabbath-

breaking, as there was no necessity whatever to run the train on that day, as there was sufficient time on Monday morning for the train to reach Bradford in order to take its place on the road.

Whether or not this act was performed by the order of the Directors, or Superintendent, we cannot tell; but we hope if those who have the management of the road cannot be induced to exercise their authority to prevent similar acts in future, from a regard to the divine command and the moral sense of a professedly Christian people, that they will be taught a salutary lesson by a method that will induce them to feel that the interests of the Company, as well as the morals of the community will be better promoted by a strict observance of the sanctity of the Sabbath, so far as even the occasional running of cars is concerned. This, we believe is the first serious casualty that has occurred on the road in connection with the passenger trains; and this the result of Sabbath-breaking; and we wish for the honor of Christianity it may be the last. We should regret any cases of personal injury, "to life or limb;" but perhaps a few lessons on the "smash-up" system of teaching; a method which the Lord of the Sabbath sometimes adopts for the instruction of the wayward creature, may produce a good effect, and prevent the advent of railroad operations in our country from being associated and disgraced with a systematic desecration of the Sabbath, and thereby furnishing inducements to sin to those whose religious convictions are not sufficiently strong to resist the temptation to transgress the Divine commandment. And were it not for the danger to human life, we could almost wish that every attempt to run cars on the Sabbath might be punished with a smash, until a costly experience produced the impression that the way of the transgressor is, at least, very unprofitable.—*Christian Guardian*.

At Home in the Evening.

What incalculable mischief to the youthful mind is the improper spending of the evening? In the evening quiet at home the youth finds security from the temptations of misconduct, and all improper desires are banished by its scenes and recreations.

When the youth goes forth in darkness, it is a temptation in his pathway to engage in mischievousness, and often disgraceful conduct. What we see is deplorable enough, but this is lost in comparison to that which is not revealed to the public eye—multitudes blasting their prospects for honour and usefulness running uncared for in the evening.

Parents who value their own comfort and the unimpeded success of their offspring, should mark the obligation which their position has imposed. They should learn the fairest flowers of social life must bloom in the atmosphere of home and by kindness and gentle restraint enforce this wholesome truth.

In youth the soul is pliable to the influence of parental care; then it may entwine the tendrils of youthful affection around the circle of converse and instruction; then is diffused hope's halcyon eye over the path of youth; then are pointed out upon the plains of life the rocks and quicksands upon which many a youth has been wrecked.

Sabbath evenings are blessings indeed! they gather the family around the social hearth, and all are raised to the exalted level of truth by the purity of thought that is awakened; they are invested with a capacity from on high to assist each other on in the path that leads to honor, glory, and immortality.

LET CHILDREN PLAY.—There are parents who do not seem to have preserved a single memory of their children. A child can not have a "bit of a time," but that the parental mandate of "stop that noise," falls upon his ear in unmistak-

able words or blows. Some who could appreciate the sports of boyhood, wrote the following:—
 thing equals a boy, except a girl. The frolics, the harum, scatum, high-gee times of boyhood, but they were. Perhaps you never broke steers' colts—never slid down hill, over fences, across ice on the meadow—never skated among the trees on the ten-acre pond, on a clear winter night? If you never have, you never was a boy. How many years does a man have to live to, up as much happiness as jumps out of a boy's single old-fashioned, gingerbread, molasses-cake wrestling, bat-and-ball playing, town-meeting day?"

AN APPEAL TO THE YOUNG.—A young man has lately been convicted in Virginia of robbing the mail, and has been sentenced to the penitentiary. —There is an affecting and melancholy incident connected with this young man's criminal history which goes to exhibit the strength of parental affection. When the father heard that his son had been arrested on charge of robbing the mail, he exclaimed:—

"Have my grey hairs been brought to this?" and then fell.

He was taken to his bed, and died in a few days of a broken heart. If the young would not let the grey hairs of their parents to the grave in sorrow, let them avoid the first enticement of sin. Once in the downward path, they know not where they will stop.

HOW TO MANAGE.—Some years since, some Indians, in the neighborhood of Green Bay, came converts to temperance, although previously surpassing fond of the "brain thief." The white men formed the charitable resolution of going to draw them back. Placing a canteen of whiskey in their path, they hid themselves in the bushes to observe the effect. The first Indian cognized his old acquaintance with an "old man" and making a high step, passed on. The second laughed, saying, "Me know you!" The third drew his tomahawk and dashed it in pieces, saying, "Ugh! you conquer me, now I conquer you."

The Pope having ordained that no Catholic male shall marry a Protestant who will not to have his children educated in the faith of the Church of Rome, the King of Prussia has issued a decree that any officer of his army marrying a condition so degrading shall be held unworthy to serve the sovereign of an independent state and dismissed the Prussian service.

The French clergy are now throwing difficulties in the way of mixed marriages between Protestants and Catholics. Most of the priests refuse to pronounce the nuptial benediction on these unions unless where a formal engagement is taken up by the children in the Romish faith. They are no longer contented with the common compromise according to which boys are educated in the father's and girls in the mother's religion. Since they have never, till very recently, made any change in this direction.

VITAL POINT OF THE NERVOUS SYSTEM.—At a recent sitting of the French Academy of Sciences, it was demonstrated by a learned physician, from the various careful experiments on the brains of animals, that the motive power of the respiratory mechanism, the vital point of the nervous system, is not bigger than the size of a pin's head. Upon this tiny speck depends the life of the animal. A portion of the nervous system remains alive while that which is separated immediately dies. It is a singular fact, that the greatest powers in nature touch the domain of the visible.

VER.

Difficulties of Infant Sprinkling.

A late correspondent of the *London Record* advocates with much earnestness a revision of the baptismal service and other objectionable parts of the Episcopal prayer book. He recommends that a petition to the Queen be circulated for signatures among the laity, praying her Majesty to issue a commission "for so altering the baptismal service to make it consistent with itself, and for this purpose of precluding any thing like an assertion of spiritual blessings communicated on God's part until time should be given for the development of the real character of the child."

REV. RICHARD FULLER, D.D.—The honorary degree of D.D. was conferred upon him by Harvard University at its commencement last week. His distinction already conferred upon Dr. Fuller, as well merited, and reflects credit upon a time-honoured institution, which has not often penetrated the Baptist ranks in search of a recipient for honours. Dr. Fuller is one of the best of men and of preachers, and the influence of his labours in Baltimore will be felt when its monuments have crumbled.—*N. Y. Chronicle.*

We are behind with the review of some books that have been sent to us. We will notice them in our next.

The harvesting season throughout the province has been on the whole prosperous; and loudly calls for thankfulness to God.

COLPORTEUR WANTED

BY the UPPER CANADA BIBLE SOCIETY for the City of Toronto and adjoining townships.

He must be a person of decided piety, sound evangelical views, and well acquainted with the Holy Scriptures, which he will be required to distribute on sale and otherwise.

Satisfactory testimonials as to character and fitness for the duty, with age of the applicant, and other particulars, to be addressed to

J. S. HOWARD,
Secretary.

Toronto, August, 1853.

BOND STREET CHURCH.

IN consequence of the Enlargement of the Meeting-House of the Baptist Church, Bond Street, now in progress, the Church and Congregation will, until further notice, meet for worship every Lord's Day, in the ST. LAWRENCE HALL. The services will commence as usual at 11 o'clock, A.M., and 6, P.M.

The Sabbath School and the Weekly meetings, will be held as usual in the BASEMENT of the Meeting-House.

Toronto, August 1, 1853.

Baptist Books and Tracts.

LARGE SUPPLY of Denominational Books and Tracts can be obtained at the Store of J. CLARK, No. 87, Yonge Street, Toronto. Toronto, July 1, 1853.

THE CHRISTIAN OBSERVER:

A RELIGIOUS MONTHLY JOURNAL, published at Toronto, by A. T. McCORD and JESSE PYPER, at One Dollar a-year, payable quarterly in advance.

Published by JOHN CARTER, at his Office, on North-West Corner of King and Nelson Streets, directly opposite the Market.