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# CHRISTIAN OBSERVER.

VOL. I.

TORONTO, SEPTEMBER, 1851.

No. 9.

## Poetry.

### LINES

WRITTEN BY PROFESSOR DAVID PEABODY, A FEW DAYS PREVIOUS TO HIS DEATH.

Mourn not for me when I am gone;  
Nor round my bier,  
Shed one sad tear,  
Nor put for me your sable on.

I go to Him who died to save;  
In Him I trust,  
And though to dust,  
My flesh shall moulder in the grave;

Yet soft and sweet shall be its rest;  
While far on high,  
My soul shall fly,  
To be forever with the blest.

And at the last great day, the earth  
Shall yield its trust;  
And then my dust  
Shall rise in glad and glorious birth.

I fear not death; why should I? tell;  
Death hath no sting,  
Since Christ my King,  
Hath died, and conquered death and hell.

The cold dark grave—there is no care,  
Nor pain, nor gloom,  
Within the tomb;  
The wicked cease from troubling there.

Then let me go; I see the throng  
Of happy ones,  
Upon their thrones;  
I hear the ever-pealing song.

Mourn not for me, when I am gone;  
Nor shed one tear,  
Around my bier;  
But meet me, meet me round the Throne.

## Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

THE BENEVOLENCE OF THE PLAN OF JESUS.

(Concluded.)

It has been observed, there are two classes of philanthropists, the feelers and the thinkers, the impulsive and the systematic: those who devote themselves to the relief or the mitigation of existing misery, and

those who with a larger patience, a deeper insight, and a wider vision, endeavour to prevent its recurrence and perpetuation by an investigation and eradication of its causes. Now, it is a remarkable proof of the philanthropic nature of Jesus, that both classes find sanction for their respective courses in his scheme. He does not project for future ages, so as to overlook immediate attempts at relief, nor does he so intensely set himself on immediate relief as to forget to enforce great principles which will produce permanent cure.

Nor can we omit to observe, that the subject to which genius is now turning attention is that to which from the very beginning Jesus did turn the attention of men;—*The amelioration of the human race.* And whether we consider the circumstances of his birth, the station in life which he chose, the great principles inculcated, the death he died, the commission he gave, and the messengers whom he selected and sent forth to publish his gospel, we see how the whole bears on the broad surface of humanity. "To the poor is the gospel preached." He does not allow his disciples, in the mysticism of spirituality to overlook the natural necessities of man, Matt. xxv. 35. Nor, on the other hand, does he ever for a moment admit that in such comforts are the chief elements of human happiness. "Seek first the kingdom of God and his righteousness, and these things shall be added." Were men morally right, there would be much more physical comfort; and perhaps all our sufferings and evils (so far as they exceed those inseparable from a finite and imperfect nature) may be traced to ignorance, or neglect of those laws of nature which God has established for our good, and has displayed for our instruction. Jesus does not ignore our material necessities, but turns to them an enlightened and moral attention.

It is matter of deep regret that so much of human genius has moved through narrow channels, has been confined so much to class interests, and has operated so little towards the *whole* of our race; well is it, however, to see that a more than usual attention to man as such, is awakened, and is now hailed as a token for good that better times are coming. Meanwhile this awakening attention reflects beautifully on the long admitted benevolence of the plan of Jesus; and well will it be if the philan-

thropists of our day guide and modify their plans of usefulness; by the great principles of the Christian scheme.

"Genius, which is always welling up in copious streams from the great field of humanity flows in different channels at different eras. In early times it took a warlike form, and the men of genius were conquerors and heroes; in more peaceful periods the art of government became more important than the art of conquest, and the men of genius became statesmen and civilians. Again it flows through the channel of poetry, painting and sculpture; but of recent years, it develops itself in the sphere of physical science, and the application of scientific discoveries to the furtherance of material civilization, and natural philosophers, and engineers have been the wonder workers of our day. And now when turf is being made into candles, and water into gas; when the Isthmus of Panama is about to be cut through; and Paris and London are united by continuous wires; when we travel with the speed of wings; and communicate with the speed of light; it does seem as if the time had come for genius to find a new field for its development. And there are many hopeful indications that the same glorious faculty is about to be turned to the amelioration of the condition of man." But to the accomplishment of this very object Jesus turned the attention of men eighteen hundred years ago, and published a system gloriously adapted to introduce this order of things. The gospel is made known unto *all nations* for the obedience of faith. It blesses the individual of whatever nation; of whatever station, of whatever class. It peers above all human barriers, and sweeps along all ages of time. It sanctions the ties of kindredship, but lifts its disciples into a region of purer and more expansive affection, and is destined to hush the contentions of men into the inoffensiveness of love. How benevolent the plan of Jesus.

Peterboro', July, 1851.

The great thing in religion, is to receive Christ; and, having received him, to live upon him, and walk in him.

Nothing will preserve our sense of acceptance with God, or sustain our assurance of interest in his favour, but close walking with God. He that would be happy, must be holy; and he that would be holy, must live upon Christ.

[FOR THE CHRISTIAN OBSERVER.]

## UNFULFILLED PROPHECY, No. IV.

## THE SECOND COMING OF OUR LORD JESUS CHRIST.

The coming of the Lord Jesus has ever been the hope of his Church. For four thousand years the Old Testament Church waited and longed for Him; and in the fulness of time, he personally appeared, and put away sin by the sacrifice of himself. When he ascended up into heaven, two angels were sent from God, to assure his astonished disciples of his return; "ye men of Galilee why stand ye gazing up into heaven? this same Jesus which is taken up into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts i. 11.) From that moment the second coming of their Lord became the great hope of the disciples of the risen Saviour. When the Word of God closes our Lord gives his church a parting promise, intended to strengthen her amid trials and conflicts; and the promise is followed by a responsive prayer of the church, expressive of her faith and hope: that promise is, "Surely I come quickly;" and the prayer of the church is, "Amen, even so, come Lord Jesus." (Rev. xiii. 20.)

WILL THIS COMING BE PRE-MILLENNIAL. We do not know the day and hour of Christ's coming; God hath not revealed this. It is presumptuous for men to fix a precise date for Christ's second advent in the face of the express declaration of Scripture: "It is not for you to know the times and the seasons which the Father hath put in his own power." God hath withheld any revelation of the date. We are assured of the certainty of the event, and the time is fixed in the Divine purpose; but it is not manifested in the Divine Word: "Of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father." It is true that we find various prophetic periods spoken of in Daniel, and in the Apocalypse; but from these the precise date of the advent cannot be ascertained. There is a dispute among the students of prophetic chronology, as to whether the days are periods of twenty-four hours, or of three hundred and sixty days each. Again, the commencement of these days is involved in great uncertainty, and consequently their termination cannot be accurately determined. Even if this difficulty were removed, another remains: we are told that for the elect's sake the last days shall be shortened, and we are not told how much. But while we cannot determine the precise date, because God has not revealed it; no such uncertainty exists as to the time of the advent in its relation to other events. That it will be pre-millennial is clearly revealed.

The condition of the world when Christ

comes will be like that of the old world in the days of Noah, or of the cities of the plain in the days of Lot. (Luke xvii. 26-30.) But it is argued, that at the close of the millennium, Satan is to be loosed; Gog and Magog are to gather themselves together unto battle; the world is to return to a state of prevailing wickedness, and then Christ is to come. But no one can read carefully the description of the state of the earth at Christ's coming, as given in the 17th Chap. of Luke, in connection with the description of the last apostasy in the 20th Chap. of Revelation, without seeing that there is not the slightest resemblance between them. The first is a state of peace and security—of planting and building, of marrying and giving in marriage; the last is a state of rebellion and conflict, and this rebellion is of short duration, the rebels being speedily destroyed by fire from heaven. So that this last passage, instead of proving that the time of Christ's coming is to be the close of the millennium, proves that he must come before the millennium, because the description of the state of things after Satan is loosed does not correspond with what our Lord tells us to be the state of the world when he comes to execute judgment and to reward his people.

We have shewn in a former paper, that the Scriptures plainly declare, that the state of the world during the whole of the present dispensation is to be one of continued wickedness. We find too that the man of sin is to be destroyed at the coming of our Lord: "And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thess. ii. 8. compare Dan. vii. 11-13.) But the destruction of the man of sin must take place before the triumph of the church on earth begins; consequently the coming of the Lord for his destruction must be pre-millennial.

Again, the second advent is to take the world by surprise, even to the church it is to be awfully sudden. But this is inconsistent with an interval of one thousand years, the beginning of which period is to be distinctly marked by the most striking events. The exhortations to watch, to look and wait for his coming are all grounded on the doctrine that we know not the day nor the hour, that he may come now, and that he will come quickly. Why should I watch? how can I watch for an event that is not to happen for at least one thousand years?

Lastly, Jerusalem is to be trodden down of the Gentiles, till the time of the Gentiles be fulfilled; then cometh distress of nations, and the Son of man comes with a cloud; and when these things begin to come to pass redemption draweth nigh. (Luke xxi. 24-28.) But Israel's redemption ushers in the millennium; Christ comes for this re-

demption; hence his coming is pre-millennial.

Thus the truth is demonstrated that Christ will come before the millennium. WILL THIS COMING BE PERSONAL AND VISIBLE? Christ's spiritual coming has already taken place. He gave this promise to his disciples: "I will not leave you comfortless; I will come unto you." (John xiv. 18.) This promise is already fulfilled: "Lo, I am with you always, even unto the end of the world." (Matt. xxviii. 20.) This blessing is now enjoyed by the church. But we are taught to expect another coming, in the same way in which he ascended into heaven.

The word *παρουσία* (*parousia*) coming or presence, is the term most frequently used to signify the second advent. Whenever this word is used in Scripture it signifies a visible coming or presence. It occurs in twenty-four passages; eighteen of these refer to Christ's second advent; and the remaining six to the coming of certain persons to the churches, or to their presence with the churches. It cannot possibly mean a spiritual coming as in every case which does not refer to Christ's coming it signifies the actual coming of the person spoken of.

Another word frequently employed to signify the second advent of our Lord is *επιφάνεια* (*epiphaneia*) appearance. An eminent scholar renders it the "corporal and resplendent appearing of a thing." It was employed by the Greeks to denote the appearance of kings and heroes under circumstances of peculiar splendour. In one passage (2 Tim. i. 10.) it refers to the first coming of our Lord in the flesh, and in four passages it refers to his second coming. To maintain that in these last passages it denotes a spiritual or figurative coming is to trifle with the word of God, and to do violence to every principle of sound interpretation. The coming of our Lord for the destruction of the man of sin is expressed by the union of these two words: he is to be destroyed by the brightness (*epiphaneia*) of his coming (*parousia*.) If these words when used singly denote a personal coming, how much more when thus united. If then, there be any certain and fixed meaning to the language of the Bible, if Christ's second coming can be proved at all, his glorious appearing is to take place at the destruction of Antichrist: but by universal consent, Antichrist is to be destroyed before the millennium; it therefore follows that Christ's pre-millennial coming is to be personal and visible, in power and great glory.

To this view of Christ's coming the following objections are frequently urged:—  
1. It is argued that the Scriptures speak of the resurrection of all the dead at one and the same time, and of a simultaneous judgment of the righteous and the wicked; Christ is to raise his saints when he comes; it therefore follows that Christ is not to come till the general resurrection, which is after the millennium. One of the passages

brought forward to prove this, is John v. 28, 29. This is taken as conclusive, that all the dead are to rise in the same *hour*. But in the 25th verse of the same chapter the word "hour" is employed to denote the whole of the present dispensation. Now this *hour* has already lasted more than 1800 years, and is not come to an end.

If then the word in the one case denotes a period of more than 1800 years; may it not in the other apply to a period of 1000? The passage then proves the resurrection and judgment of all within a fixed period of time cannot be one of sixty minutes; from Rev. xx. 4-6 we learn that it is to be a period of 1000 years. Another passage brought forward in proof of a simultaneous resurrection, is Matt. xxv. 31. But this passage speaks of the nations—the living nations being judged, and does not refer to the resurrection of the dead at all. We are told that "we must all appear before the judgment seat of Christ." Yes, but it is not said that all must appear at the same time. On the contrary it is distinctly shown that they will not.

2. It is argued that Christ's kingdom "is not of this world." (John xviii. 16.) True; but this does not mean that this world will not be made the kingdom of Christ. It is not of this world; that is, it is not *from hence*—in its source and character it is heavenly.

3. It is argued that the whole of Matt. xxiv. has already received its accomplishment in the destruction of Jerusalem, when Christ came not personally, but by a providential dispensation. This argument derives its whole weight from the word generation in the 34th verse. But this term does not denote the Jews then living; but the family or race of Jews; and the prophecy is remarkably fulfilled by the preservation of the Jews as a distinct generation or race to the present day.

Brethren, Christ is coming back again. In a cloud he ascended, in a cloud he will return. "Watch ye therefore." Live in the daily faith of a coming Saviour. Test your daily conversation by this question: Am I doing, speaking, and feeling as I wish to be found by the Lord at his coming?

#### THE SURE FOUNDATION.

The foundation of a sinner's acceptance with God, is the sacrificial and atoning death of Emanuel. It was to lay a foundation for the sinner's hope towards God, that the "Prince of Life" poured out his soul an offering for sin. To this work he was appointed by the Father; and in this appointment he cheerfully acquiesced. The work that saves, then, is finished; and on this finished work you are invited to build your hope of heaven. This work has been approved by God, and hence he has raised

Jesus from the dead, thereby publicly declaring to the world—"This is my beloved Son, in whom I am well pleased." The offering of Jesus is thus declared to be an offering of "a sweet smell," well pleasing to the Father. By this offering a foundation has been laid, on which the guiltiest may trust and find acceptance with God. There is nothing to deter you from building your hope of glory upon this foundation. It is a sure foundation; it will never give way; it is as strong as the pillars of heaven; millions of sinners may rest upon it, and sing—"Salvation hath God appointed for walls and bulwarks." It is a tried foundation; all since the days of Abel who have slept in Jesus, have built their hope of heaven upon it, and the apostle assures us, "If we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him." The millions, then, who have slept in Christ, have tried this foundation, and, in the utmost confidence of its stability, they have "died in hope of a better resurrection." Like them, then, rest, for acceptance with God, and eternal life, upon this foundation; and at the resurrection morn you will awake out of the dust, ascend to meet your Lord in the air, and be for ever with him. It is also a precious foundation; it can afford comfort, yield peace, and minister hope in the greatest extremity, and when heart and flesh are failing. Nothing but the atonement of Christ can yield joy in suffering, and afford peace in death. Make that atonement the only ground of your hope, and for you "to live," it will be "Christ, and to die gain." To this atonement you may have immediate access. Not a moment's delay is necessary before placing your confidence in it, and rejoicing before God. It was made for the guilty and undeserving; and the moment you confide in it, your sins will be blotted out, and peace and joy will arise in your heart. And, remember, there is no other way of finding acceptance with God, but by trusting on the foundation which has been laid in the death and resurrection of his own Son. "Other foundation can no man lay than is laid, which is Jesus Christ." If you build not on this foundation, you will never celebrate redeeming love among the saints in glory. On all by whom this tried stone is rejected, it will ere long fall, and grind them to powder. If the atonement of Christ is not the foundation of your hope in time, in vain will you cry at the general conflagration, to the rending rocks and falling mountains to cover you from the face of the Judge, and "from the wrath of the Lamb." Be entreated, then, to trust for acceptance with God, in the work *finished* by the Saviour, and you will find it a foundation which will support you in time—which will sustain your confidence in death—and which will bear you up unmoved amid "the wreck of matter; and the crash of worlds." O reader,

have you peace with God through trusting in the atonement of the Lord Jesus?

JOHN ALCORN.

#### DISSUASIVES AGAINST SIN.

BY THE REV. JOHN ALCORN.

"These things write I unto you, that ye sin not."  
1 John ii. 1.

The design of this communication was to fortify christians against sin. The way in which the apostles confirmed believers in the faith, and taught them to shun the very appearance of evil, was by increasing their stock of knowledge. The more knowledge of the divine will the christian obtains, the more likely is he to be "steadfast and immovable, always abounding in the work of the Lord." Hence, when the Apostle Peter is exhorting disciples to beware of being led away with the error of the wicked, and of falling from their steadfastness, he writes, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." By growing in grace, and increasing in acquaintance with the divine character, as manifested in the person and work of Jesus Christ, they would be preserved from error and apostacy; and if we would be preserved from sin, and grow in conformity to the will of God, we must let his "word dwell in us richly in all wisdom." Hence the apostle wrote the things contained in this epistle, that christians, by increasing in knowledge, might be more strongly fortified against sin. "These things write I unto you, that ye sin not."

The "things" to which he here more particularly alludes, are stated, I apprehend, in the preceding chapter. He there informs us, that "if we say we have fellowship with God, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." If we are walking in darkness, or living in sin, the conscience is burdened with a sense of guilt; and in this state we cannot be enjoying communion with God. God can have no fellowship with sin; and if we are indulging in its commission, there is a gulf between us and the light of Jehovah's countenance. If sin is on the conscience, before we can realise a sense of God's pardoning love, we confess it over the head of the gospel scape-goat, and obtain renewed commission. Now, the very knowledge of this is calculated to fortify us against sin. Is it desirable to be burdened with a sense of guilt, to be walking in darkness, having no communion with God? Is it not more blessed to have the testimony of a conscience void of offence,—to be living in holy fellowship with the Father, and with his Son Jesus Christ,—to be rejoicing in his rich, and free, and great salvation,—to have his love shed abroad in our hearts,—to be filled with that

peace which passeth all understanding? If, then, my christian reader, you delight in fellowship with God, and if you dread to walk in darkness, it behoves you to refrain from sin. Potent are the reasons why believers should not sin. They should not sin,—

1. *Because Christ died to deliver them from sin.* We are too apt to confine the salvation which is in Christ to deliverance from hell merely; whereas an important part of it consists in deliverance from the love, power, and practice of sin while dwelling in the flesh. "Christ gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "Thou shalt call his name Jesus; for he shall save his people from their sins." "The way in which Christ saves us from our sins, is by bringing us to a knowledge of himself,—by shedding his love abroad in our hearts,—by introducing us into the favour of God,—and thus giving us a relish for his service. Accordingly, every christian is a "new creature," and while he "puts off the old man," he "puts on the new." Experiencing the pardoning love of God,—being delivered from the fear of death, the wrath to come,—and being begotten to an imperishable inheritance in the heavens, he is supplied with motives calculated to constrain him to depart from all iniquity, to cleanse himself from all filthiness of the flesh and spirit, and to walk in perfect holiness in the fear of God. By the consideration of what Christ's death has delivered him from, and begotten him to, the christian ought not to sin.

2. *He should not sin, because he is delivered from the law which engenders sin.* Although the law is "holy, just, and good;" yet, by showing the danger to which the sinner is exposed, and by cutting off his hope of life by his own works, it fills him with a dread of the divine displeasure, works wrath in his conscience, and thus increases his enmity to God. "For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death; for sin taking occasion by the commandment deceived me, and by it slew me. Wherefore, the law is holy, and the commandment holy, just, and good. Was, then, that which is holy made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Thus it appears, that the law, though holy, irritates the conscience of the sinner, and increases his enmity to God; so that while under the law, he cannot cease to sin. But the christian is delivered from the law, and from the bondage it en-

genders, and therefore we ought not to sin. When married by faith to Christ, we lose our connection with the law; its holiness can no longer stir up our enmity; its denunciations can no longer terrify us; we are delivered from its curse and power, and are introduced into "the liberty wherewith Christ makes his people free." "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Thus you perceive, christian reader, your deliverance from the law is employed by the apostle as an argument to dissuade you from the commission of evil. "These things write I unto you that ye sin not."

3. *Christians ought not to sin, because they are delivered from the love of sin.* Every one that is born of God loves God: and the love of God and the love of sin cannot grow together in the same heart. When the love of God is diffused throughout the soul, the love of sin is expelled; we are ashamed of the sins in which we formerly delighted to indulge. Seeing, then, the faith of the gospel has purified our hearts,—has excited within us an aversion to all sin, we are furnished with a powerful reason why we should deny ungodliness, and keep ourselves unspotted from the world. If we sin, we act in opposition to the will and dispositions of the "new man."

4. *Christians ought not to sin, because they are begotten in the hope of heaven; and "every man that hath this hope in him, purifieth himself even as Christ is pure."* Heaven is a holy place, and those who hope to enter within its sacred precincts are enjoined to "follow holiness, without which no man shall see the Lord." But where there is love of sin, there can be no relish for the holy society and employments of the heavenly world. Seeing, we are looking for a city which hath foundations, whose builder and maker is God, it behoves us to mortify our members which are upon the earth,—to keep our body under, and bring it into subjection,—to set our affections on things above, if by any means we may attain to that state of holiness which will comport with our resurrection unto newness of life, and with that living, sanctifying hope which enters within the veil.

Oh, how potent the reasons furnished by the gospel why the christian should not sin! All the motives which the cross affords, unite in beseeching him not to sin. The startling fact, that while he walks in darkness he can have no fellowship with the

author of his spirit, loudly calls upon him not to sin. The consideration that he is delivered from the wrath to come, the just wages of iniquity, is a powerful entreaty not to sin. Christ's death to accomplish his salvation from sin, ought to be a prevailing plea, constraining him to depart from all iniquity. His deliverance from the law is a powerful motive, and ought to induce compliance with the command, "Sin not." His deliverance from the love of sin should be a constant memento that he is bound to forsake the "very appearance of evil." The hope of heaven to which he is begotten, should urge him onward in the highway of holiness. By all the sacred and commanding motives which the gospel affords, are we to be impelled not to let sin reign in our mortal body. Sin is inimical to God, hostile to all his attributes, subversive of moral government, and to eternity will it bear the stigma of his abhorrence. "These things write I unto you, that ye sin not." By complying christian reader, with this exhortation, you will keep yourself in the love of God,—you will "make your calling and election sure,—and so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

#### ON THE CHARACTER OF ZACCHÆUS.

BY THE REV. J. J. DAVIES.

Zacchæus was a publican; he was chief of the publicans; and, as such, was peculiarly odious to the Jewish people. Extremely jealous of their independence, the Jews were excessively galled by their subjection to the Roman yoke; and every thing which reminded them of that subjection was inconceivably offensive. Hence the odium with which the publicans were regarded. They were the collectors of the Roman tax, and the very sight of them was loathsome to the Jews in general. It must be confessed, too, that many of them were rapacious and extortionate; they exacted more than was their due; and their exactions were attended with harshness and severity. Hence they were universally odious, and their names were always associated with sinners of the lowest degradation, and of the deepest die. Zacchæus was one of this universally hated class of men; nay, he was a chief of them; he probably farmed the public revenue within a certain district.

Zacchæus appears also to have been a Jew; it discovered, therefore, in him a peculiarly sordid spirit, and a vicious contempt of public opinion, to have assumed for the sake of gain, an office universally odious to his nation. As, on the one hand, it indicates great nobleness of mind, when an individual can calmly consent to have his name cast out as evil for the sake of truth, and righteousness, and goodness; it discovers, on the other hand, a spirit the most abject and sordid, when simply for the sake of gain, a man will consent to do that which, though not absolutely wrong in itself, is universally regarded as odious. Zacchæus, did this; and he succeeded in his object. He was clothed with infamy, but he robed in wealth; the people looked at him and frowned, he looked at his riches and smiled; they turned away from him with disgust, he regarded himself and his possessions with complacency all the greater for that.

On every account, therefore, Zacchæus was a most unpromising subject for real goodness, for genuine, vital christianity. Wealth has often proved a

great hindrance to intellectual eminence, to moral worth; to humble piety; hence our Lord's emphatic exclamation, "How hardly shall they that have riches enter into the kingdom of heaven! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven." The evil does not lie in the mere possession of wealth; it is not in the thing itself, but in the state of mind which, in our poor humanity, wealth is so apt to engender—covetousness, pride, talent, an invaluable instrument of good, and may be made a blessing at once to the dispenser of it, and to the recipient of his bounty; and sometimes you find the good without the evil. Anomalies never cease to present themselves in this world. Not infrequently we see all the pride of wealth in rags; and sometimes we find genuine poverty of spirit in the midst of earthly abundance,—the meekness and lowliness of the christian under robes of honour and the insignia of authority. But, alas! in Zaccheus it was in vain to look for any other spirit than the worst which wealth is apt to induce. He was the type of a very large class existing amongst us in the present day. He was one of those men who regard the acquisition of wealth as the sole end of existence. Nothing was valuable but what might be turned to pecuniary account; nothing was mean or unworthy by which wealth might be acquired. For this, he could sacrifice his reputation amongst his brethren, he could forfeit the esteem of his kindred and trample on the prejudices of his church and nation.

It is easy for us, in the present day, to understand this man,—there are so many like him all around us. Life has no end and no interest to them apart from acquisition. They reckon their years, and give them a character of good or bad, only by their losses and their gains. They scarcely know if they have souls. They scarcely ever think that there is a God. They have some fear of hell, still more of the *Gazette*, and, in the midst of their wealth, sometimes even of the workhouse; but they have no idea of heaven. If God were to retire for ever from this world which he has made,—if heaven were blotted out of existence, and they had notice of it, it would occasion them no pain or sense of loss; all things would go on with them just as before. With them there is no crime like poverty, no book of life but a ledger,—no worth but wealth; there is no virtue like a good bargain,—no heaven like a fine estate,—no God but mammon,—no glory but dying rich. Alas! these are not men; they are unworthy of the very name; they are caricatures of manhood—mortals, in human form, in whom all that is beautiful and noble, all that is spiritual and divine, has fairly died out,—who have reduced themselves to animated machines for making money.

Our language even is infected with the tastes and habits which these men so commonly induce amongst us. Thus we speak of a man's worth: nothing is more common than to ask, *what is he worth?* and the meaning of this is not, what is there in him of real virtue, of true nobleness, of imperishable good? but the meaning is, how much money, or money's worth, does he possess? what is there standing to his account, of broad acres, of substantial houses, of good bank stock? The first enquiry respecting a man of any note, who has left this world for another, is, *what did he die worth?* and the meaning of this is not, what works do follow him? what schemes of philanthropy or piety did he originate or sustain? what was there in him, or what did he leave behind him, which will render his name fragrant to the world, and will embalm his memory in the affections of all who knew him?—the meaning is simply, what, in the shape of hard cash, or that which is convertible to it, was he obliged to give up when he left this transitory scene, and went, stripped of every thing but his responsibility, his consciousness, and his character, to render in his account at the supreme tribunal? Nothing is more common than to speak of a man's *will*: has he made his will? What is his will? emphatically *HIS WILL?* that which most concerns

him, and which, above all things, is most deeply interesting to him;—and this refers almost exclusively to the disposal of his property. Thus we speak also of a man's *effects*: what effects has he left? Oh, ominous word! what has he effected in this world? what good has he done? who are the better for his having been here? Whom has he relieved when in want,—clothed when in nakedness,—instructed when ignorant,—comforted when sad? Where are the blind to whom he has been eyes,—the deaf to whom he has been ears,—the lame to whom he has been feet? Ah! no: these are not amongst his effects. These are not the things which are named effects in our days. His effects—the effects of having been in this world—are seen in those houses, and lands, and parchments, which tell how much money he has made, and—left behind him.

Zaccheus, we say again, was one of this class to whom money, or money's worth, is every thing; and how unlikely that he should ever have entertained the Saviour; and have yielded his heart to the influence of the Saviour's love. Yet so it was. Zaccheus, the avaricious, became a new man. He who had known no god, no God, but wealth, and had shown himself ready to sacrifice reputation, friendship, every thing to this idol, became the disciple of the humble Prophet of Nazareth, and was imbued with the generous and self-denying spirit of his Master. Who can contemplate this spectacle without admiration, without surprise, without profit? How important that we should know clearly what made this man a new creature, and whether the same mighty energy may be secured and exerted still!

#### THE PUNISHMENT OF THE UNGODLY.

Man is not like angels or devils, altogether spirit; nor, like the beasts that perish, altogether body; but he has a material frame, and an immaterial soul; and as they have been companions upon earth, they shall be companions in the unseen world after the day of the resurrection. What is meant by a "glorified body" we know not; but it is still "a body;" it is therefore not immaterial; though in what the material portion of its happiness will consist, we are not told, except by negatives; it will not hunger, thirst, or be subject to any pain or privation; by which we may understand positively that it will be filled with whatever of felicity is congenial to it as "a glorified body."

But it is chiefly to delights of a spiritual character, that Scripture directs our attention. To be "for ever with the Lord" is the Apostle Paul's summing up of heavenly enjoyment; and the descriptions in the book of the Revelation speak of love, joy, adoration, and praise, as the peculiar characteristics of heaven; combined with the joyous exercises of enlarged as well as refined intellectual powers; for we shall see and know, as we are seen and known. But all these are connected, and spring out of the regenerated character; for heaven would not be heaven to one who wished to be there only as an escape from hell.

And so of the world of condemnation. Scripture addresses us not only as possessed of an immaterial spirit, but as corporeal beings capable of enduring corporeal suffering; and as the body is the slave of the corrupt soul, so it will be its companion in punishment. The plain declarations of the inspired Word lead us to this conclusion; which has always been regarded by the universal church as a portion of revealed truth, not to be overlooked, but to be enforced in a few, but awfully emphatic words of Holy Writ, in order that knowing the terrors of the Lord we may persuade men.

But there is a great danger of appealing merely to physical alarms, instead of to the fearful punishment which awaits the *soul*.—I use the word discriminatingly—in the future world of righteous retribution. Our Lord, I think, intended to teach us this lesson, when, in reply to the rich man's entreaty to be allowed to warn his ungodly rela-

tives of the punishment he was enduring, lest they should go to that place of torment, he tells us that Abraham answered, "They have Moses and the Prophets; if they believe not them, neither would they believe though one rose from the dead." It is "with the heart" that "man believeth unto righteousness," and though the terror of physical agony may alarm the transgressor, it has no power to change the heart.

O that men would consider these things! When Adam fell away from God, the retribution was not merely that he "brought death into the world and all our woe; and also the "second death," with its immeasurable woe. Hell upon earth began in the conscience of our first parents, as they attempted to conceal themselves amidst the trees of the garden from the presence of Him in whom they lived and moved and had their being, and their communion with whom had been the exalted delight of Paradise. The service of sin is often a foretaste of hell here; but what will be its wages hereafter? If wickedness causes such intense misery upon earth, where it is so much restrained in its effects by divine interposition and mercy, what must be its results where it revels and riots unchecked? where all that is base, and barbarous, and polluted, and revengeful, and blasphemous, and horrible, and fiend-like, swelters for ever in its own blotted malignity? God is not there, except in the inflictions of righteous retribution; and where he is absent, there is hell. It is not enough, that we tremble at the thought of penal visitation; we must be renewed in the spirit of our mind; Christ must be formed in our heart the hope of glory, while upon earth; we must be preparing for the enjoyment of heaven, as by following our fallen propensities we are ripening ourselves for hell. What is "physical" is not to be overlooked in exhorting men to repentance; but the Bible is the guide of the Christian minister; and most important is it to lead the sinner to perceive that "to flee from the wrath to come" implies infinitely more than mere alarm, unaccompanied by faith, or love, or hatred to sin, or renovation of spirit, or holiness of life.—*London Christian Observer.*

#### WHAT DOES OUR CHURCH NEED?

"We have," said one, "the gospel regularly preached, the prayer meetings are continued, the church is in peace, but very few souls are converted to God, or believers added to the Lord; what does our church need?" It needs the presence and power of the Holy Spirit; for unless the Holy Spirit work, your minister may preach, your church may meet, but little good will be done. God's work is carried on, not by might nor by power, but by the Spirit of the Lord of Hosts. It is the Spirit that must open the heart, quicken the soul, and sanctify the person; and if he work, the feeblest ministry is efficient, and the smallest church prospers. All the success that followed the preaching of a Peter, or the labours of a Paul, was from the Holy Spirit; therefore the latter says, "God gave the increase." But then the church felt her need of the Spirit; she realized her dependence on that Divine Agent; she prayed with faith, fervour, and importunity for the blessing; and God answered her prayers, and filled his servants with the Holy Ghost and with power. But now we talk of the Spirit, rather than feel our need; we boast of our instruments, rather than realize our dependence on the Almighty Agent; our prayers or rather characterized by dullness, unbelief, and indifference, than fervour, faith, and perseverance. Few are filled with the Spirit, and therefore it is that there is no little sympathy with God, such a want of concern for the conversion of souls, and that our prayer meetings are so lifeless. Our brethren do not pray, as if they came up intensely interested in the work of God, as if their business was to agonize with God for sinners, as if their thoughts were exercised about the immediate prosperity of the church. They do not seem to understand what the prophet means by, "Give him

no rest" (Isa. lxii. 7.); they do not appear to believe the promise, "Open thy mouth wide, and I will fill it;" they do not expect God to be as good as his word, when he says, "Ask, and ye shall receive." There is a want of point, pathos, directness, and earnestness in our prayers; especially there is a want of faith. What is to be done? Determine in God's strength to begin at once to pray for a revival: begin yourself, and then try to get others to join you. Follow it up daily, the Spirit of the Lord is not straitened; the promises as much belong to us as to the church in apostolic times; God is still on the throne of grace, he loves prayer. (Matt. vi. 6.) Read Luke xi. 1—13, and Luke xviii. 1—3; as often as you can, before you go upon your knees, and never, never give over, "until the Spirit be poured upon you from on high."

### DO YOU KNOW THE WAY!

A minister of the gospel, who was in the habit of occasionally addressing persons he met in the country, in the hope of doing them good; upon one occasion, when walking with a friend in a quiet place, seeing an aged female at a little distance from him, stepped up to her and said, "Pray can you tell me the nearest way to heaven?" The old lady, not accustomed to such an enquiry in the road, looked at him, and at length said: "Yes, sir, I think I can, 'Believe on the Lord Jesus Christ, and thou shalt be saved;' that, Sir, is the only way to heaven." Some pleasing results followed from this interview, not necessary to be detailed here: the design of introducing this circumstance is, to ask thee, reader, the question, "Should you have been able to answer this godly minister?" There is one way to heaven, and but one; every one who is travelling that way knows it, and can tell an inquirer the way. Do you know the way? Are you walking in that way? If so, you remember when you were out of this way; how you sought for happiness in other ways, but were always disappointed; also how you were brought to see that you must enter in at the straight gate, and travel in this narrow way, or you never could be holy, or happy, or safe. You recollect the difficulty you found in passing through the gate, arising from a sense of your sins, the temptations of Satan, and the influence of the world, but especially from your own self-righteous spirit; it took some discipline to strip you, and bring you a poor, naked, wretched, lost, and ruined sinner, to look to Jesus Christ alone for salvation; and to walk in him as the way to the Father. But, perhaps, you are still out of the way, you may be a stranger to heart-felt religion; you are, perhaps, living in sin; if so, you are afar off from God, and what is worse, your back is towards God, and you are in the way that leads you farther and farther from heaven. It is such as you that God complains by the prophet, "They have turned to me the back, and not the face." Mercy now tells you to "change your mind and turn to God;" but if you refuse to listen to Mercy, and obstinately persevere, in a very little time Justice will take up the case, and with a giant arm bring you up and place you naked before God's burning throne, to receive the sentence which your sins have merited. Run then from your evil way, and turn at once to God's way, the way to holiness, to happiness and heaven. Satan will try to deceive you, beware of him. Search and look. Examine without delay, for the matter is of very great importance. There is no salvation but in Christ Jesus.

### A SAVIOUR, A SAVIOUR

"I have read," says John Flavel, "that the enthralled Greeks were so affected with their liberty, procured by Flaminius the Roman general, that their shrill acclamations of *Soteer, Soteer, A Saviour, A Saviour*, made the very birds fall down from the heavens astonished."

But they were delivered only from temporal

bondage. Their yoke might have been galling, and their joy extatic, when that yoke was broken; but it was an easy yoke and a light deliverance, compared to the bond of iniquity and the liberty of those whom Christ sets free. The sinner ransomed is ready to shout for joy. When into the dungeon of sin, Christ Jesus enters, breaks off the bonds, and leads the captive forth to liberty and life and joy, no wonder that the redeemed cries, A Saviour, A Saviour, and calls on his friends and neighbours to come and see

"What a Saviour I have found,"

And if the multitudes of the redeemed on earth should unite their voices in one long, loud shout of joy over their deliverance, the world would indeed be filled with amazement, as the echo rolled from land to land, and died away among the caverns of an affrighted hell.

Such a shout will go up from a multitude that no man can number, when the universe gathers to judgment. Silence may sit on the myriads like night while they wait the appearing of their final judge. But as the gates of eternity lift up their heads, and the king of glory bursts on the assembled world, as the noonday sun breaking on the darkness of midnight, how the redeemed of the Lord as they rise to meet him, will shout, "A Saviour, A Saviour!" How the sound will roll over the ashes of the stars, and die away among the scattered wrecks of shattered worlds.

The same shout will go up in heaven while the ages of eternity move. The exile in Patmos looked upward and lo, "the lamb stood on Mount Zion," and as the redeemed beheld him on the throne, their shouts ascended as the voice of many waters, and as mighty thunderings. They hailed their Saviour. They cease not day nor night to cry, Holy, Holy, HOLY. But the music of every song; the essence of every joy; the thrill of every ecstasy that the ransomed feel in glory: the fullness of heaven's blessedness is the Saviour's love. "Unto Him that hath loved us and given himself for us, and washed us in his own blood," unto Him will we sing praises, and cry a Saviour, a Saviour, world without end.—N. Y. Observer.

### MATTHEW WILKES AND PHILIP AND THE EUNUCH.

Many years ago, the celebrated Matthew Wilkes of London, being engaged to preach several Sabbaths at the Bristol Tabernacle, the late Mr. Isaac James of that city, was, on one occasion, one of his hearers. At the close of the sermon, Mr. Wilkes announced that he was about to sprinkle, or, as he improperly termed it, baptize, an infant. He then entered into the defence of that practice, founding his arguments upon the stale, and thousand times refuted fallacies (that is, as in reference to infant baptism) of the Abrahamic covenant, the households, and so on. All this he, of course, had a perfect right to do; but to suppose that this eccentric and droll champion of infant sprinkling would content himself with defending his own practice, without having a smart cut at that of the poor Baptists, was not to be expected for a moment: so accordingly, putting forth his full strength, he let fly the following rich and flooring sarcasm at that ignorant and obstinate body:—"The Baptists make a great bother about Philip and the Eunuch; they are everlastingly telling us that they went down into the w-a-t-e-r, both Philip and the Eunuch, and he baptized him. And when they came up out of the w-a-t-e-r, and so forth. Well now, pray why did Philip and the Eunuch both go down to the w-a-t-e-r?" Then pausing, and looking archly round the congregation, he at length exclaimed, "Why? Because the w-a-t-e-r would not come up to them." This flash of attic wit raised an audible titter throughout the crowded assembly. But alas! alas! most *mal a propos* for the unfortunate wit, and his crushing argument, just in the very midst of this general tittering, the sexton of

the chapel was seen issuing from the vestry, napkin over arm, and basin of water in hand, threading his way through the thronged aisle towards the foot of the pulpit stairs. Mr. James declared to me, that it was with the utmost difficulty he refrained from calling out loudly, "Ah! Matthew, Matthew, though the w-a-t-e-r would not come up to Philip and the Eunuch, it is coming up to you, you see!" —Baptist Penny Magazine.

### DEATH AND TIME.

It is a dreadful sight to see old men making more provisions to live than preparation to die; for the steel being spent the knife cannot cut, the sun being set the day cannot tarry, and old age being come life cannot long endure.

Though thou mayest have been nearer death in thine own apprehensions than thou art now; yet it is certain death was never as near to thee as it is now.

Death never comes without a warrant, though it often comes about a warning.

When a saint dies he leaves all his bad behind, and carries all his good with him; but when a sinner dies he leaves all his good, and carries all his bad. He that drives away time spurs a free horse.

We need not pastime to consume that day, Which, without pastime, flies too fast away.

To spend time in trifles is like Nero's shoeing horses with gold.

Give away thy purse rather than thy time: of all prodigality that of time is the worst.

Time past cannot be recalled, nor time to come insured; therefore improve time present; that only is in thy power. To-morrow, 'tis a period no where to be found in all the hoary registers of time, unless perchance in the fool's calendar. To-morrow, 'tis a sharper that stakes his penny against thy plenty; that takes thy ready cash, and pays thee nought but wishes, hopes, and promises, the currency of idiots.

There is but one word that deserves more thought than eternity, and that is God, the Father of eternity.

JESUS IS PRECIOUS.—The Lord Jesus resembles a precious stone, which has various points of radiancy, and from which many different lights of consolation and joy proceed. According to the necessity of the circumstances in which we are placed, sometimes one side, and sometimes another appears pre-eminently lovely; and there is no situation and no emergency in which we do not find Jesus efficacious in one of his aspects. For example, to the bruised heart we would represent Christ as a friend of sinners; to the weak and timid soul, we will show him as a hero, ready to overcome all their enemies; to the sick and afflicted, he is the unwearied Physician; to the maimed and cripple, the tender nurse; and to those trembling ones, who know not how they are to stand at the judgment-seat of God, we should exhibit him as the Lord who is our righteousness. Thus, if I may so express it, the heavenly Father turns Christ as a precious stone before the eyes of the people, of Israel, according to their necessities; and in the mirror of the revelations makes his colours to be reflected, and his lights come forth, sometimes from one side, sometimes from another. This can be discerned through every period of sacred history; for there is always one side of the image of the Messiah turned towards us, more clearly marked than the others or bearing a more characteristic stamp; it is always that which is most suitable to the necessity of the time.—Krummacher.

Nature wants to have something on which it can depend in itself; but God says, "No, all you need is in Christ, it is there for you, and shall live upon Christ or peri . . ."

## Missionary.

### Our Missionary Operations in Canada.

#### From the New York Home Mission Record.

A year ago our Exploring Agent in the western section of the Province of Canada, found it necessary, on account of his health and domestic interests, to resign his commission, and, though repeated efforts have been made to fill the vacancy, it yet remains unsupplied. The consequences have been, in some respects, unfavourable. The churches of that country have been accustomed to contribute, through our agent, a large portion of the funds appropriated for the support of our missionaries among them; but for the want of such an agent, the supplies for our treasury from that source have very much diminished, and a contraction of our operations has necessarily followed. Seven missionaries have nevertheless, labored there different periods of time. They have supplied 27 stations and out-stations, and baptised 74 persons. At London a meeting-house has been completed, which is well filled with an intelligent congregation, and a revival of religion has been some time in progress among them. Those missionaries who remain in our services occupy some of the most prominent places, are useful, and, to a good degree, successful.

A few important openings in this portion of the Province present themselves to our attention, where there is much necessity for the labors of able ministers of the gospel—men sound in the faith and consistent in practice, capable of exerting a leading influence, and giving a proper tone and direction to public sentiment and feeling, in communities of diverse national origin, character, and religious training. The prosperity of the churches in the province, and their harmonious relations with those of the United States, require an affectionate and liberal interest in their condition and wants.

**MISSIONARY ORDINATION.**—The Rev. W. T. Bidwell was ordained as a Missionary to Burmah, at the Bedford Street Baptist church, New York, on Wednesday evening, August 13. The ordination sermon was by the Rev. Dr. Dowling, of Hope chapel; charge by the Rev. Mr. Biddle, of Connecticut, father of the candidate; bond of fellowship by the Rev. Mr. Stone, pastor of the church; and prayer of ordination by the Rev. Duncan Dunbar, of Philadelphia.

**Mrs. Judson.**—Letters received at Boston, mention that Mrs. Judson (Fanny Forrester) was at Cape Town, Cape of Good Hope, on 26th May, and in good health. She was to leave soon for England, on her way homeward.

### FOREIGN MISSIONS.

#### SANDOWAY MISSION.

The Magazine for August contains a very interesting letter from Mr. Abbott, dated Jan. 1851. The annual meeting of the Karen pastors, native preachers and elders, was held in December. The statistics for the year 1850, as gathered from the reports of the churches, were as follows: Churches, 44; native preachers, 47; baptized, 529; excluded, 14; deceased 161; converts not as yet baptized, 123. The 44 churches do not include several little clusters of christian disciples in various places, not organized as churches, but who have worship regularly on the Sabbath, and aid more or less in supporting their own preachers. Many of these have houses of worship, and have established Sabbath schools. In addition to the baptisms reported, nearly one hundred were baptized in the vicinity of Pantanau, making over 600 during the year, all of whom are connected with christian congregations.

Disease, during the last year, made fearful ravages among the Karens. It is thought that as many as 400 of the native christians died, the greater number by cholera. This includes the 1501 mentioned in the reports of the churches above named.

The native preachers are multiplying. Three brethren were ordained during the meeting, and a fourth was expected, but he was detained on his way to the meeting. There is also a large class studying in the Theological School at Maulmum. One native preacher died during the last year.

The Christian Congregations, says Mr. Abbott, are exerting a good influence upon the heathen multitude about them. "The proud, pharisaical Buddhist, the polluted idolater, the wicked of all classes, are reading the blameless, virtuous lives of the Christian Karens, and are becoming more and more convinced that a religion that can produce such fruits is divine. Not a few Burmans are already attracted to the truth by that blessed influence."

The churches are making a good degree of progress in respect to supporting their own pastors.—Thirty of them contributed the last year on an average, twelve rupees and seventy baskets of rice each, for this purpose. Besides this the churches have contributed 50 rupees towards the support of two or more preachers to labor exclusively among the heathen.

Mr. Beecher writes that it had been necessary to discipline one of the members for disorderly conduct.

Mr. Van Meter writes that the two Karen churches have suffered greatly from the ravages of the cholera, and one had been almost destroyed through the tyranny of the rulers. Yet they "had much occasion for joy and thanksgiving on account of the good tidings brought in many of the letters from the churches."

A good spirit was manifested in general, and there was some very encouraging indications among the people. One native assistant was ordained.

#### ARRACAN MISSION.

Mr. Knapp gives an account of a tour in Kamee Jungle. He found the people very ignorant and much addicted to gross vices. The professed disciples were in a very bad state, many of them taking part in the drunken carousals of their drunken countrymen. He met with some hopeful inquirers, and baptized one Burman convert. A large number applied for baptism, but it was feared without any just conception of the Christian religion. They seemed to think that to receive baptism would make them disciples, and if disciples, they would go to heaven, but gave no evidence of repentance for their sins.

Letters from Akyab, Arracan, announce the death, on the 24th of May, of Mrs. E. R. K. Knapp, wife of the Rev. H. E. Knapp, of the American Baptist Mission. Mr. and Mrs. K. had been a little more than a year in the country.

#### MERGUL.

Messrs Brayton and Harris have made a tour through a region of country hitherto unexplored by the missionaries. They met with but a cold reception from the people who are Karens. They visited a large village called Prathoo-wan.

Widely scattered in the surrounding region there is a numerous body of Karens, subject to a spiritual chief, who lives in great seclusion somewhere among the mountains, and wields almost absolute sway over the people. On their return by a different route the brethren found some villages where the word was listened to with much attention and apparent interest. Mr. Brayton remarks that "whoever enters this field must not go expecting to find the Karen with ears and mouth wide open to receive the truth, and ready on the first proclamation to flock about the standard of the cross, he must make up his mind to labor hard and with untiring zeal."

#### BASSA MISSION.

A letter has been received from brethren Vonbrunn and Crocker, who write that they still continue to preach the Gospel to their benighted people. The school is sustained and the children are improving in their studies. One person has been hopefully converted and has made a public confession of faith in Christ. One of the old members of the church died on the 7th of March. He breathed out his life praying his Heavenly Father to receive his spirit.

#### GERMANY.

Mr. Lehman writes that the churches in Prussia are enjoying prosperity. In Eastern Prussia the movement is spreading so as to excite some opposition among the enemies of evangelical religion.

At Vienna, seventeen persons (nine men and eight women) have been imprisoned for holding a religious meeting. It is said that the men will be kept in prison ten or twelve weeks, unless some providential deliverance appear.

#### FRANCE.

Accounts from this mission are very encouraging. Though the times are evil, yet the mission seems to enjoy the protection of Heaven, and pursues its way without disturbance. In Mr. Foulon's field the work is prosperous. "The grace of God," says Mr. F., in a letter dated May, "was greatly manifest toward us yesterday. We buried with Christ by baptism thirteen persons. Fifteen were to be baptized, but two of our brethren were prevented by sickness." Mr. Lefevre expects soon to baptize four. Mr. Lepoids has some candidates waiting for the ordinance; and Mr. Creun is calling for help in his field of labour. Yet the work is but begun, and a vigorous effort is yet to be made, if France is to be evangelized. "The results of efforts made here," says Mr. W., are truly cheering. Six years ago, there were not more than six evangelical Christians in Mr. Foulon's field; now there is a church of more than fifty members, and a state of things, in one sense, truly evangelical."

Dr. Devan, in a letter dated Lyons, June 15, gives an encouraging account of the several stations in his department, which he has recently visited, and says: "I am reminded that one year ago, this day, I administered the first baptism in the Department of Loire. To-day our number is twenty-three—thanks unto Him from whom alone all prosperity comes."

#### SIAM.

The *Heroine*, having on board Mr. and Mrs. Ashmore, was hailed about the 2nd of March. All well. It is presumed they arrived at Bangkok some three months since.

#### HONGKONG.

Mr. Dean writes, under date of April 18: "One Chinese was baptized last month, and four more are proposed as candidates for the next communion season—one from Hongkong, one from Long Island, one from Tukia-wan, and one from Chekchu."

Mr. Johnson was married, on the 3rd of April, to Miss Lumina G. M. Wakker, recently of Watergrassmeer, near Amsterdam.

#### MAULMAIN.

Mr. Wade, in a letter dated March 27, announces that he has accepted the charge of the Burmese church formerly under the care of Dr. Judson. The church he states, was constituted in 1827; since then 240 have been added, 46 excluded, and 49 died; leaving its present number 145. Two native assistants are supported by it, and five by the mission.

#### ASSAM.

Mr. Brown writes, April 12, from Sibsagar, that one or two instances of conversion had occurred. Death had entered their circle to mingle sorrow with their joy. Thuk-ni, wife of Nidhi Levi, after an illness of about a month, died in peace. Mrs. Stoddard had been dangerously ill, but was restored.



## The Christian Observer.

TORONTO, SEPTEMBER, 1851.

**ASSOCIATIONS.**—We have received the minutes of the Halton, Eastern, Western, and Grand River Associations. The number of churches connected with the first, is 18; number of members, 1081: the next meeting of the Association will be with the Second Church in Markham. The Eastern numbers 18 churches, with 860 members: next meeting with the church in Beamsville. The Western numbers 34 churches, 1816 members: next meeting with the church in Malahide. The Grand River numbers 38 churches, 2190 members: next meeting with the Second Church in Towns- end. While many of the churches are in exceedingly low condition, it is pleasing to notice that others are prosperous. Our leanness ought to bring us all down into the dust before God. We need more conformity to Christ, more simple and earnest exhibitions of the way of salvation to dying men, and a more hearty submission to apostolic teaching and practice.

**T. MACLAY.**—We are gratified in being able to announce that this venerable and earnest advocate of the Bible Union—yea of the Bible itself, is once more in Canada. He preached in Bond Street, Toronto, on Lord's day evening, August 24, and led his audience to see the value of the Bible, by exhibiting in a most lucid and touching manner, the salvation which it reveals, through a simple faith in Christ. He has, at present, gone east, but will, next week, visit some of the western churches, and probably reach Detroit in season to accompany brethren there to the meeting of the Union in New York.

It will be observed by an advertisement of the Upper Canada Tract Society, that a Colporteur is wanted, to be employed by the year, to dispose of religious publications. He must be a pious man, and a person of business habits; one who can hold prayer-meetings, and converse on religious subjects with the families he visits. The remuneration is not large—\$150 for his services, and \$50 for a horse and waggon, per annum, besides his expenses, which are expected to be very small. A person having a horse and waggon of his own, would secure a preference, as the society desires to avoid that expense if possible. Application to be addressed to A. T. McCord, Esq., Toronto, one of the Secretaries of the Tract Society.

**EDUCATIONAL.**—We publish, another column, by request, the minutes of the late meeting of the New York Baptist Union for Ministerial Education, together with a notice of the commencement of the fall term of the Rochester University. Our brethren in Rochester offer our young men all the advantages of Ministerial Education which they have to bestow, on precisely the same terms with students from the State of New York. Whatever may be our ultimate arrangements, as a denomination in the Province—whatever educational appliances we may originate in the future, one thing is evident, we cannot at present do better than to pa-

tronise the Rochester Institution. Its location renders it as easy of access to Canada as it is to the greater part of New York; and our young men can pursue just such a course of study as they may desire at reasonable charges. We hope that young men who contemplate studying for the ministry will start forthwith, to be present at the commencement of the term.

In the United States, our denomination has under its control, 9 theological seminaries, with 19 professors, and 123 students; 19 colleges, 90 professors, and 1005 students. When shall the denomination, in Canada, have one theological seminary?

**MEMOIR OF DR. COTE.**—We are glad to inform our friends that a short memoir of our late brother Cote has been prepared by one of the ministers of the Grande-Ligne Mission, and will shortly be issued by the American Baptist Publication Society.

## RELIGION AND POLITICS.

We hear much at the present time of the impropriety of Religious Journals interfering in matters political, while on the other hand Political Journals are sagely admonished not to enter the arena of religious discussion. In our present circumstances as a nation, the simple English of all this, is, let our Legislature do violence to the Christian system, by introducing foreign and discordant elements into the government of the churches—let them mingle together things heavenly and things earthly—let them exalt, by means of class legislation, the most corrupt sects of professed Christians on the face of the earth, and keep in a position of subordination to our Right Reverend Priests and paper Lords, those who deny the right of mortals to lord it over God's heritage—let them legalize the swindlings, and guard by acts of Parliament the pillerings of those high ecclesiastical functionaries who cannot now directly, as in former days, accomplish this work for themselves—in a word, let them deal with Christianity and the rights of Christians as they please; they are a political body—their acts are political and Christians may not mingle themselves up with politics—the legitimate logical corollary from such premises is, that christians, therefore, ought not to labour to overthrow state churchism in any or in all of its modifications. Any thing short of profound silence on such subjects is unprincipled interference; and discussion, is "godless agitation."

On the other hand our Political Journals must not meddle with any question having a religious aspect. This means, where lordly priests, sustained by their submissive subalterns seek to put, or to keep their hands in the public purse—when the offshoots of hoary hierarchies seek the legal right of maintaining the status maintained, and of practising the usurpations practised by their illustrious progenitors in Europe—when ecclesiastical corporations seek unlimited power wherewith to be tyrannical at will—or government grants to bolster up a ridged sectarianism—in a word when such men or such corporations, trample upon civil rights or civil equality without compunction or ceremony; when they ask what they desire, and demand from the State what they please, their thoughts, words and actions being religious, let those wicked sinners who drive the quill political

beware how they intrude within the sacred precincts of such holy matters—let them remember that the brand of "godlessness" is instamped upon every line which they pen, especially against clerical usurpations or sectarian demands.

It would doubtless prove very satisfactory to the friends of State endowments could they succeed, by any means in gagging the press—but this, in this age and in this country, must be a hopeless task. Positively they cannot be accommodated. If the State will interfere with religion, religious people, who prize the simple gospel as delivered to man by holy men of old, must, as they love truth and the souls of men, correct in a lawful manner, the wanderings of the State. And if men under the garb and in the name of Christianity will cast themselves into the arms of the State, and authoritatively, or coaxingly, seek the destruction of civil and religious equality, and furthermore seek to possess themselves of public property—the political press is recreant to its trust, if it fails to defend the interest of the mass, and expose and rebuke the arrogant and avaricious claims of the few. Politicians can only be entitled to exemption from the rebukes of the religious press, by undoing that mischief that legislation on religious questions has effected in Canada, and henceforth and forever, as legislators, leaving Christianity to take care of itself. On the other hand ecclesiastics can only hope to escape the rebukes of the political press by taking their hands from the public treasury and repudiating State interference in religious matters. So long as a vestige of church and stateism remains in the land, so long must religion be mixed up with political questions, and as a matter of necessity, so long must such questions be discussed by religious men. Sever the unholy alliance and the agitation will cease.

These are not the times now ours the circumstances in which an innocent silence can be preserved. We are on the brink of an election, big with untold consequences; which, must effect for weal or woe, the highest interests of unborn generations. State churchism, or voluntarism; religious inferiority or religious equality; endowed sectarianism or an untrammelled gospel, are issues which are before us; issues depending upon the votes of freemen. What a fearful responsibility is it for men in such circumstances to possess the elective franchise? What a trust is, in the providence of God, committed to them, and what guilt must rest upon their souls if they abuse that trust. Many who will vote at the coming election, will never vote again; it may be, the reader will be amongst the number; it therefore becomes every man to act in the fear of God, and do what he can, to save the gospel from the corrupting alliances which worldly wisdom seeks to establish.

Anti-state-churchmen are at present brought to a stand by the announcement of certain new arrangements into which certain parties in and out of this city have entered, for the purpose of harmonizing reformers at the polls. The *Globe* demands that light be immediately given to the country as to the precise nature of those arrangements. In this we entirely sympathize with the *Globe*, and the more so, that we have heard the "high contracting parties" maugre their union with anti-state-churchmen, recently, speak and vote in the Legislative Assembly, in direct opposition to the long cherished principles of their constituents on ecclesiastical questions. The *Examiner*, however, informs us that there is to be no compromise of principles, and having full confidence in the integrity of that veteran journal, we shall expect when the mist has cleared away to find a plan by which the people will be enabled harmoniously to rid themselves of those representatives who have betrayed their interests. In the mean time, let the friends of civil and religious liberty be on their guard, scrutinize the conduct of those who offer themselves as candidates for their suffrages; and as soon as we ascertain the names of the parties so offering themselves, we shall deem it our duty to place their votes on ecclesiastical matters fairly and fully before our readers.

## SELF-DECEPTION.

It is not only a possible case, but one of frequent occurrence that men deceive themselves in the matter of salvation. Of course there will be no question as to the fatal delusion of the large class who are avowedly setting aside the truth as it is in Jesus, and cleaving to some system or some prejudice which dispenses with the necessity of faith in Christ, kindling a fire and walking in the light of it, they shall lie down in sorrow. But we speak of present of those who make a profession of faith in Christ, and lay claim to the hope of the gospel, and we venture to repeat that even amongst them there are many who deceive themselves, and many who are deceived by teachers, who say peace when there is no peace, and one buildeth a wall, and another daubeth it with untempered mortar. Yet there is no necessary uncertainty about the great question of existence, the way of salvation is not obscure, and the marks of a true faith, plainly described in the word of God, are all practical and easily discovered. The self-deceived are wilfully and willingly deceived. The god of this world blinds their minds. They love their sins and prejudices too well to look into the truth, or they are too indifferent to enquire for it, or to proud too how to it. Having once made a profession they love their ease too well to suffer themselves to be disturbed in their security. Like the foolish bird of the desert they bury their heads in the sand on the approach of danger and blindly wait to be destroyed.

We often here a few suggestions which are designed to be adapted to the prevailing delusions of the present day, which may assist honest enquirers amongst us to determine how far men may go in a profession of religion, and in an apparent religious experience, and yet come short of salvation. And in doing so, we may take it for granted that nothing which is common to us and devils can be any ground to hope for salvation. Our Lord said to the Jews "unless your righteousness exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven." And with still greater emphasis, we may say unless your faith and your experience exceed that of devils you must share their condemnation.—This being granted we suggest:—

I. That no extent of speculative knowledge of God and his truth, no orthodoxy of a professed creed, no intimacy nor accuracy of an acquaintance with Scripture can be any proof that a man is a Christian. The apostle James when composing the worthlessness of a dead faith cites the case of devils: "Thou believest that there is one God! thou doest well: the devils also believe." The truth that there is one God is all that there is here mentioned, but a little reflection may satisfy any one that much precious truth is included in this summary of the creed of devils. The natural faculties of those angels who kept not their first estate are not obliterated by their fall. And the remembrance of truth learned amid previous advantages, though perverted, is not destroyed. Now originally they had a place amongst those who always beheld the face of God in heaven, and consequently enjoyed heaven and clearer views of the divine perfections than mortal frailty could bear. An old divine remarks, "The devil was educated in the best theological school in the universe, the heaven of heavens." He saw the divine wisdom and might at creation, when "He spake and it was done, commanded and all things stood fast." He saw the divine goodness, as it was enjoyed in Eden; he has seen the Divine holiness, as it shines from the eternal throne; he has seen, nay he has enjoyed the Divine love as it beams in heaven; he has felt the Divine justice around with terrible power in his own fatal overthrow. He knows, he believes it all, but it is neither sanctifying nor saving.

But this is not all, he knows God's revelation of grace to a perishing world. He was present when the first intimation of mercy was made to man.

With the keenness of insatiable malignity he has watched the whole course of God's dealings with the church and the world. He saw when the waters of the deluge rose around his shrieking victims; and when the bow of promise greeted the eyes of the few who were saved by water. He saw when fire came down from Heaven on the cities of the plain; and listened when God said to Abraham, "In thy seed shall all nations of the earth be blessed. The whole truth regarding the person and work of Christ he knows. He heard joy to the earth proclaimed by the heavenly host, and the voice from heaven say, "This is my beloved son." He learned the power of him whom men despised, in the wilderness; and in many an after conflict, till the conqueror could say, "I beheld Satan fall as lightning from heaven;" nay, till he himself cried out as he quailed beneath the glance of holiness, "I know thee, who thou art, thou holy one of God." He was there in the heart of Judas, when he went out of the upper room, plotting the treachery—there in Gethsemane, seeking to sift the disciples when the Master's soul was "exceeding sorrowful, even unto death,"—there exulting when they nailed the Prince of Life to the tree—there, shivering beneath these words of doom, when Jesus said, "It is finished,"—there when the victor spoiled principalities and powers, making a shew of them openly. All this he knows and believes, but it is not sanctifying or saving. The after progress of the church of Christ he has watched, as only an enemy can watch. He has learned the wisdom and the power of God in the Gospel, as it was proclaimed by Apostles. He has heard the sweet Psalmist sing—Paul preach—and John plead. He has witnessed all miracles of power—all miracles of grace—knows all the awakenings of sinners—all the experience of saints, and all the testimony of martyrs. He knows the Scriptures by rote; and does not doubt the truth of a single fact there recorded, or doctrine inculcated. But all this, so far from being saving, only intimates how certainly he will meet a coming vengeance, and how terribly he has yet to learn the wrath of the Lamb. After this, what man shall build his hopes on the extent of his knowledge, the accuracy of his conceptions, or the barren orthodoxy of his creed. Our faith must exceed that of devils.

II. We suggest that no vividness of our impressions of divine things, no desires of salvation, no distress of mind in view of coming wrath, no pungent convictions of sin, and no deep sense of condemnation, can be any proof to a man that he is a child of God. Devils are not insensible to the truth they believe—blinded men alone are indifferent. Devils have a lively sense of heaven lost, and hell to be endured. They can weigh the realities of the invisible world against the trifles of time; they believe and tremble. With what earnestness they languish for some ray of hope of deliverance, their trembling apprehension may testify. Convinced of their folly, convicted of guilt, in view of a righteous retribution, they tremble. But yet multitudes amongst us have no better reason to give for the hope that is in them. The grand delusion of Satan, in our day, is, that this awakening of the law, this conviction to sin, this desire of salvation, is a Christian experience. The need for a full exposure of the cheat, is the more urgent, from the fact that churches, calling themselves evangelical, and preachers, boasting of superior zeal and sanctity; and especially such churches and preachers at times when they profess to be under the immediate guidance of the Spirit of God—set their seal to this delusion. Terror, remorse, convictions of the law; with the desires and resolutions they inspire, are recognised as evidence that men are born of God. It is awful to think of, when we turn to the book of God, and find that what is sufficient to secure a place in a professing church, may yet come far short in degree of the experience of devils. The terrors of such young converts are often nothing more than frightful impressions of their own imaginations, or produced by revolting pictures of other men's fancies, which have no foundation in

the Word of God. But were they real awakenings, produced by a view of things as they really are; by correct views of the ways of sin, and the awfulness of falling into the hands of the living God, it would be no more than devils constantly experience; it would be no more than all the lost will one day experience, when they shall say to the rocks, "Fall on us, and to the mountains, cover us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." The remorse and conviction of such young converts, is often superficial and transient; but, however deep that remorse may be, it will be exceeded in that place "where there is weeping, and wailing, and gnashing of teeth;" however thorough that conviction, it is but anticipating, by a little, the work of that day, when every mouth will be stopped, and all the world become guilty before God. It is passing strange that men should be so deluded as to take that as evidence of adoption into the family of God, which will be the most sensible experience of those who shall be forever cast out from his presence. They may be convinced of sin, of the utter insufficiency of their own righteousness, and of the justice of God in their condemnation; they may shed floods of tears, and cherish daily desires of salvation, and utter daily promises and vows. But are not devils convinced of as much? Those will be convinced of it all, most thoroughly, to whom the Lord shall say "Depart from me, ye cursed." There will be as earnest desires amongst those who knock at the closed gate, crying "Lord, Lord, open unto us." There will be as loud professions amongst those who shall say unto him on that day, "Lord, have we not prophesied in thy name, and cast out devils, and in thy name have done many wonderful works?" It is true that the true Christian, also, has had his awakenings, convictions, and desires; but he has more. And surely it cannot be necessary to argue further, that unless our experience, as well as our faith, exceed that of devils, we cannot be saved.

These suggestions may reach the eye of some who have been flattered into the belief that such an experience as we have described, was their conversion. We would caution them against escaping the salutary conclusion to which we would lead them, by falling back upon their sincerity. We do not charge them with deliberate hypocrisy; but if they are as sincere as Saul of Tarsus, when he persecuted the church, thinking that he did God service, they are deceiving themselves. We would caution them against falling back upon a certain satisfaction in the truth, "those who receive the seed in stony ground, are they who hear the word, and anon with joy receive it;" but they are deceiving themselves. We would caution them, also, against falling back upon their alleged zeal and activity; they may be as earnest as those blinded Jews of whom Paul testifies, "that they have a zeal of God, but not according to knowledge;" and as active as those pretenders, who shall say, "have we not prophesied, and cast out devils, and done many wonderful works in thy name;" but they are deceiving themselves. We press them to be honest and unsparing with themselves; for it is not yet too late to change from the sandy foundation, and build upon the rock.

And what shall we say to those hardened, blinded churches, which, by such delusions, are swelling their numbers? and to those daring, godless men, who, by such delusions, are multiplying their triumphs, and swelling their lathsome reputations? "Thus saith the Lord, I will break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation of it shall be discovered, and it shall fall; and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that daubed it with untempered mortar." If they will not abandon their delusions for pity of beguiled souls, let them think of the fury they are provoking—the stormy wind—the overflowing shower—and the great hailstones of the Avenger.

## Communications.

MOUNT CLEMENS, August 14, 1851.

DEAR BROTHER PYPER,—In compliance with my promise to you, I avail myself of this opportunity of making a few remarks relative to my visit to Canada. With the Province I am highly delighted. Its agricultural and commercial advantages are unsurpassed; and its resources are adequate to all its wants. The beauties of Canada are not inferior to any portion of the West through which I have travelled: her mountains and valleys, her plains, rivers, and forests, with the correct taste manifested in her extensive internal improvements, together with the development of her native resources, throw a charm over Canada, to be admired by every lover of nature and order. And this vision of beauty is not disturbed by that kind of hospitality which often marks our fellow-men with a fair exterior, while the heart is corrupt and churlish,—her hospitality is genuine.

My sojourn in your Province was of a very delightful character, for various reasons. The cordial, hospitable, and Christian reception extended to me in every place afforded me great pleasure in my social and religious intercourse with the people. But that which afforded me the highest satisfaction was, the prompt, uniform, and liberal support which they gave to the objects I endeavoured to promote. Wherever the principles and objects of the American Bible Union have been presented to the churches, they have been received and approved; and how any Christian, who understands the objects of the society, can do otherwise than sustain them, I cannot perceive. To give the Word of God to the whole world (in the vernacular language of the nations), just as it came from God, and was originally given to persons speaking the Hebrew and Greek, is the object of the society; and a nobler or more important one, is not found among, or promoted by, the churches of Christ in their individual or combined efforts. And as Christ is in that word, whoever labours to translate or circulate this precious volume, according to this principle, is doing his part in carrying out the great commission; while of such will the Saviour say, "inasmuch as ye have done this, ye have done it unto me." There is nothing done for Christ that will not be rewarded.

Let me, through your columns, say to the friends in Canada, we want your aid, and hope that you will render it in a form which will be substantial and in season to be reported at the annual meeting. And I trust that the churches will, each of them, make their collections, and forward them to the Treasurer direct, or through the Treasurers appointed in Canada, viz., Deacon Wm. Hall, of London; Elder A. Cleghorn, of Paris; Deacon Rowley Kilborn, of Beamsville; and Elder James Pyper, of Toronto.

This work must be retarded, unless we aid it by our prayers and generous contributions. And I ask the intelligent and warm-hearted friends of this cause in Canada, shall such a work be hindered? I trust your answer will be, no. Your timely aid will assist in giving vigour to the movements of

the society; and be the means of giving the Word of life and light to the benighted and dead; and thus the blessing of men ready to perish will come upon you, which is the prayer of

Yours for the Bible,

J. I. FULTON,  
Agent, A.B.U.

### Regular Baptist Associations in Canada.

To the Editor of the Christian Observer.

SIR,—It has long been an enquiry with me, Are these Associations really beneficial in promoting the cause of Christ? Doubtless, when they were established they were intended as a means to the accomplishment of some end; but have they not failed—has any thing really been accomplished by them? It is true, it may be replied, that delegates from the different churches, composing the various Associations, meet together once a year, to stimulate each other in the work of the Lord,—that sermons are preached, and devotional exercises engaged in, and thus a salutary influence is exerted on the whole of the churches throughout the province; and also that the statistics of the churches are ascertained, which of itself is very necessary. But if these things are the ultimatum of the Associations, and which, from all that I know, is the case, little substantial good has ever been done by them. If I am wrong in making this assertion, I hope I shall be put right on the subject.

That instances of good having been done by these Associations may be pointed at, I would not for a moment question,—it would be a matter of wonder if it was otherwise,—many of them having been in existence for a number of years; the Haldimand Association for instance, having, last June, held its thirty-third annual meeting.

These Associations have met year after year,—read the letters from the churches, arranged the statistics, read the circular and corresponding letters and passed resolutions, and there the matter has ended, till the next meeting when the same routine is again observed.

Something more than these Associations is wanted,—something more tangible, in order that the general interests of the cause of Christ may progress. An organization is needed when more than a few paltry dollars will be collected (as is often the case at these Associations) after an appeal in behalf of Home or Foreign Missions, or the Bible Society,—an organization which I earnestly hope soon to see brought into active and vigorous operation, and in which the whole of the Regular Baptist Churches will heartily co-operate. Such an organization will be capable of accomplishing for Canada what these Associations, from their very nature, cannot, and vastly more than the American Baptist Home Mission Society can, simply because the former will be on the spot, while the Board of the latter is in a Foreign country, and five hundred miles away, and engaged, too, with numerous fields of missionary enterprise.

These Associations, in a great measure, prevent the Churches from joining in one grand effective union of effort to spread the Gospel in Canada. As

they now are, they are obstacles in the way of accomplishing any thing material, for a very simple reason, that brethren attending the meetings of the Associations cannot afford to attend the meeting of a general Convention.

The cry of spiritual destitution is heard all over the Province, and many a warm-hearted disciple of Christ, in the denomination, mourns that the means of relieving this destitution is not made available.

The Baptists in the Province are capable of raising from two thousand to two thousand five hundred pounds a year to be expended entirely in home missionary operations, which, together with the prayer of faith, would be effectual in the salvation of hundreds of precious souls, and yet they are content with six or seven little Associations that just raise a few dollars a year, each of them, for missionary purposes.

I would fain hope that the day has come when the Baptists in Canada have ceased to make small efforts in only out-of-the-way places; and that now they will make efforts commensurate with the ability that God has given them, and as in His sight, in any and every field which He opens up to them to cultivate, and also to seek to place confidence in one another, which, it is lamentable to say, is not exercised as it ought to be among the members of the denomination generally.

I submit the foregoing remarks to the careful attention of the brethren, and trust that if a meeting shall be called, in pursuance of the resolution passed at the last meeting of the Regular Baptist Union, it will be attended by delegates from every Regular Baptist Church in the Province, in order that steps may be taken in the strength of the Lord to carry on an efficient missionary enterprise in the Province.

I remain yours, &c.,

J. C.

Toronto, August, 1851.

[FOR THE CHRISTIAN OBSERVER.]

### ROCHESTER THEOLOGICAL SEMINARY.

The fall term of this Institution will commence on Thursday, the eleventh of September. The course of instruction is adapted to graduates of colleges, and those whose literary and scientific attainments qualify them to prosecute profitably, a course of study in connection with graduates. Special provision is made for instruction in Hebrew, for such as come without an elementary knowledge of this language.

The price of board is so regulated as to reduce this item in the yearly expenses of students as much as possible; it ranges at present from \$1.50, to \$2.50 per week. It is found that such as prefer can board themselves for a considerably less sum. In any case, it is regarded as safe to warrant the expectation that a course of study may be pursued in this institution, at such a rate of yearly expenditure, as to place its advantages within the reach of those whose means are most limited. To all who desire it, and furnish the required testimonials, (a certificate of license from some Regular Baptist Church is essential) beneficiary aid is fur-

nished from the treasury of the Ministerial Union. The maximum appropriation is \$70 per annum, besides which, tuition is, in every instance, free. Applications for such aid, or for information in regard to matters of detail, may be made either personally or by letter to the subscriber at Rochester.

Z. FREEMAN,

*Corresponding Secretary of the Board.*

Rochester, August 11, 1851.

### The Second Annual Meeting of the New York Baptist Union for Ministerial Education.

In accordance with the arrangement of the Board; the Union held its second anniversary in the chapel of the First Baptist Church, in the city of Rochester, on Tuesday, July 8th 1851, at ten o'clock, A.M.

After the usual devotional services, a sermon in behalf of ministerial education was preached by Rev. V. R. Hotchkiss of Buffalo, from Mark iii. 14,

In the absence of the President, the Rev. J. L. Hodge of Brooklyn, one of the Vice Presidents, occupied the chair: and the Secretary not having arrived, Rev. C. P. Sheldon of Buffalo, was elected Secretary pro. tem.

A Committee of three was then appointed to nominate a list of officers for the ensuing year, and to fill vacancies occurring in the Board, consisting of Rev. Messrs. J. B. Olcott, H. B. Ewell and Zenas Freeman.

Prayer by Rev. S. S. Cutting of New York.

#### AFTERNOON SESSION.

The Union met and opened with prayer by Rev. S. Hsley of Albion.

The report of the Board was then read by the Corresponding Secretary, Rev. Z. Freeman.

On motion of Rev. W. W. Everts, of Wheatland, seconded by Rev. Isaac Nescott of New York, accompanied with addresses, the report was accepted and ordered to be printed with the Minutes of the Union.

The Committee appointed at the last Annual Meeting, to prepare a paper on the best means to be used for securing an adequate supply of ministers to meet the growing wants of our own country, and the world, through its Chairman, Rev. Marsena Stone of Norwich, made a report: which, on motion of Rev. J. L. Hodge, and seconded by Rev. C. N. Chandler, accompanied with an address by the former, was accepted, and ordered to be printed with the Minutes of the Union.

The following resolution was then offered by Rev. M. B. Anderson of New York, and unanimously adopted: *Resolved*, That the thanks of the Union be tendered to the Rev. V. R. Hotchkiss of Buffalo, for his very able and appropriate discourse delivered before the Union this morning, and that a copy of the same be requested for publication.

The Committee appointed at the last Annual Meeting, to consider the expediency of changing the Constitution, through its Chairman, Rev. C. N. Chandler, reported, recommending that no change be made. Adopted.

The Treasurer presented his report, which was accepted; and ordered to be printed with the Minutes.

A Committee, appointed by the Board to prepare a report, recommending to the Union a suitable subject on which a paper should be prepared and presented for consideration, at the next Annual Meeting of the Union, through its Chairman, Rev. J. A. Smith of Rochester, made the following report, which was adopted:—

"The Committee appointed by the Board to report to the Union a suitable subject on which to prepare a paper to be presented at the next Annual Meeting, submit in accordance with their instructions, the following as the report required: That they recommend that a Committee, with the Rev. S. S. Cutting as Chairman, be raised to prepare a paper to be read at the next Meeting of the Union on the expediency of incorporating with the course of study to be pursued in this Institution, some provision requiring or encouraging additional private study for the period of one year under the direction of a pastor known and approved by the faculty, or an equal period of service as an assistant minister of such pastor."

Rev. Messrs. M. Stone, Z. Freeman, M. B. Anderson, and J. A. Smith were added to this Committee.

The following resolution was then offered by the Rev. M. B. Anderson, and accompanied with an address: *Resolved*, That the pastors and churches connected with this Union, be requested to set apart the last Thursday of February in each year, for special prayer in behalf of students preparing for the ministry and for Institutions of learning and teachers generally: and that God would raise up and send forth into the great opening field of the world, more qualified and efficient laborers. Adopted.

The Committee on Nominations made their report, which was adopted, and the individuals therein named were elected.

## Miscellaneous.

DR. MACLAY TO DR. AYDELOT.

*From the Western Recorder.*

Saratoga Springs, N. Y., July 21, 1851.

REVEREND AND DEAR SIR:—I have just read your letter to my old friend, Bishop McIlvaine, with deep and thrilling interest. You know, from the time that you were a boy of twelve or fourteen, I took much interest in your spiritual and eternal welfare. And it gladdened my heart when I had reason to believe that the instructions which I then imparted to you had made a deep lodgment in your heart and that you were brought experimentally to know the truth as it is in Jesus. From that period to the present I have taken an interest in all your movements, and it has afforded me no ordinary satisfaction to find that you have been the decided advocate of evangelical religion. And your letter to Bishop McIlvaine, evinces that you continue its decided friend and advocate on Bible principles, whatever it may cost you.

When we first were acquainted, I was a Pedobaptist, but was compelled to examine the Sacred Scriptures, with reference to the subject of baptism. In consequence of endeavouring to prepare a sermon from Acts 2: 37, 38, in 1808, I became convinced that Peter's mode of procedure and mine

were different. I concluded that he was an inspired apostle, and must be infallibly right, and I must inevitably be wrong. He said to his hearers: "Repent and be baptized, every one of you." I could not address my hearers in the same manner, because according to my principles, they were all baptized already, though I knew they were in the gall of bitterness and bond of iniquity. He required them to repent first, and then be baptized. I was compelled to give up the text and preach from another, as I could not on my principle do it just ice. I resolved carefully and prayerfully to examine the Scriptures on this subject.

I found that Christ in the Apostolic Commission commands the baptism of believers—of believers only. He commands his disciples to go and teach, (or make disciples by instruction which is the only way in which men can become disciples) and then to baptize them.

In examining this subject, Acts 18: 8, struck my mind, with the force of a flash of lightning: "And Crispus the chief ruler of the Synagogue believed on the Lord, with all his house, and many of the Corinthians hearing, believed, and were baptized."—The passage struck me in this manner. They heard—then believed—and were then baptized. I have been all my life reversing God's plan; first baptizing, then waiting till they shall hear, then waiting till they shall believe, which might never take place. But the plan which the God of heaven has ordained is that men shall first hear, and then believe, and then be baptized. I felt ashamed and confounded before God. I wondered where my eyes and my understanding had been, that with all my advantages of information, I should have remained ignorant of a subject as clearly revealed in the Bible as that Christ rose from the dead. I examined every passage in the New Testament, in its connection where the ordinance of baptism is enjoined or exemplified or alluded to, and to my astonishment found that neither the name of Infant Baptism, nor the thing itself is found in the Oracles of God.

I have been accustomed to place great reliance on the baptism of households mentioned in the Scriptures. But on examining the passages in their connection, I found that in every case they were believers. I have since baptized more whole households in New York city, than all those recorded in the New Testament. But they were believers. I baptized two whole households at one time. I was present in Baltimore when Dr. Richard Fuller baptized two entire households. He stated the fact publicly—aid to the congregation, "You must not go away and report that Fuller baptizes infants because he baptizes whole households; for they are all believers.

I determined to answer a good conscience towards God by being buried with Christ in baptism, and was enabled to go on my way rejoicing. I was baptized on the 21st of December, 1808, by Rev. John Williams, one of the best men I ever knew, and father of Dr. W. R. Williams of New York. My wife and eighteen more were baptized on Christmas morning, four days afterwards, by the same administrator. And then six, eight, and ten, at a time were immersed by myself, until the whole church was baptized, except four or five individuals.

My successor in Scotland, the Rev. Mr. Aikenhead, became uneasy on the subject of infant baptism and entertained serious doubts of its Divine authority, and wrote to me, knowing that I was a Baptist, and asked my advice. I advised him to read the New Testament with earnest prayer and close attention, and if he found any thing respecting the sprinkling of infants in it, by all means to continue the practice.—But if neither the name, nor the thing itself were found in God's book, as an honest man, he would be compelled to renounce it, and resort to the old apostolic mode of immersing the believers. He took my advice. And it resulted in the baptism of himself, and also a majority of the church. So that the only two churches of which I was ever pastor, (and they were both

constituted under my ministry,) are now Baptist churches. When I was baptized, I did not know where to obtain a loaf of bread for my wife and children, or a sixpence to buy it with. But I clearly saw that it was my duty to obey Christ in this Divine ordinance, and leave all consequences with the Lord. Duty is ours. Consequences belong to Him. I have never had reason to regret it. Nor will any other Christian man who resolves to follow the Lord fully. [To be continued.]

•• It may be necessary to say to our Canadian readers that Dr. Aydelot has been an Episcopalian clergyman for upwards of thirty years; and for several years President of the Episcopal College in Cincinnati. He has been known as a man of practical piety, and thoroughly evangelical sentiment. For a long period he has mourned over, and vigorously opposed the Romish practices and tendencies of the body with which he has been connected; but all his attempts at reformation having been baffled, and seeing that church, which he loved, only sinking steadily into a deeper corruption, he was led to examine more closely her pretensions to apostolic order, and the result has been the conviction that she cannot be reformed. He has, therefore, withdrawn from her communion; and in an able and eloquent letter to his Bishop (McIlvaine), has announced the fact.

#### The Annual Meeting of the Missionaries at Grande-Ligne.

The laborers composing the Grande-Ligne Mission have been in the habit, for some years past, of meeting together once in twelve months, for the purpose of edifying and strengthening each other for the difficult work in which they are engaged. These meetings are generally much blessed, as they are not only attended by the Missionaries themselves, but by many of the converts and some anxious inquirers, or even Romanists, who come from a distance to be present at the services of this occasion. This year we are happy to say, we have enjoyed an unusual share of blessing from our Heavenly Father, during the two days we spent together; and we hope that the good impressions then received will be lasting.

Our meeting this year took place on the 15th and 16th of this month and was well attended. It was probably the largest gathering of Canadians we ever had. The Chapel was full to overflowing. One may imagine the sweet emotions of the Missionaries,—especially of those who came to this country some fifteen years ago when there was not a single convert known among the French Canadian population,—in beholding such a number listening attentively to the truth as it is in Jesus. There are enjoyments, on such days, that are more than a full compensation for all the sacrifices that one can make.

A circumstance which added to the interest of the meeting was the baptism of six converts, which took place on the first day. After an address from brother Roussy, who was called to officiate, on the ordinance he was about to administer, we repaired to the baptismal font on the Mission premises, where our brethren and sisters were buried in baptism, according to the command of our Saviour. It was a solemn and, we trust, a blessed season.

The next day we partook together of the Lord's Supper, commemorating that death which has given life to our souls, and we experienced it was good for the brethren to be together at the table of their blessed Master.—Grand Ligne Mission Register.

**MORE BAPTISMS**—The publication of the Register having been delayed a few days, we are ena-

to report the baptism of five other converts, which took place on the first Sabbath of August in the river Richelieu, about three miles from the Mission House. Four of the candidates were from St. Mary and the other from Napierville. Many Roman Catholics followed us to the river and came to the place where the ordinance was to be administered. During the reading of the Scriptures, singing and prayer they kept on their hats, made noise and cried out that the devil was going to carry off the candidates. The Rev. Mr. Gillette of Philadelphia, whom we had the pleasure of having with us on the occasion, after having witnessed the irreverent conduct of the Romanists remarked that the beast did not dare to show his head, but he showed the tips of his horns.—*Ib.*

#### ST. MARY.

This Station continues to enjoy God's blessing; every day we see that the seed is not sown in vain. Six converts have been lately baptized and nearly as many are candidates. Six or seven families are about to leave the Romish Church, and many more are favourably disposed towards the Gospel. Religion is the general subject of conversation in this parish and vicinity and many are attentively listening to the Truth.—*Ib.*

#### KIRWAN IN IRELAND.

A correspondent of the *New-York Observer* gives the following report of some remarks of Dr. Murray, at a meeting of the Irish General Assembly. He has been following in the track of Archbishop Hughes, "taking notes," and doubtless we shall hear from him when he returns.

#### DR. MURRAY IN THE ASSEMBLY.

Dr. Murray could not help contrasting our "Far West" with the "Far West" of America; ours being distant one hundred and fifty or two hundred miles, and that of America five or six thousand. "The far West," said he, "when the Assembly could, in twenty-four hours, transfer its sittings to the remotest point of it! Why, I wonder that some of the ladies who feel an interest in your missions, do not start on a Saturday, look at the Connaught Missions in the Far West, and return to their domestic duties on the Monday; and that a dozen of your students do not set out on Connaught when they have finished their studies on a Friday, and return from the Far West to resume their exertions on Monday." The Doctor then spoke of the five or six hundred missionaries employed by his Assembly in America; and urged his Irish brethren to increase the number, so as to be in some degree adequate to the wants of Ireland. Many ministers, he said, come to America; and we are glad to see them. But why leave such a field at home? Why not occupy the field you are so well qualified for at home? "God in his providence, has placed a most interesting field just at your own door; he has given to you millions of poor Roman Catholic Irishmen; and I can say of these Irishmen, judging by the experience I have had of them in my own country, that when they are converted and brought to the love of the truth; when they have the love of God shed abroad in their hearts; they may not reason very well, they may not be the most accomplished, but they will, with roads and hearts actuated with love, make some of the finest and best missionaries on the face of the earth. God, in his providence, is causing many to come over from the hills and wilds of Connaught to the Far West of our Country: there is a call for you to instruct these men before they go; to make these men free in the liberty of the gospel of Christ; and so to disappoint the efforts of the priests to keep them in the bondage of ignorance and sin."

#### WOMEN-WHIPPING PRIESTS.

Some of the speakers, in giving details of the opposition of the Connaught priests to the schools, had mentioned the case of priests whipping boys and girls for going to the schools, and their mothers

for letting them. "If," said Dr. Murray, "priests were to do such a thing in my country, I should like just to know the history of that priest one week after he had laid his whip on the back of either mother or child. I am amazed that such vagabonds are permitted to live in Ireland. I am perfectly amazed that there should not be found a band of Irishmen, every man with a whip in his hand, to flagellate the rascals round the land. Why, sir, if in our country, a priest were to whip a woman or a child, the women would take their broomsticks and chase him from among them." Dr. Murray then gave an example of the way they do such things in America.

"Some time ago there appeared in the city of St. Louis a Protestant, who had been a Roman Catholic priest. We have our doubts about some of these men, and we look at them a long time before we trust them. This man had been a priest; he became a Protestant, and he went round the country lecturing, dressed in the garb of the society of monks to which he had belonged. He went to St. Louis, where a Methodist Church was opened to receive him. He found the house crowded with Roman Catholics; and when he had ascended the platform, a cry rose without, the doors were broken, the windows were smashed, and the man himself had to escape for his life. The next day there was a mass-meeting called; the individual who had taken the chair was required to appear, and resolutions were there and then passed, that, at whatever hazard, the inhabitants should be protected in liberty of speech. On the next evening the church was again opened, the man was called to deliver his lecture, and the people who crowded the church pledged themselves to protect him. The preacher was brought through the window, and placed on the platform; and the chairman—a noble looking fellow, built as some Missourians or Kentuckians are, between six and seven feet in height, and of proportionate diameter—addressed the vast multitude. Said he, "My parents were Roman Catholics; my wife is a Roman Catholic; my children are Roman Catholics; whenever I go to church myself, I go to a Roman Catholic church; what prejudices I have on the subject of religion are all with the Roman Catholic Church. But—I am an American; and I am here to protect this man in the liberty of speech. This man has a perfect right to say whatever he has to say, against Protestants or Catholics, or against me. He is subject only to the law of the land." Then pulling a revolver out of his pocket, he added, "If any man here shall dare to molest this man speaking, I will let the daylight through him." That's the way Roman Catholics in our country would serve priests who should dare to flog women and children."

#### DR. MURRAY IN ROME.

Dr. Murray said he had just come from Rome; and he told them some very striking facts, partly illustrating the mode in which "model Romanism" is conducted, as to liberty, religion, and morality. He told a fact to show how, in the Papal States, the property of a man becomes the property of the priests. A man in Rome had married a Spanish lady; he had a large family by her. By his will he left all his property to his wife and children. But, during life he had paid little attention to the priests, he sent for one, just before his death, to "fix" him for his journey into the next world. The priest confessed him, anointed him, gave him the wafer, and the man died, leaving his property settled by his will as above stated. A few days after the burial, the priest who had "fixed" him went to an ecclesiastical court, said the victim had committed a great sin, and that he wished a distribution of his property different from that he had made by will, and the entire property of that man, on the oath of that priest, was swept from his family into the coffers of the Church. This is what they do in the Papal States.

#### ROMAN LIBERTY.

"During all the time I was in Rome," says Dr. M., "I did not see a single newspaper except those

that came from England. The liberty of the press is not known there; and the liberty of speech just as little. I saw there a placard about Pietro Ercoli—a man thirty-five years of age—a merchant of good character, and with a large family, who had been brought before an ecclesiastical court and condemned to the galleys for twenty years. For what do you think he was condemned? For stepping into a coffee-room, and endeavouring to persuade a man who was smoking, not to use cigars. But why punish him so severely for bidding a man not smoke cigars? Because the Church gets a revenue from tobacco. The conduct of this man was represented as an interference with the revenues of the Church; and because he had asked a man not to smoke a cigar, he was condemned to the galleys for twenty years. Such is political liberty under priestly rule."

#### MORALITY AND RELIGION AT THE FOUNTAIN HEAD.

It would seem that even attachment to the ceremonial of their religion is gone in Rome. "There is neither morality nor religion in Rome," says Dr. M. "I went into the Pantheon, of which you have all heard, and the figure of which must be before all your eyes. It is a building, the foundation of which was laid during the reign of Paganism. It is the temple were all the heathen gods were worshipped; and at the present time it is the temple of Popish idolatry. It is a circular building, and here and there, and all around, are altars, at which mass is said probably once a day; one priest at this altar, another at another. I was at that temple looking round me, when I perceived a dirty-looking priest, and a dirty-looking lad—whose head seemed as if it had not been combed for a week—waiting upon him at an altar, and giving out the responses. That priest, that lad, myself, and my *valet de place*, were the only persons present at the ceremony."

"I was in St. Peter's in the morning when mass was said. St. Peter's, which is the most magnificent building of the kind in the world, ought to be dedicated to the arts, not to God. When one sees it, he cannot expect to see anything like it again; just as when one sees Mont Blanc, you do not wish to see any other mountain. In that magnificent building, capable of holding some twenty or thirty thousand, there were not more than three hundred present at mass. I have no doubt one half were strangers; and among all present I do not believe there were ten Romans. I went among the Churches of Rome, gorgeous beyond description. I went in at all hours of the day: I may say, at all hours of the night; as both day and night I went to see what I could see, and hear what I could hear; and I am here able to say that I never saw an individual, man or woman, who wore a decent garb, attending at the confessionals. I never saw a solitary woman bow the knee at the confessional, except a beggar woman. I never saw a solitary man go on his knee to receive the wafer except a pauper. Men and women of character and rank keep away from these churches; and the churches themselves are given up to boys and beggars. It is amazing, in the magnificent St. Peter's, to see boys in rags playing hide and seek; and beggars standing here and there saying, 'Give me a penny.' Go where you will, you see nothing like devotion; you hear nothing like preaching."

Dr. Murray gave much striking description of the aspects under which religion shows itself, not only in Rome, but in Naples, and all over Italy; adding after each: "And such would Ireland be, if Protestantism were banished." But he added, "I dare not describe the immorality of priests and people."

#### THE BACKSLIDER.

(From the Watchman and Reflector.)

"Have you seen poor Baxter, lately, sir," was the inquiry of a member of a church in one of our

Western States, addressed to his pastor, "have you seen him, sir, since he has been laid aside by his sickness?"

"No," was my reply, "I have not; nor did I even know till now of his illness. How long has he suffered, and what is the nature of his disease?" was, in turn, my inquiry.

"Oh, sir, he is in a sad condition; his nervous system seems entirely shattered, and the state of his mind is terrible. With some difficulty I prevailed on him to tell me somewhat of his state, and he is, as the effect of his transgressions of the law of God, in utter despair. Try, dear sir, to see him."

I needed not a second request to pay this unhappy man a visit. I had well known him a few years before, when, in a time of a happy revival, his heart seemed to be broken under a sense of sin, he appeared to pray fervently for mercy, professed to rest his hope of mercy on the Lord Jesus, and united by baptism with the church. For awhile he walked as becometh a follower of Christ, and promised to be eminently useful in advancing the cause of Christianity. His conversation with his pastor and the members of the church was spiritual, his attention to public worship and the more private social meetings was constant and devout, and his contributions to the advancement of the gospel were, according to his means, liberal. His wife and family were happy, and even his ungodly connexions were compelled to acknowledge the reality and the power of religion.

Not very long after his union with the church, Mr. Baxter formed a partnership in business, which soon occupied his undivided attention; he imbibed the spirit of the world, his religion declined, and notwithstanding the kind cautions of his Christian friends, it was soon apparent that he had become unhappy. His speculations in commerce failed and fears began to be indulged that he fled to the intoxicating bowl for comfort, or rather for forgetfulness of his trials. Nor was it long before the sad effects of living to the world and loving sin, were but too evident. Bankruptcy and poverty overtook him. Mortified pride excited discontent, religion lost all its sweetness, and even his love to his family seemed to be lost. His lovely wife sunk under her sorrows, and exhaled grief we trust, for eternal joy; and his children became almost worse than orphans.

The distress of the whole circle of the backslider's Christians friends can be conceived of only by those believers of the truth who have witnessed the departure of a beloved associate from Christ and from happiness. Their conversations with him were frequent and tender, their tears were often shed, and their daily prayers fervently offered for his restoration to God and his church; but all seemed in vain, and he was at length disowned by the church, with fervent supplications that he might yet be saved in the day of the Lord Jesus.

Months rolled along, and prayers seemed to be answered; the sanctuary witnessed Baxter's attendance on its services; tears were freely shed as he professed repentance for his sins; he again communed with his friends at the table of the Lord, and lively hopes were cherished that still he might bear fruit to the glory of God. But it was clear to those who best knew him, that he was unhappy, and that religion was not enjoyed by him. He never seemed at home with Christians, as in former days, and manifested none of the zeal in the Redeemer's cause which he once seemed to possess.

Under these circumstances he was overtaken with sickness, and it was now that I was, as intimated at the beginning of this paper, invited to see him. I was soon at his bed-side, and found him in a state of mind which led him to confess his sins, but which also cherished despair. He told me that he had practised deception on his Christian associates, and that God had eternally cast him off. He had renounced his wine, but alas had exchanged it for opium, and had acquired such an insatiable habit of using this narcotic, that he was constantly

under its influence. It was producing its natural and inevitable effects both on his body and mind; he was conscious that he was passing rapidly to his final account, a murderer, both of body and soul, and could therefore indulge no hope of mercy. To this sin he was a most inveterate slave, and while he wept even to agony under a sense of his lost condition, he still almost hourly craved and took the fatal poison. To avoid it he declared impossible, and he considered that God had refused to give him aid in his renunciation, on account of his pertinacity and determination in taking it.

Perhaps no backslider has ever been more entirely "filled with his own ways" than the pitiable Baxter. He is perfectly conscious of his sin, he acknowledges all the transgressions he has committed, he can take no comfort from the doctrine of the atonement, nor from the promises of pardon to the penitent. He is as confident as ever of the truth of the Bible, and of the mercy of God; but says that the Supreme Being has "given him up to a reprobate mind," and that for him there can be no forgiveness. His forebodings of eternal wrath are described in the most affecting language, and accompanied with looks that might terrify the proudest heart. Hell, even now, is present with him, and forcible indeed are his exhortations to his visiting friends that they forsake not God, lest "they eat of the fruit of their own doings," and follow him to the regions of eternal despair. In a manner the most impressive does his present condition say to every professing Christian—"WATCH AND PRAY THAT YE MAY ENTER NOT INTO TEMPTATION."

#### AN EARLY BAPTIST MARTYR.

MICHAEL SATTLER.

This good man had been nurtured, as a monk, in the bosom of the Romish church, but by some means his mind became thoroughly awakened to the enormities of that awful system of error, and he at once relinquished it. The course he thought it right to adopt exposed him to the fierce hostility of both the dominant sects of religionists. We say fierce, for determined as the hostility of the Protestants was to Rome, it was equally so to those poor but illustrious men who, under the name of Anabaptists, sought to carry out their principles. With those Michael united, and greatly aided them by his learning and influence. This affair was highly aggravated, in the judgment of the Romanists, by another step which he subsequently took. Just before Luther set the Pope at defiance, by marrying the nun, Sattler had done the same, and this probably contributed greatly to the cruelty of his treatment. Plans were now laid by his enemies for his destruction, and the bloody decree of the Senate of Zurich was not long allowed to remain a dead letter. Michael, and some of his friends were by some means captured, and brought before the Judges. At first they refused to furnish him with a copy of the charges which had been preferred against him. Sattler then requested a conference. Having consulted, the Judges returned in answer, that they were perfectly agreed, as far as his adversaries would permit. Upon this, the acting counsellor, the Town Clerk of Ensisheim, thus spoke:—"Hon. Sirs, he has boasted of the Holy Ghost; if that is true, this permission is unnecessary; for if he has the Holy Spirit, as he boasts, he will declare to him such proceedings." Sattler, indifferent to the mockery and insult, said, "Ye ministers of God, I hope my request will not be denied, for I am yet ignorant of the charges." After some difficulty the request was granted; not from any sense of right, but to avoid censure from the public. These charges were of the usual character. Romanists imputed no other crimes against these harmless and God-fearing men, than denying salvation to infants, i. e., baptism, reviling the mother of God, and, in the case of Michael, that, contrary to the rule, as a monk, he had married a wife. These were the enormous crimes for which they charged him before this tribunal.

The servant of God obtained permission to consult with his fellow prisoners for a short time, and then addressed his Judges with great ability and force. We have not room for this, and shall only give his final appeal to his Judges, and the closing scene, in the language of the author.

"Ministers of God, I exhort you to consider the end for which you are ordained of God—to punish evil doers, and to defend and protect the pious. Since we have not acted contrary to God and the gospel you will discover that neither I nor my brethren and sisters have committed any offence against the magistrate in words or deed. Therefore, you ministers of God, if you have never heard nor read the word of God, send for the learned and for the divine books of the bible, of whatever language, and let them discourse with us upon the word of God; and if they demonstrate to us, by the Holy Scriptures, that we are in error, we will gladly desist, recant, and, moreover, undergo the punishment attached to the charges laid against us; but if we are convicted of no error, I hope to God that you will repent and receive instruction?"

The Judges laughed at the discourse; and after consultation, the Town Clerk of Ensisheim said, "Ah you infamous villain and monk, you would have us engaged with you in a discussion! The executioner will dispute with you, we think for a certainty." Sattler exclaimed, "let the will of God be done." The Town Clerk replied, "It would have been well if you had never been born."

Sattler. God knows what is good.

Town Clerk. You arch heretic, you have misled the pious; but if they would yet forsake their error and accept grace—

One of the Prisoners. It is not right to apostatize from the truth.

Town Clerk. You desperate villain and heretic! I tell you, if there was no executioner present, I would hang you myself, under the impression that I should do God's service.

Sattler. God will judge righteously,

The Clerk said something in Latin, the purport of which they did not know. The Clerk then admonished the Judges, saying, he will not conclude this talk to day: the honourable Judges will, therefore, please to proceed with the sentence; I will submit every thing to the laws.

The Judges asked Sattler whether he also was willing to submit to the laws? He replied, "You ministers of God, I am not sent to judge concerning the word of God, we are sent to bear witness of it; we can, therefore, assent to no laws, for we have received no such a commandment from God; but if we cannot dispense with the laws, we are prepared to suffer every thing for the word of God, which is or may be imposed upon us for the sake of the faith in Christ our Saviour, as long as breath remains, unless convinced by the Scriptures." The Clerk observed, "The executioner will convince you completely; he will dispute with you, you arch heretic."

Sattler. I appeal to the Scriptures.

The Judges now retired to another room, and after an hour and a half's consultation, agreed upon the sentence which should be passed upon him.

In the mean time some individuals in the room behaved very unmercifully towards Sattler; reviling him. One of them observed, "What were your intentions towards yourselves and others, that you thus mislead them?" He also took up a sword that lay on the table, saying, "See, here, with this tacy will dispute with you!" Michael made no reply to the personal allusion, but endured it all willingly. One of the prisoners said, "We must not cast pearls before swine." Michael being asked why he did not remain lord in the convent? answered, "I was a lord according to the flesh, but it is better thus." This is the whole of his conversation; he spake with perfect self-possession.

The Judges having returned to the room, the

sentence of death was read as follows:—"His Imperial Majesty the Stadtholder, announces to Michael Sattler, that the said Michael Sattler shall be delivered to the executioner, who shall conduct him to the place of execution, and cut out his tongue, then chain him on a waggon, and tear his body twice with red hot pincers; he shall afterwards bring him before the city gate, and then likewise give him five pinches."

Such was the sentence which the monsters in human form passed upon this man. It was executed May the 21st, 1627.

The narrative adds, "He was burnt to ashes as a heretic, his brethren were slain by the sword, and his sister drowned; his wife, after having to listen to entreaties, exhortations, and threatenings, was also drowned, after several days, displaying great constancy."

ANCIENT ROYAL CHRISTENINGS.—The royal christenings of former times bear striking and somewhat singular testimony to the change which has taken place in the mode of administration. The *chrysom*, or christening mantle, in which the only son of Henry VI. (1453,) was received after his immersion, is said to have cost 55*l.* 16*s.* 8*d.* Within this mantle, rich with embroidery of pearls and precious stones, was a fine white linen wrapper, to prevent the brocade and gems from coming in contact with the delicate skin of the new-born prince. At the christening of Queen Elizabeth, (1533,) which is said to have been the most splendid ever accorded to any princess of England. "divers gentlemen with aprons, and towels about their necks, guarded the font. Between the choir and chancel, a closet with a fire was prepared, lest the infant should take cold in being disrobed for the font." At that of Edward VI. (1537,) his sister, Elizabeth, borne in the arms of Seynour, brother of the queen, carried the *chrysem*. The font was guarded, as before, by gentlemen "in aprons, with towels about their necks." The infant prince was presented at the font by his sister and catholic successor, the princess Mary. While the attendants were making the prince ready in his traverse, *Te Deum* was sung. The ceremonial was arranged for the Lord William Howard to give the towel first to the Lady Mary;—the Lord Stourton to give the towels to the archbishop of Canterbury and the duke of Norfolk." "It is a singular fact," says the Rev. I. T. Hinton, in his History of Baptism, p. 182, "that sprinkling was not substituted for immersion, either in England or Scotland, (however it might have been resorted to in cases of danger,) till after the Reformation. Edward VI. and Elizabeth were both immersed, as the records of royalty testify. The successor of Elizabeth, (James I.) was from Scotland, and had been initiated into sprinkling by the Scotch divines, who had imported it from Geneva, and he favoured its practice in England." "During the persecution of Mary," says the Edinburgh Encyclopædia, art. *Baptism*, "many persons most of whom were Scotsmen, fled from England to Geneva, and these greedily imbibed the opinions of that church. These Scottish exiles, who had renounced the authority of the pope, implicitly acknowledged the authority of Calvin; and returning to their own country with Knox at their head, established sprinkling in Scotland."—*Baptist Penny Magazine*.

CONNEXION BETWEEN PÆDOBAPTISM, AND THE INTRODUCTION OF CHOIRS AND INSTRUMENTAL MUSIC INTO CHRISTIAN WORSHIP.—"Music, both vocal (choral) and instrumental, was imported from the temple of Solomon into a Jewish christian church, and was closely connected with baptism. The monks first taught the children under their tuition to sing; then they invented choirs of picked voices to sing in their chapels; but as chanting was officiating in divine worship, and as none were allowed to perform offices, except members of the societies, it became necessary to admit the children into the choir by baptizing them, and giving them the Lord's supper.... In

the ninth century canons became rivals of the monks, but they never succeeded till they took children, and formed choirs in cathedral and baptismal (parochial) collegiate churches improved music, but damaged baptism; and handsome children with fine voices fell a prey to the ostentatious zeal of both monks and canons. Nor were abbesses and nuns idle spectators.... The addition of instrumental to vocal music made a fresh demand for children, for the first instruments were a sort of flutes, or pipes, blown by children of the choir. Organs were of later date, and antiquaries cannot determine precisely when they were brought into churches. With how much pleasure instrumental music was received, it would be difficult to say. Choirs were highly improved; and kings and great men built chapels, and formed choirs in their own palaces. Some say that the Franks were the first; but others, with more probability, affirm that Liutprand, king of the Lombards, was the first who formed such a choir, for his own daily amusement. This was the origin of the children of royal chapels; and as the amusement became general, of course there was a greater demand for children, and a stronger temptation to baptize them. This subject is fully discussed by the learned and elegant Abbot of Saint Blasé."—*Robinson's History of Baptism*, pp. 386, 387.

### A MONUMENT OF MERCY.

THE NAVIGATOR.

On this earth there are the two extremes of light and darkness; and among human beings who inhabit it, there are the two extremes of moral character—the righteous and the wicked. There are many who answer to the description of inspiration: "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes." We have known many such. Let us mention but one.

It was in the summer of 1847, when the Wisbech, St. Ives, and Cambridge line of Railway was in course of formation—a branch of the Eastern Counties—that I first became acquainted with G— M—. He was a man of herculean statue and make, was about forty years of age, and was employed as an excavator in one of the cuttings between St. Ives and the village of Somersham. While the greater part of the "navies" have lopped off some of the more objectionable of their habits, and have been advancing some steps (though but few and far between) in the path of civilization and general improvement, the person to whom I now refer, had brought up with him all the habits of the "navy" of twenty years back, and evinced no desire whatever to conceal from anybody, either the deformity of his character, or the mode of life which he chose to adopt. He was well known among the men. He had not slept in a bed for upwards of sixteen years. When "beer-shops" and "bread-shops" used to be tolerated in public works, he has very frequently slept soundly on one of the ale benches. His Sabbaths, during that period, were all spent in some such place. He had not been in a place of worship for a longer time than the last-named. He made his swearing, drinking, and fighting, and out-of-door sleeping—for all of which he was renowned—the subject of loud and oft-repeated boasting. One afternoon, towards the close of last summer, I heard a strange noise, a co-mingling of many voices, at a short distance from the little room in which I was sitting. It was G— M—, drunk—not an unusual thing. After a little enquiry, I soon made out that he had stipulated, with some person who was present, to throw himself down a well, head first, to the depth of twelve feet, and but little water in it, for two shillings and sixpence. The noise proceeded from the people who were

gathered round the well to see him throw himself in. He threw himself in, and sustained little or no injury. This was the last action of note done by him prior to his conversion. Such was the man!

There was a chapel on the works, built at the expense of S. M. Feto, Esq. I had a house contiguous to the chapel, and was engaged there as I now am at Doncaster, in supplying the railway men with spiritual instruction. On wet days, when the men were unable to work, they would take shelter in the chapel, and I used to speak to them. It kept them from the public-house. It was the day after the circumstance just alluded to, that G—M— came in with the rest of the men. It was the first time he had been. He looked, as I was speaking to them, exceedingly sorrowful. After having addressed the men for about half an hour, I had some conversation with him alone. I had often conversed with him before. He has said, "I try to do better, Sir, but my inclinations are to many for me." He listened this time as he had not listened before. He wept. He talked freely. He said, "I have lived a strange life. The rest of us I have made I have as often broken. I always do worse after resolving to do better. I don't know what to do." I persuaded him, first of all, to go and get comfortable lodgings, instead of sleeping in the bridge—put on the work, where he had slept for several weeks; and he did so at once. I invited him to attend our night school, and learn to read and write—for he could do neither—and he accepted the invitation, and came. I told him that it was a matter of deep regret to me, that he did not attend a place of worship on the Lord's day, and asked, "Why don't you come?" His answer was, "I should like to come, Sir, but I am disqualified." "Disqualified," I said; "why so?" "I have no clothes to come in," was the reply. I observed, that he did not mind about fifteen or twenty hundred people, or more, seeing him in the open air, and I could not see why he should mind four or five hundred people seeing him inside a building. He was among the men in the congregation on the following Sabbath. The text preached from was, "Praise ye the Lord." I am not aware of having said anything specially striking; but God seems to have taken the cause and the sinner into his own hands. After the service he came to me in great distress of mind. "Oh, Sir," said he, "I think my heart will burst." I enquired into the cause of his uneasiness. He said, "I have found out what never came into my mind before, that I am a great sinner, and that I am going to hell." I sat down and entered into conversation with him at some length. The arrow of penitential sorrow was evidently fixed in his soul. In one view, all the black catalogue of sins—sins committed by him since the commencement of his more profligate career—all, all flashed across his mind. Conscience—that representative of heaven—waked up like an armed man. He felt, and said, "God be merciful to me a sinner." The discovery began just where it ought to begin. I tried to lead him to Jesus. I explained to him God's short way of saving sinners. I prayed with him and I prayed for him. He went away, and carried with him all his load of sorrow.

When left alone I was the subject of hope and fear, with respect to the result of G—M—'s present anxiety of mind. It must be, I thought, the work of God; and the thought dictated the prayer—O Lord, carry on thy work and finish it! Then I could not but entertain the fear—perhaps he may be suffering some temporary punishment for some excess to which he has run, and when that punishment is removed, this penitence, real as it may seem, may pass away like the morning cloud. This, however, was not the case.

On Monday, and every night during the week following, he came to converse with me. He told no one else. He concealed from his associates, with whom he wrought, the cause of his sorrow. They supposed him to be unwell, and some suggested the propriety of calling in medical advice.

"I cannot work," said he, "and I dare not go to sleep, lest I should wake in hell." In this state of indescribable mental anguish he passed ten days. Never have I witnessed a case where the power of conscience was so great. The only tear I entertained, after the first day or two, was, that he would destroy himself. Not a single ray of hope could be got into his mind.

He still came. It was Wednesday night. I shall never forget it. "I fear," said he, "that God does not mean to save me. I must be lost. My sins! my sins! You see, Sir, they are not like other people's sins. My case stands alone. Nobody has been like me. I cannot be saved." I assured him that the penitent, self-condemned, self-distrusting, helpless, and believing soul has no cause to fear acceptance at the hands of God. The self-righteous and boasting Pharisee, who desires to stand before God on the ground of his own merit, and not on the merit of Jesus Christ, may fear but not be penitent. He still feared that his present state of mind was but the prelude to more intense pain in the fires of perdition. Wishing to impress upon his mind that God had thoughts of mercy towards him, I presented to him the case and conversers on of Manah and his wife. "If the Lord had been pleased to kill us, . . . he would not have told us such things as these," I said, "if God had meditated your destruction, he could have accomplished that in a thousand ways, and instantaneously. If he had meant to have destroyed you, he would never have convinced you of sin,—he would never have given you such a view of yourself as he has given you of late. The design of God, in giving you such a view of sin in general, and of your own sin in particular, is, that he may show to you the greatness of his mercy in your salvation from such a depth. There can be no doubt of that at all." He understood what was said, and the Divine Spirit applied it to his heart. He exclaimed—"I see it, Sir! I see it, Sir!" God spake peace to his soul. His fears were all gone. He had the assurance that his sins, which were many, were all forgiven him. He went away rejoicing in a pardoning God. Much had been forgiven him, and he loved much.

He no longer concealed the state of his mind from his fellow-work-men. He told everybody he met with what God had done for his soul. The change produced in his character and conduct became the subject of general talk among the men; and, strange as it may appear, not one of them ever attempted to ridicule him on account of his religion. He now constantly attended the house of prayer on the Sabbath. He was often to be heard singing the songs of Zion. His external appearance rapidly improved. He lived much in prayer. He kindly and modestly offered caution and advice to any of his companions who happened to be doing wrong. He would frequently, in the evening, go out into the fields alone to meditate. He prized very highly "Bunyan's Pilgrim's Progress," and "James's Anxious Enquirer;" but above and beyond every other book he valued his Bible, and often have I seen him reading that precious book while the big tear has run down his sun-burnt face. He became a new man. Such was the christian!

The Grace of God can melt and change the hardest and most depraved heart, as well as the blood of Christ can cleanse from the foulest sins. Is anything too hard for that grace? It met this man a drunkard; but it did not leave him a drunkard. It met him a swearer; but it did not leave him a swearer. It met him a Sabbath-breaker and a fighter; but it did not leave him such. It changed his heart, and thus purified and regulated his outward man.

May he long live to adorn the doctrine of God our Saviour.—*The Appeal.*

#### WATERLOO AT NOON, THE DAY AFTER THE BATTLE.

On a surface of two square miles, it was ascertained that fifty thousand men and horses were ly-

ing. The luxurious crop of ripe grain which had covered the field of battle was reduced to litter, and beaten into the earth; and the surface trodden down by the cavalry, and furrowed deeply by the cannon wheels, strewn with many a relic of the fight. Helmets and cutlasses, shattered fire arms and broken swords, all the variety of military ornaments; lancers caps and highland bonnets; uniforms in every color, plume and pennon, musical instruments, the apparatus of artillery, drums, and bugles; but! why dwell on the harrowing picture of a foughten field!—each and every ruinous display bore mute testimony of the misery of such a battle. . . . Could the melancholy appearance of this scene of death be heightened, it would be by witnessing the researches of the living, and its desolations, for the object of their love. Mothers, wives and children, for days were occupied in that mournful duty; and the confusion of the corpses, friend and foe intermingled as they were, often rendered the attempt at recognizing individuals difficult, and in some cases impossible. . . . In many cases the dead lay four deep upon each other, marking the spot some British square had occupied, when exposed for hours to the murderous fire of the French battery.

Outside, lance and cuirassier were scattered thickly on the earth. Madly attempting to force the serried bayonets of the British, they had fallen in the bootless essay, by the muskets of the inner files. Farther on you traced the spot where the cavalry of France and England had encountered: Chasseur and Hussar were intermingled; and the heavy Norman horses of the Imperial Guard were interspersed with the grey chargers which had carried Albion's chivalry. Here the Highlander and tiralleur lay side by side together; and the heavy dragoon, with green Erin's badge upon his helmet, was grappling in death with the Polish lancer.

On the summit of the ridge, where the ground was cumbered with dead and trodden fetlock deep in mud and gore, by the frequent rush of rival cavalry, the thick strewn corpses of the Imperial Guard, pointed out the spot where Napoleon had been decimated. Here, in the column, that favored corps on which his last chance rested, had been annihilated; and the advance and repulse of the Guard was traceable by a mass of fallen Frenchmen.

In the hollow below, the last struggle of France had been vainly made; for there the Old Guard, when the middle battalions had been forced back, attempted to meet the British, and afford time for their disorganized companions to rally. Here the British left, which had converged upon the French centre, had come up; and here the bayonet closed the contest.—*Maxwell's Victories of the British Army.*

## For the Young.

### THE CORN AND THE THISTLE.

"There is a kernel of corn. How hard, and dry, and old it is! I wonder if it is good for anything." "Oh yes, it is good to plant; it looks old and withered, to be sure, but it is alive for all that; put it in the ground and see if it will not sprout; there is some thing living in that hard kernel, enough to make you rich."

"This little kernel make me rich!"

"Yes; plant it, it will come up and bear four years, perhaps; each ear may yield two hundred kernels; plant all these kernels again, and you may have one hundred and thirty hills of corn; what was only one hill the first year will be one hundred and thirty hills the second year, and so on, until in a few more years you will have plenty of corn to eat, enough for your pigs and hens, besides a great deal for the market—so much is snugly wrapped up in the inside of this kernel. A whole field of corn!"

"Why, it is a precious little kernel, a good little kernel! it is worth a great deal."



"Now go and fetch me a thistle-seed."

"Oh, I am afraid to go near the prickly thistle; it will hurt my hands and feet; it stings like a wasp." "Try and get one." "Here, I have got one, two, three; I picked them off and ran, glad enough to get away from the prickly thistle." "The thistle-seed is light and airy; it is long and slender, with fine down at one end, like wings; the winds waft it along, it looks prettily floating about in sunshiny weather. But nobody welcomes the thistle-down; nobody wishes to see it alight anywhere in their garden; no! no! it does no good at all, it does harm."

"Come, let us go into the garden. The gardener has been very busy; he has been digging, hoeing, raking the earth, until it is now fit to plant. The sun shines warmly on the beds. Come, let us find a warm spot for our corn. Here is one: our hill shall be in company with other hills. Get the hoe; that will do; now drop in the kernel. Cover it up. We will now leave it in the dark moist earth. Poor little kernel! When will it come up; will it sprout up a thistle, I wonder?"

"A thistle!" cries the little boy, "a thistle? no indeed; corn come up a thistle! it will come up just what it is planted; if it is planted a good sweet kernel, it will be good sweet corn by and bye." "Well let us leave it. Where shall we plant the thistle seed?" "Oh, do not plant that! our garden is too nice for a thistle; it treats people very cruelly: it will sting all the little flowers near it, they will take no comfort at all; it yields no fruit; it will do no good at all, it will do harm for it takes the place of something better." "Stop perhaps it will come up corn." "How strange you talk: a thistle-seed come up corn? a thistle seed must come up a thistle, surely; it will come up just what it is planted, good or bad. Corn comes up corn; thistles come up thistles."

"Let us see if they will. Are you sure? Find a corner to plant it in, and we will see what it comes up. Open the ground and drop it in. Cover it up lightly. We will now leave them to the rain, and the sun, and the juices of kind mother earth."

Ralph grew quite impatient. One day he thought he would peep into the cornhill, to see how the little kernel fared. Carefully he opened the ground with his fingers; soon he espied it. It looked quite dark and dead. For a minute Ralph was disappointed; but as he looked a little more closely, he saw something bursting out of the kernel. It was the sprout full of life, just ready to find its way to the light and air above its head. Ralph was pleased; he covered it quickly up, and waited until it peeped through the ground. One rosy morning beheld its green tips; the next day it was a tiny corn-blade: it looked pale and timid, but the sun smiled upon it and it took courage. After that, it grew and grew as fast as could be. "You see the corn has come up corn!" "Yes, it has."

The thistle, too, did well. The thistle came up a thistle. Yes, so it did. It was warm, summer weather, and ever thing in the garden thrived. In company with its neighbours, our corn became a tall and noble stalk. Its long leaves waved gracefully in the wind; its little ears began to show themselves, snugly wrapped up in their warm silk blanket. Every day they became rounder and fuller. Soon it was fit for food. A large plate of corn appeared upon the table; some of our ears were among the rest; every body had a bite; the kernels were full and juicy; they were sweet and rich to the taste. "The corn is very good!" they said; "we must increase the stock—it is fine corn, indeed." Neighbour Thompson saw some. "It is excellent!" he cried. "You must let me have some kernels for next year: it is worth a great deal." The pigs grunted over the cobs, as much as to say, "sweet cobs! juicy cobs! good cobs! more cobs!" The stalks and the leaves were carefully gathered and cast to the cows; the cows chewed them, well pleased; never a better cud had they. Not any of the good corn was lost or

wasted, or cast away good for nothing. In a cold autumn afternoon the children parched some; the little kernels bounded out of the pan, white and crisp and very tempting. "Oh, what beautiful parched corn!" they all cried at once. "We must fill our garden with it next year," said the gardener, as he carefully put by the ripest ear.

But the thistle, where was that? It grew rank and prickly: it crowded all its useful and excellent neighbours; backbiting them whenever it could. The gardener said he would never let such an ugly thing grow in his garden; it not only did no good, it did harm. He cut it down, and threw it over the fence to die. The pigs and the cows ran away from it.

But why did not the thistle come up corn? "It could not!" cries Ralph, "never was such a thing heard of; never! things come up just what they are planted. A thistle can't sprout corn; it cannot sprout anything good; a thistle must come up a thistle." Is this really so, Ralph? Do things come up just what they are planted? Is it only the good seed which brings forth the good fruit, and does the bad seed bring forth only bad fruit? This is a great truth. The Bible speaks after this wise: it says, "Whosoever a man soweth, that shall he reap." The Bible applies it to ourselves, as well as to plants. Then it becomes a very solemn truth, an awful truth. Do you know that, by and bye, you will be put into the grave, and your body will be covered up by the cold earth? But you will not be there for ever; though your body like the kernel, may decay and die, there is wrapped up within something that never dies: it is the soul, which must burst its narrow limits; and it will live for ever; the soul is life, and it cannot die; never! never! never!

As things in the natural world come up just what they are planted—the corn comes up the corn, and the thistle comes up the thistle—so it is in the moral world: if you go down to the grave bad boys, bad girls; the grave makes no change in the character of your souls—the ground makes no change in the kind of seed. If you go down to the grave good boys, good girls, with your sins forgiven, and your souls washed in the Saviour's blood, you will arise and live again good boys, good girls, holy children. Then will the holy and the unholy no more grow together. Here the good and bad grow together, like the corn and the thistle. But when they arise and live again, they will be parted for ever. Holy children, whose souls have been made pure in the blood of the Lamb, will dwell and flourish in that beautiful garden of the Lord, which is heaven. And the bad, they will be plucked up and cast away with the devil and his angels.

It is a solemn thought, children; as you die, so will you live again. In the grave the sinful cannot become holy, nor will the holy arise sinful. There can be no change in the grave. How do you mean to die, children? you shudder at the thought of going to the grave a sinful child: "Let me die the death of the good," you cry out. This day, then, to-day become a penitent, God-fearing, obedient, holy child. Do not put it off an hour. Begin now. Death and the grave may come soon; then it will be too late. The thistle must be the thistle, and the corn, the corn for ever.—*American Messenger.*

**PRETTY GOOD FOR A BOY.**—One day a Roman Catholic beggar came into a house where a boy, the son of one of our Colporteurs, happened to be. The beggar said he had just met with Protestants, whom he had silenced in speaking of the pomp and ceremonies of his church, whilst theirs are as naked as any thing can be. And he began to extoll the richness, splendour and magnificence of their houses of worship, adding that the Protestants had nothing to compare with it. Yes, replied the boy looking sharply at him, you have splendid churches. But it is a great pity that there are so many beggars around them. The old fellow seized his hat and walked out.—*Grande-Ligue Mission Register.*

**ORDINATION.**—Elder J. I. Fulton, of the church in Mount Clemens, having engaged in an Agency for the American Bible Union, which involves his absence from home, the church, some months ago, invited Deacon A. E. Mather, of the Tabernacle Baptist Church in Detroit, to settle amongst them. After making trial of brother Mather's gifts and qualifications, they unanimously agreed to elect and ordain him to the eldership. With the view of completing this solemn and important arrangement, they set apart Wednesday, the 16th August, as a day of fasting and prayer; and sent invitations to the surrounding churches to join with them in the exercises of the occasion. At 9 o'clock of the day appointed, the church met for prayer, when the Rev. Mr. Newcomb, of the Presbyterian church, and the Rev. Mr. Northcross, of the Methodist church, in the village, with other friends from a distance, took part in the devotions. At half-past 10, Elder Inglis, of Detroit, preached a sermon on the office and ordination of elders. After a brief intermission, the church again assembled, and Elder Fulton presiding, engaged in prayer and praise. Brother Mather made a brief and affecting address, expressing his views of the ministry and its work, and accepting the appointment of the church; and then, with solemn prayer and laying on of hands, was ordained to the office. Appropriate addresses were delivered by Elder Fulton, Elder Jones (Agent of the Baptist Convention of the State of Michigan), and Elder Inglis; and the solemnities of the day were closed with a grateful consciousness on every heart that the Lord had been present, and that to bless; and with a sweet hope that His blessing will crown the relation thus formed. Amongst many pleasing features of the meeting was, the presence of more than twenty members of the Tabernacle Baptist Church, to testify their love and respect for their brother and late deacon, and their lively interest in his ministry.

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9