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*Wm. G. Stone*

# THE TORONTO CHRISTIAN OBSERVER.

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## Doctrine and Duty.

AN ESSAY ON THE TERMS OF COMMUNION, BY CATHOLICUS; WITH A PREFACE, BY JOHN GILMOUR.

Such is the title of a tract of 45 pages which parties are circulating in the province, a copy of which, has recently been handed to the Editor of the *Observer*. We have read it carefully, and having found nothing new in it, still retain as a matter of course, our former well considered views. The preface by Bro. Gilmour, and which really contains the marrow of the arguments of *Catholicus*, is a very pretty and pleasing descant upon Christian love and forbearance. We scarcely know how our good brother intends us to apply his preface. Does he mean that the absence of such love and forbearance, as he and those who think with him possess, makes Regular Baptists close-communicationists, and does he think that an increase of those graces in our hearts, is all that is necessary to bring us upon the open-communication ground? If he does, he must regard our piety as being sadly deficient in compass. If he does not, his remarks are irrelevant. Is it true, that the practice of open-communication is the legitimate offspring of Christian love—that grace, which led many a martyr to burn at the stake, rather than yield up, or sacrifice one iota of Christ's truth—that grace, which, above all others, preserves intact heaven's legislation, which rejoices not in iniquity, or in any thing belonging to the mystery of iniquity, but rejoices in the truth. Is open-communication, again we ask, a child of this grace? We must be excused for not being able to believe that it has, in itself considered, the remotest connection with love. It is a mere sectarian badge, the shibboleth of a party, who, in attacking the Baptists ring changes upon those kind of epithets, which not unfrequently pass for arguments, viz: intolerance, bigotry, superstition, sectarianism, &c.

While we agree generally with the sentiments of the preface, we deny its relevancy to the point at issue. We say generally, meaning by that, that there are some expressions which we cannot endorse. It has long been to us a most obvious truth, that many of the controversies which agitate our world, would be greatly circumscribed, and perhaps cease altogether, if disputants would agree in their application of first principles. Many a page of logical argumentation resting upon false premises, and many an impassioned burst of glowing rhetoric, built upon such a foundation, would never have seen the light of day, had their authors paused at the threshold of their work, and candidly proposed to themselves the question—are the principles upon which I am about to build self-evidently true? We think that the principles upon which the dogma of open-communication rests, are self-evidently erroneous. Take a few examples from the little work before us:

In the preface we read, "that the law of Christian forbearance is that which Christ has given for the purpose of preserving harmony of spirit, amidst the diversity which

prevails." Now, did Christ give a law, based upon the exercise of forbearance, which should harmonize men at the expense of the truth taught by the Holy Spirit? Is it not our duty to contend earnestly for the faith once delivered to the saints? But can forbearance enlighten us as to one iota revealed in that faith? We must obey the gospel of Christ; but can forbearance enlighten us as to what that gospel teaches? We must keep the ordinances as they were delivered; but can forbearance instruct us in the nature of those ordinances? We must withdraw ourselves from every BROTHER that walketh disorderly; but can forbearance point out to us the distinction between orderly and disorderly walking? Paul says, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men and not after Christ." But forbearance magnified to the place of a law for the maintenance of harmony, neutralizes the apostolic caution, and sanctions at the table of the Lord traditions which make void the law of God. From the very nature of forbearance, it is self-evident that it is not its province to discern the mind of the Spirit; and harmony without such discernment would be harmony in rebellion. Christian love and forbearance are essential graces; but what are their legitimate functions? Do they fulfil or set aside the law? Christ said, "If ye love me, keep my commandments;" and again, "Ye are my friends, if ye do whatsoever I command you." Here the evidence that we love Christ, and are his friends, is found in doing what he has commanded us. And John, the loved and loving disciple, taught thus, "by this we know that we love the children of God, when we love God and keep his commandments." "For this is the love of God, that we obey his commandments; and his commandments are not grievous." Whatever plea, then, may serve as an apology for open-communication, it is obvious that it cannot bring to its aid that love which clings to Christ's commandments, even though it should be at the expense of making a man's foes those of his own house. If an individual wrongs me personally, and I take it patiently, that is forbearance; but if he wrongs my Lord, and I remain unmoved, that is indifference. If I obey God from the heart, and from the heart seek to do good to men, that is love; but if I sanction the subversion of a fundamental law of Christ's house to please myself or others, that is criminal latitudinarianism. The immersion of believers is the inspired process of church-building, and all the love on earth and in heaven cannot change that order; and we cannot think that love ever attempted to effect such a change.

"Forbearance has its limits," says the preface; and our brother would, in view of those limits, receive all that God receives, and reject only the unconverted, and quotes the beautiful passage, "Wherefore receive ye one another as Christ also received us." There is a sophism lurking beneath the term received, as employed by open-communicationists, which alone gives the appearance of plausibility to their remarks, founded on this passage. It is, of course, assumed that we, who practise restricted communion, do not receive Christians as Christ did. Now this is a gross mistake: we

certainly do receive them just as Christ received us. We object to receiving them to *church* fellowship, on the strength of a ceremony invented by Rome: we do not receive them as the Pope receives numbers; but verily we receive them just as Christ does. If Christians doubt this, let them test us; let them ask us to baptize them into the fellowship of the church. If we refuse, then it will be time enough to charge us with not receiving them as Christ does.

Again, it is assumed, that the command to receive one another, means that baptized Christians must receive to the table of the Lord unbaptized Christians: but to whom was the command given? To whom did the Apostle say, "Wherefore receive ye one another as Christ also received us." We reply, to a body of believers who had all been buried with Christ in baptism; and never was any man received into an apostolic church, who had not submitted to this ordinance. They believed, were baptized, and added to the church. The Spirit of God has set his seal to this order; therefore it is the order in which Christ receives men into the visible church.

We regret to see it stated by the author of the preface, that the Regular Baptists in Canada, and in the United States generally, reject from their communion those who "hold the sentiment of free communion." This is a mistake; and our good brother ought to have better informed himself, before he gave it to the world as authentic.

There are few men for whom we entertain a feeling of higher respect, than we do towards the editor of this tract; but when Christ's laws are in question, we know no man after the flesh.

But to the tract itself, which comes to us so well endorsed. We may say of it in general that it is a re-echoing of some of Robert Hall's sentiments, although a little more suicidal. The writer admits and denies in one breath that we have Scripture precedent for confining membership to immersed believers. It has often been said of Pedit-baptists that when contending with Romanists, they employ Baptist weapons; and when contending with Baptists they employ Popish weapons. That this is equally true of open-unionists, the following comparison will serve to show.

The open-unionist says. "There is no law in all the New Testament which enjoins baptism in all circumstances, as an indispensable pre-requisite to admission to the Lord's Supper." Page 11. The Pedit-baptist says: Judea was a warm climate, and immersion might be practised there, but there is no law in all the New Testament which enjoins immersion in all circumstances; in all climates. (Doddrige, Calvin, Baxter, &c., urge this very plea.)

The open-unionist says: "We have no example in Scripture, of any sincere follower of Christ being on any pretence whatever, denied the privilege of sitting down with his brethren at the table of the Lord." The Pedit-baptist says: We have no example in Scripture of any sincere follower of Christ being on any pretence whatever denied the privilege of having his infant baptized.

The open-unionist says: "If we have no precedent for admitting unbaptized persons, neither have you for rejecting them." The Pedit-baptist says the same with reference to his babies.

Such principles of reasoning, if carried out to their legitimate results, would subvert every principle of Protestantism, and furnish a warrant for attending to the inventions of Popery; for it might be urged, no devout Christian in the days of the Apostles was ever denied the privilege on any pretence whatever of celebrating high mass, or praying to the virgin; and if the open-unionist should reply: the Apostles knew nothing about such practices, neither did the

Apostolic churches! "True," the Catholic might rejoin, "but the cases are not parallel. You look to the Bible, alone and are misled; but we are enlightened by tradition, and thus preserved from error." The Bible and Tradition is the religion of Rome. The Bible and the Prayer Book is the religion of Episcopacy. The Bible, and the varying circumstances in which Christians, by following error may be placed, is the religion of open-unionism—while it is boastfully said that the Bible, and the Bible alone, is the religion of Protestants.

The author of the tract, asks, what would we have done with uncircumcised persons had the canon of Scripture closed with the 9th Chapter of Acts. Our reply is that we cannot tell what would have been the result of an imperfect revelation of the mind of God to man, but we can tell, that to depart from the perfect canon is rebellion.

Again, our author, after admitting that in primitive times baptized believers only came to the table of the Lord, and after having denied that this is a precedent for us in our circumstances; proceeds to fight against the authority of precedent, with an earnestness which evidences with unmistakable certainty that he is not at all satisfied, that men with the Bible in their hands will admit his premises. He exalts the importance of "general principles," and then interprets the word of God by his view of those general principles. He adduces the case of Peter in the house of Cornelius to prove, that the Apostle was converted from the sentiment, that it was unlawful for a Jew to associate with one of another nation, by a general principle. On this we remark, 1. Peter had been in the habit of calling the Gentiles "common," or unclean. The voice said unto him, "What God hath cleansed, that call not thou common." This was something more than a "general principle;" it was a POSITIVE COMMAND to Peter, to change his sentiments and his practice. 2. But the voice of God led Peter to receive those Gentiles, and the all-important question arises, did the subdued Apostle receive them into church fellowship without baptism? What saith the inspired record? When Peter saw the Spirit descend upon them, he said: "Who can forbid water, that these should not be baptized who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." When Peter rehearsed these facts to the Church at Jerusalem, the brethren there were satisfied with the reception which those Gentiles had met at the hands of God and man, and so would any baptized Church on the face of the earth; but this, like every other passage in the New Testament, bearing upon the question, gives open-unionism a fatal stab under the fifth rib.

We have next a military figure, in which the author's suppositions overlook the point at issue. And while on this subject, we would say to parties on both sides of this controversy, that to compare the positive commands of God, to the orders of a King; and the ordinances of the Gospel, "to the colour of a coat, or the length of a feather, or the size of a cockade," is superlatively preposterous. We could very easily turn such a figure to our own account, but not without insulting God. We say this in full view of the fact, that strict-unionists will be rebuked by our remarks, as well as our brethren who oppose them.

Catholicism everywhere aims to produce the impression, that strict-unionists do not admit the force of general principles. He also assumes that the general principles of the Gospel go to establish the dogma of open-unionism. In both of these positions the good man is utterly at fault. With us the positive commands, and plain examples, and general principles of the word of God, are alike authoritative; and the man who urges any one of these to set aside another, is just as certainly in error as it is that God's word is in harmony with itself. To co-operate with a Bible or Missionary Society, guided by

such a passage as "to be ready to every good work," is not as our author thinks to act on open-communication principles: for in being led by this general principle, we make light of no positive command of God; trample on no inspired precedent; but on the contrary, act in harmony with the whole Bible; while open-communication sets aside the entire current of inspired history, on the point at issue, and pleads, as a license, general principles, which have no more bearing upon the question than they have upon the dimensions of the moon.

Again this brother thinks that if the Apostles were now permitted to visit our earth, they, for reasons which he fancies, would do what, for lack of sufficient light we presume they utterly failed to do, when here, preach open communionism! Doubtless, every genuine sectary on earth would expect to be sustained in his favourite dogma, at least, in the event of such a visitation.

Our author again takes up the subject of precedent, and advances much that is true, and much that is erroneous. Because God has left us to wear a broad or a narrow brimmed hat—a coat with or without a collar, and to conform in some other social arrangements to the prevailing customs around us, it does not follow that such a license extends to the sanctioning of a course that subverts the revealed order of His house. On this subject Catholicism is sometimes perfectly wild. For example, he lays it down as an axiom, "*that no primitive action performed even in obedience to apostolic precept, can be adduced as authoritative precedent, irrespective of the circumstances in which it was performed; for as the circumstances constitute the grounds or conditions of the precedent, the mere external action, when the grounds do not exist, is of no authority whatever.*" (p. 25.) The man who can endorse such a statement as an authoritative canon, will find little difficulty in advocating open-communicationism, or any other *ism*, extant in so called Christendom. It is self-evidently erroneous, and its dangerous tendency is only mitigated by its extravagance. According to this, God's word does not mean what it says, but only what circumstances, of which every man is his own judge, make it say. What is green in our horizon, may be red in Europe, scarlet in Asia, and black in Africa; and yet in the Book of God it may be white. The commands of God, under the legitimate action of such a principle, change like the chameleon to suit the object that is nearest to it—change at the bidding of human caprice—change as error introduces variety—change as the inventions of men displace the ordinances of heaven and reign in their stead. Mark the application of this principle, as given by Catholicism upon the next page of his tract. He quotes 1 Cor. xiv. 40,—“Let all things be done decently,” and says, if we find any national or local practice enjoined in Scripture, to which it would be considered neither decent nor lovely for us to conform, we may depend upon it that among the primitive Christians, the case was very different, else the practice would never have been enforced upon them.” (p. 26) Precisely so, says the Pedo-Baptist—bathing in hot climates was a genteel local custom; but to immerse a lady publicly in Canada, is monstrously indelicate. True; it is an apostolic command; but our circumstances cry out for sprinkling. Not so, exclaims Catholicism; “baptism and the Lord's Supper ought to be observed by us, according to the manner in which we are convinced they were observed under the immediate eye of the Apostles; because these ordinances were observed in obedience to a standing law of the church, and did not originate in any local or temporary circumstances.”—(p. 27.) Stop! stop! rejoins the Pedo-Baptist, that is unrelieved close-communicationism; that, the very bulwark of the system; and besides, your principle, just quoted, is, that “NO primitive action, performed even in obedience to Apostolic

precept, can be adduced as authoritative precedent, irrespective of the circumstances in which it was performed.” Now the apostles immersed people, and admitted only the baptized to the table of the Lord; but I believe that they had a warm climate to immerse in, and you believe that there were no unbaptized believers in those days; so that putting your belief and mine together, we can, by following out your principle, very comfortably get rid of ancient order,—but your admission, that baptism and the Lord's supper must be observed as they were observed under the immediate eye of the apostles, blows my sprinkling and your open-communicationism to the winds of heaven. Stick to your text, brother.

It is sad, sad, to see good men thus stumbling about for the sake of sustaining an unscriptural dogma. In one breath laying down principles, which, if carried out, would subvert the entire canon of inspiration; and, in the next, denying the applicability of their own principles to the very point at issue. It is not wonderful that Dr. Howell should say, “I am still more thoroughly convinced, if possible, that with “open-communication” the maintenance of the truth of the gospel is impossible,” &c.

But this writer, like other open-communicationists, relies upon general principles to set aside apostolic example on the subject. Now we affirm, with the Bible before our eyes, that *there is not a general principle within the lids of the book which in the remotest degree favours open-communicationism*. That the truth of this statement may appear, let us examine some of the passages relied upon by Catholicism to sustain his practice. He introduces three classes,—1st. As to unity. “Holy Father, keep through thine own name those that thou hast given me that they may be one, as we are. I in them, and thou in me, that they may be made perfect in one,” &c. “Neither pray I for these alone, but for all who shall believe in me through their word, that they all may be one.”

Now, we ask, does open-communicationism tend to bring about this state of things for which the Lord prayed? Was the Father a strict-communicationist and the Son open? and did they keep the truth, wherever it lay, in abeyance for the sake of unity? Unity, at the expense of the revealed order of His house is not what Christ prayed for, and, to bring discordant sentiments together into church fellowship is not by any means the way to make God's people one. Therefore open-communicationism is opposed to our Lord's prayer; as it is to his legislation. Again, “For we being many, are one bread and one body, for we are all partakers of the one bread. The bread which we break is it not the communion of the body of Christ.” If our brethren could furnish one example of an inspired Apostle using such language with reference to a mixed-communication church it would settle the question at once and for ever; but to tell us what was done by a body constituted according to the order enjoined by the Holy Spirit, for the purpose of sustaining a practice unknown to the Apostles, is much more adapted to try our patience, than it is to strengthen our forbearance with our brethren. These are specimens of the first class of passages, and instead of sustaining they rebuke open-communicationists. The writer under this head speaks of our repelling Christians. In this he wrongs us. He also speaks of the sin of schism, but who create the schism? obviously those who subvert the ordinances of the Lord. And who widen the breach? obviously those who sustain the disorder.

The next class of passages adduced are such as the following:—“Wherefore receive ye one another,” &c. We have already replied to this; and would here only extend a hearty invitation to every Christian in Toronto to come into the fellowship of Bond Street Baptist Church, just as Christ has authorized them to come, and we will receive them, one and all, with open arms. But should any decli-

coming in this way, and insist upon entering in the way invented by the Pope, we shall be constrained to turn them over to our open-communication brethren, whose altered circumstances enable them to set aside the law of Christ, on this subject. We say "law," for the precedents of the New Testament are just as binding here, as they are with reference to the observance of the Lord's day, the independence of the churches, &c., &c.

The third class of passages, adduced, refers to brotherly love, forbearance, &c. We all need to be strengthened in these graces; but we hope that we are not far behind others in this respect. And we cannot avoid the conviction, that to refer our adherence to what we, in common with all other denominations of professing Christians believe to be an arrangement of our infinitely benevolent Lord, to a want of Christian love, argues, on the part of our brethren, a melancholy lack of that very charity which they profess to revere. We have already shown that those graces cannot settle this question. *Catholicus*, from this point, does little else than treat us to a re-echoing of sentiments propounded by Hall. If our readers have not themselves discovered the nakedness, and in some instances, the dangerous tendency of such principles, let them read Fuller's or Howell's review of Hall on Communion.

The principles essential to the maintenance of open-communication are of a most lax character, and possess a most dangerous tendency. Let them be received as authentic by God's people and carried out, and Gospel order would be at an end. But we cannot in this article follow out this thought. We will close by propounding and answering the two following questions, which cover the major points in dispute.

*First*.—What, regarding the point at issue, was the order of the Apostolic Churches? and

*Second*.—Is that order binding upon us?

A few passages of Scripture will cast light upon these questions. And first—"THE STATUTE OF THE CHRISTIAN CHURCH" reads thus, "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of world." There has been much discussion amongst different parties, as to whether we were bound to observe this law, in the order in which it reads. The real point at issue in this controversy is, does Christ sanction the erection of a Church composed wholly, or in part, of individuals who have annihilated the positive institution enjoined by this law, upon all believers, and in its stead placed a human invention? If His legislation can be dispensed with in His last great commission, given for the guidance of mortals, even unto the end of the world, what other part of it shall we hold sacred? But how did the Apostles carry out the commission? Turn to the second chapter of the Acts, &c., where they were called upon to give a practical exposition of this commission given to them by the Lord, and we find Peter directing the anxious multitude thus, "repent and be baptized every one of you," &c. "Then they that gladly received his word were baptized. . . . And they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayer." This is a description of the formation of the first Gospel Church. It is an inspired model given to Christ's people for their guidance in all ages. If we had not another hint in the word of God as to the manner of Church building, this should be sufficient for every soul who implicitly trusts the integrity of the Divine record. And if an Angel from Heaven should tell us that, in our circumstances, we were at liberty to subvert this model, we should resist his rash utterance, and cling to the teaching of the Holy Spirit, as eternal truth. But if we examine the New Testament closely, we shall find this model every where ad-

hered to. At Rome they had all been "buried with Christ by baptism." At Corinth they, hearing, believed and were baptized. At Galatia, Ephesus, &c. &c., the Churches were composed of baptized believers only. The practice in one region was the practice in every region, "as I teach every where, in every Church," says Paul. To our first question then,—What, regarding the point at issue, was the order of the Apostolic Churches? we reply without even the fear of contradiction, that repentance, faith, and baptism were, in every Church, terms of communion.

Our next question is,—Is such order binding upon us?

The following passages of Scripture furnish our reply:—

"I have received of the Lord Jesus," says the apostle Paul, "that which also I delivered unto you;" 1 Cor. xi. 23. "Be ye followers of me, even as I am of Christ. Now I praise you brethren, that ye remember me in all things, and keep the ordinances as I delivered them unto you," 1 Cor. xi. 1, 2. "I beseech you, be ye followers of me. For this cause I have sent unto Timotheus, my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways, which be in Christ, as I teach every where in every church;" 1 Cor. iv. 16, 17. "Brethren, be ye followers of me, and mark them who walk so, as ye have us for an example;" Phil. iii. 17. "Though I be absent in the flesh, yet am I with you in the spirit, joying, and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith as ye have been taught, abounding therein, with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ;" Col. ii. 5-8. "Therefore, my brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle;" 2 Thess. ii. 15. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to every good work."

Such are the inspired exhortations and instructions addressed to us regarding our undeviating observance, in their primitive form, of the institutions of Christ.

We cannot believe that the love which can set aside such teaching is entitled to the appellation *Christian*, for Christian love forsakes all for Christ. Our brethren do love Christ; but their open-communicationism does not grow out of that love. But by that love we entreat them, to reconsider principles, which so far as the are controuled by them, must prove an effectual bar in the way of their contending earnestly for the faith once delivered to the saints.

In closing this article we would commend to our Pedobaptist brethren the following remarks from Dr. Campbell, Editor of the *British Banner, Christian Witness*, &c. This distinguished Congregationalist thus delivers himself:—

"On the subject of communion our mind is as fully settled as upon any subject within the whole domain of Revelation. There may be some dispute both as to the subject and the mode of Baptism; but as to the thing itself, in our view, among men thoroughly candid, well-instructed, and free from prejudice, there can be none. As we read the New Testament, Baptism was, in every case, as to adults, administered previous to fellowship. It was, in every instance, a matter of course,—a necessary and uniform accompaniment of penitence and faith, and, indeed, the public profession of them. In this matter we have ever viewed Mr. Kingham as entirely correct, and Mr. Hall as entirely wrong. Never, perhaps, was there such an expenditure of argument the most seductive, and eloquence the most overwhelming, in defence of a point so utterly untenable. The spirit of Hall is noble and generous, but we have ever thought that he illustrated these attributes at the expense of inspiration. We should have thanked Mr. Hall for his generosity and his catholicity, in offering to admit us, as "unbaptized," to the table of the Lord; but we should, at the same time, have declined to be admitted on such

terms, considering it an indignity, if not an insult, rather than Christian forbearance, or ecclesiastical courtesy. We should have, *in toto*, disputed his broad principle, that "nothing is to be considered a condition of fellowship below, that is not equally a condition of fellowship above." We should promptly have entered our protest against discussing the subject on this celestial altitude, and, descending to the earth, have hastened to institute an inquiry as to how the Apostles proceeded."

[FOR THE CHRISTIAN OBSERVER.]

### THE NEW HEAVENS AND THE NEW EARTH.

When God created the heavens and the earth, He saw every thing that he had made, and behold, it was very good. No blot, no defect, could be seen upon the face of the whole creation. The earth brought forth without toil, in teeming plenty, for the sustenance of man and beast; the inferior creatures were all perfect after their kind, and adapted to answer the purposes of the Creator's wisdom and goodness; while man, as the chief of the works of God, stood in the image and likeness of his Great Creator, and was qualified for communion and intercourse with Him. In this happy state, abundance, peace and happiness, were the order of the day; and want, pain, toil, sorrow and death, were altogether unknown. The earthly state then resembled the heavenly state; the creatures were happy; and the beneficent Creator could rejoice in the works of his hands.

But this fair scene was soon marred. Man sinned against his God, and became the subject of the Divine displeasure. The fearful consequences of this awful catastrophe are, the earth is cursed with sterility and barrenness; and only yields to its inhabitants a scanty pittance in consequence of toil, and sweat, and skill, the inferior creatures are subjected to suffering, pain, and death; and man, the transgressor is doomed, after a short life of toil and sorrow, to return to the dust of the earth, from which he was taken at first. Thus we see the whole creation travailing in pain, and reduced from a state of pure, uninterrupted happiness, to a state of suffering and of death.

But this sad state is not to last always; creation is not to lie in ruin for ever; the Creator is not always to be dishonoured by the destruction of the works of His hands. A remedial measure is provided for rational creatures, who neglect not the great salvation, by the atonement of the crucified Redeemer; that measure, though now applied chiefly to those, whom God is taking out from among the Gentiles who are to reign with His son in the heavenly kingdom, is rich in its benefits, and these will be applied in all

their abundance, when He that sits upon the throne, shall make ALL THINGS NEW.

This "resurrection of all things" to their first condition, is the grand event for which creation is described as waiting. To this we find numerous prophecies in the Old Testament, referring; and, in the prospect of this regeneration, the earth, woods, and sea, are called upon to rejoice; while the animate creation is represented as looking with outstretched neck, for the great deliverance. And it shall not be disappointed; its Maker's word is passed for the security of its hope; and that gracious word is "The greatness itself shall be also delivered from the bondage of corruption into the glorious liberty of the sons of God." With sinful man the creation has sunk into a state of suffering; and with redeemed man it is destined to rise into a state of felicity and glory.

The application of this remedial measure, will probably involve gorminating qualities. At the Coming of the Saviour, it seems clear to the writer, that one renewing change will take place, in the earth, and in the inferior creatures. Then the earth will yield her increase, and the trees their meat, and the Wolf also shall dwell with the Lamb. Isaiah LXXV, 17—25. But it is after that all rule and authority, and power, except God's are put down, and the Son delivers up the kingdom to the Father, that the work is completed. The mission of the Son is to destroy the works of the devil, which can only be done by restoring the creation to its first condition. But this is not the whole. Reward as well as restoration, is included in the glorious liberty of the Sons of God: and when the Father comes, and dwells, as God, with men, He will communicate such an additional amount of bliss and glory to the restored creation as shall abundantly reward the creatures for the sufferings of the gloomy past. Then the character and conduct of God, in the permission of temporary evil, will be vindicated. The riches of his glory and goodness will be revealed. Felicity and glory will be brought out of suffering and humiliation. And in one eternal burst of gratitude and joy, every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, will be heard, saying, Blessing and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. The Lord will then rejoice in the works of his hands; and the glory of the Lord shall endure forever. The advancing state of the Millennial kingdom, and the difference between that state, and the consummated bliss of the righteous, will be seen by the perusal of the following letter, which is extracted from *The Voice of Israel* :—

"SIR,—In consequence of perusing an interesting paper in the last number of the "Voice of Israel," as to the extent of the renovation intended by the expression "New heavens and new earth," and also respecting the times when the new heavens and the new earth shall succeed the present state of things;—I am desirous of directing the attention of your readers to some portions of the Word, which have led me to form an opposite opinion to your correspondents. With the former part of his paper I fully agree; but the testimony of Scripture appears, in my judgment, to show clearly, that the regeneration of the face of the earth will not be completed till after the close of the millennial period, —that the commencement of the millennium cannot be the period of universal and entire renovation, appears from the following considerations.

1st. The word of God plainly declares the distinction that will exist during the millennial period, between the land of Israel and other nations. The 1x of Isa. shows their relative states at the commencement of this period. It will then be said of Jerusalem, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." But, of the rest of the world, "Behold, the darkness shall cover the earth and gross darkness the people." The conclusion of the verse sets forth Jerusalem as the source of the Gentile light, and of the Gentile conversion; "The Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." The whole chapter contains a description of the land of Israel, as contrasted with the rest of the world. Israel will be the first righteous nation. After the resurrection of the church, a spirit of grace and supplication will be poured out on the remnant of Jews in the land Zech. xiii. 9; xii. 10. They will look on him whom they pierced, and call upon his name. All the glorious promises connected with the restoration of God's beloved people, will then be fulfilled literally in the earthly Canaan; and Israel will be as life from the dead to the heathen. Rom. xi. 27. The borders of the land will then be co-extensive with the promise made to Abraham. Gen. xv. 18; and "all nations shall flow into it, and many people shall say, 'Come ye, and let us go up to the mountain of the Lord's house; the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Isaiah ii. 1—5

2nd. The millennium will be a period of progressive blessing, but not a state of perfection: for we find that sin, and consequently sorrow and conflict and punish-

ment, will not be banished from the earth. Though one abundant blessing will extend to those nations who submit to Israel's righteous laws, we do not find that universal conversion will ensue; for we read of 'the plague' and 'punishment' which will be inflicted on those nations "who come not up to keep the feast of tabernacles." Zech. xiv. 17-19. And it is also declared, "The nation and kingdom that will not serve thee shall perish." Isaiah ix. 12, "Yea, those nations shall be utterly wasted." Now it is certain, that all conflict with sin and its effects, will be forever excluded from that "new earth, wherein dwelleth righteousness." No sorrow, no curse, can obtain an entrance when the words are gone forth; "Behold! I make all things new." But during the millennial period, even in Jerusalem, the centre of earthly blessedness, the possibility of sin and death is not excluded; "the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed." Isaiah lxv. 20, which is alone sufficient to show, that it is not the city into which nothing that defileth can enter. Rev. xxi. 27.

3rd. It is not possible that the fully renovated earth can be the scene of warfare and rebellion at the end of the thousand years, when Satan is again loosed for a little season, Rev. xx. 3, 7, 9, and goes out to deceive the nations, and to gather for battle, the number of whom is as the sand of the sea. The final conflict between the powers of light and darkness, which ends in the destruction of the apostate nations by fire from heaven, must take place before the first heaven and the first earth have passed away. Rev. xxi. 1.

4th. When the new earth appears, there will be "no more sea," but the sea remains during the millennium; and at the end of the thousand years, gives up its dead; and during the period of Jerusalem's millennial glory, "the isles" are still in existence, and the "ships of Tarshish" are employed in bringing the dispersed of Judah to the promised inheritance.

From the above considerations, I am led to believe that the work of righteousness will not be completed till after the millennium. Redemption includes the regeneration of all the works of creation. When He that sits upon the throne says, "Behold I make all things new;" all creation must be redeemed from the power of the evil one. But the earth will not only be restored to its original blessedness, when God pronounced every thing He had made to be very good; but where sin abounded, grace will much more abound, and the glory of the new earth will infinitely exceed that of Adam in an earthly paradise; "The first man is of the earth, earthy; the second man is the Lord from heaven." "When He shall appear

we shall be like Him, for we shall see Him as He is." 1 Cor. xv. 47; 1 John iii. 2.

The coming of the Lord is a period which includes a series of distinct events. The period is often called "the day of the Lord," or "that day." It commences with the "resurrection of the just," and terminates with the resurrection of the unjust, and of those who lived during the millennium, which is immediately followed by the destruction of the world, as it now is, by fire. All who were partakers of the "first resurrection," and those saints who were alive at the coming of the Lord, and were caught up to meet Him in the air, will immediately enter into the full glory of the heavenly city; "neither can they die any more, for they will be equal unto the angels, being the children of the resurrection. They will be ever with the Lord, clothed with glory and immortality, and will reign over, not on the earth. 1 Thess. iv. 17;—Luke xx. 36.—Rev. v. 9, 10.

The earthly city in the literal Canaan, will derive all its blessedness from its connection with the heavenly city; and the nations of them that are saved shall walk in the light of it. Rev. xxi. 24. But the glory of Jerusalem will be altogether of a different character from that of "Jerusalem above." Its glory will be earthly, though it will be "Holiness unto the Lord," but its inhabitants will be in corruptible bodies, awaiting that period of more complete blessedness when death will be swallowed up in victory. The blessings enjoyed in the earthly city would altogether fail to satisfy the new-born and glorified nature of the risen saints. There is no description of Jerusalem above in the Old Testament; but only in the New Testament, in the Revelations. The holy city, for which Abraham looked, is that whose Builder and Founder is God; but in the earthly Jerusalem, "they shall build houses, and inhabit them; plant vineyards, and eat the fruit of them." Isaiah lxv. 21. "And there shall yet be old men and women dwelling in Jerusalem; and every man with his staff in his hand for very age; and the streets of the city shall be full of boys and girls playing in the midst thereof." Zech. viii. 4, 5. A minute description of the future temple at Jerusalem is found in Ezekiel; but in the heavenly city, the Apostle declares, "I saw no temple therein; but the Lord God Almighty, and the Lamb, are the temple of it." Rev. xxi. 22. Oh! surely during the millennial period there will be "also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another; and this I say, "Brethren, That flesh and blood cannot inherit the kingdom of God;

neither doth corruption inherit immortality." 1 Cor. xv. 40, 50. The manifestation which Christ vouchsafed to three of His disciples when He was transfigured before them on the mountain, and Moses and Elias appeared with Him in glory, (Luke ix,) typified the position of Jesus and the risen saints in the kingdom of heaven; whilst the Apostles, who remained in unglorified bodies, but were eye-witnesses of His majesty, represent the position of those who remain on the earth during the millennium, who will still be clothed in corruptible tabernacles, but will walk in the light of the heavenly city. The inhabitants of Jerusalem will hold the most blessed communion with the new Jerusalem. Rev. xxi. 2. The presence of the Lord will be gloriously manifested, and not limited to particular occasions, as at the dedication of the temple by Solomon, (2 Chron. vii. 1-3;) but the glory of the Shekinah will continually abide on the earthly city, and the Lord will create upon every dwelling place of Mount Zion, and upon the assemblies, a cloud and smoke by day, and the shining of a flaming fire by night. The Lord shall be her everlasting light; and the days of her mourning shall be ended. Isaiah lv. 5; chap. lx. 19. The sun and moon will continue as heretofore to give light to the rest of the earth; but as the light of the lamp is obscured by the brightness of the noonday sun, so likewise the glory of the Divine Presence will so far exceed the light of the heavenly bodies, that in Jerusalem it shall be said, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory." Isaiah lx. 19.

Jerusalem will show forth the blessedness of the earth, when the things of this world are all consecrated to the Lord of Hosts. They now only minister to the lust of the flesh, the lust of the eye, and the pride of life. The glory of the world now ministers to man's self love, and draws his affections from the Creator to the creature. All that is in the world, being corrupted through the evil that is in man, and the power of the wicked one, must be redeemed from evil, before it can be devoted to God. The world will then be ruled in righteousness; sin, when outwardly manifested, will be visited with immediate punishment; and Satan, being chained, will have no power on the hearts of men. But at the end of the thousand years, he will be loosed for a season; and then hypocrites will fall into open apostacy, unite with him, and encamp against the beloved city, and be destroyed. Rev. xx. 7-9.

The millennium should therefore be regarded as the great harvest of the earth,

when Israel shall be life from the dead to the Gentiles. It will be an intermediate state, the times of the restitution of all things, when the Son of Man will be engaged in putting down all rule, and authority, and power. Acts iii. 19; 1 Cor. xv. 24.

Then cometh the end, when the Son shall deliver up the kingdom to God, even the Father. 1 Cor. xv. 24. The first heaven and the first earth shall then pass away, and all things then be made new, and prepared for the great city, the holy Jerusalem, which shall descend out of heaven from God. The identity of the earth will be preserved as strictly as that of the bodies of the saints. The promises made to Abraham will then be literally fulfilled. He looked for a better country and for a heavenly city. None of the words of God can fail; the city will then descend; and in the renewed earth, he and his faithful children will possess the land of Canaan for ever and ever.

[FOR THE CHRISTIAN OBSERVER.]

#### PARTING WORDS ON THE STUDY OF PROPHECY.

For several months past, we have been indulged with the opportunities of holding occasional intercourse with the readers of the *Christian Observer*, upon the grand object of our "Blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." This solemn but delightful subject, is set before us in the holy Scriptures, as the incentive to diligence in duty, and patience in suffering. The faithful servant is required to watch, and to stand with his loins girded and his light burning, waiting for the return of his Lord; and the suffering christian is exhorted to patience, because the coming of the Lord draweth nigh. The coming of the Saviour has taken place, and he once appeared to put away sin by the sacrifice of Himself. That coming is the subject of our faith; and, as sinful creatures, we look back upon that coming as the time, when atonement was made for human guilt; when as a sacrifice for sin, the blood was shed, in which we have redemption, even the forgiveness of sin; and by which we are sanctified to God. But the second coming of the Saviour is the object of our hope; and as redeemed creatures, we then expect deliverance from all the consequences of transgression; from affliction, sorrow, death and the grave. The full benefit of redeeming grace, will then be realized; and the humbling circumstances of mortality will be felt no more.

The first Coming of the Lord was an event which included successive revelations. He was first revealed to the shepherds, to pious Simeon and Anna, and to

such as waited for the consolation of Israel; and not to the whole nation of Israel until thirty years afterwards: and it was a still longer period before He was made known to the Gentile world at large. So, at his second Coming, we are also taught to look for gradual developements, and unfolding purposes. The first thing to be accomplished, at the Saviour's coming, will be to gather the saints by resurrection and translation to Himself. This is clearly indicated in the Scriptures, both by express declaration, and by just inference. "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." This order runs through the numerous passages of Scripture in which the Coming of the Saviour is mentioned. The wheat is gathered unto the garner before the chaff is burned up; and the harvest of the earth is reaped, before the wine press of the wrath of God is trodden. Beside these, there are numerous passages, in which we are taught, that when Christ appears publicly, all His saints are with him; they must therefore, be previously raised and translated, and united with himself in ineffable felicity and glory. This brings the resurrection of His people near; much nearer than we had conceived; and blessed and happy are they, who shall be found waiting for Him. May every reader of the *Christian Observer* be of that happy number.

After that he has manifested himself to His waiting people, and accomplished His purposes in His Church, He will shew Himself, with glorified saints to His ancient people, the Jews who will then be in great affliction. Zech. XV, 1—5. Then they will look upon him, whom they have pierced, and mourn; and their conversion, and full restoration, will take place. Then the veil shall be taken from their blinded minds, and they shall all know Him, from the least of them even unto the greatest of them; and their sins and iniquities shall be remembered no more. They will then be placed, as a nation, above all other nations of the earth; and all the rich promises of the Old Testament Scriptures will be fulfilled in them. Isaiah, LX—LXVI.

After Israel had been so visited, in judgment and mercy, as to be brought to repentance, and the enjoyment of pardon and grace, the Lord will reveal himself to the remaining Gentile nations of the earth. The tabernacle of David must first be set up, and the ruins of it again rebuilt; then the residua of men shall seek the Lord, even all the Gentiles. Acts XV, 13—16. The receiving of Israel will be

like life from the dead; it will prove a universal blessing. The prophet Joel also describes the future chastisement of Israel, their repentance, forgiveness and blessing; and then adds, "And it shall come to pass afterwards that I will pour out my Spirit upon all flesh; and your sons and you daughters shall prophecy, your old men dream dreams, your young men shall see visions; and also upon the servants and upon the handmaidens, in those days will I pour out my spirit." The first fruits of this gracious purpose were gathered on the day of Pentecost; but the harvest, the entire fulfillment of the promise remains for the future. Then the glory of the Lord shall be revealed and all flesh shall see it together. The Lord Jesus will then have the heathen for his inheritance, and the uttermost parts of the earth for His possession.

The second coming of the Saviour will not only prove the resurrection and glory of His waiting church; the restoration of the dispersed Jews; and the salvation of the ends of the earth; but it will also be the deliverance of the whole creation from the bondage of corruption. The earth and the atmosphere will be renewed, and the relative position of the heavenly bodies will be changed. The curse of sterility and barrenness will be removed; and the wilderness and the solitary places shall be glad; the desert shall rejoice and blossom as the rose; the trees shall yield their meat, and the earth her increase. The inferior creatures shall be divested of every ferocious disposition; and the wolf shall dwell with the lamb, and the leopard lie down with the kid. All creation will be benefitted, and all evil shall be removed.

How near or remote the coming of the Lord may be, is not for us to say; the times and the seasons are in the hand of the Father, and he has not revealed the day or the hour. Every effort to foretell the period by the adoption of the year-day theory, invented by Joseph Mede, has failed to the present and probably will always fail. Indeed it *must* be so. The Lord Jesus told his disciples, "It is not for you to know the times and the seasons," and if it was not for the disciples and apostles of Christ to know the time and season for the Coming and Kingdom of their Lord, it must be presumptuous in us to pretend to such knowledge. The writer would by no means dogmatise, or speak disrespectfully of good and great men; but speaking for himself he cannot but say, that he has long been persuaded, that the notion, that a day in prophecy signifies a year, is fallacious and cannot be sustained; and that the general adoption of this notion has been injurious to the study of prophecy, and has hindered many from entering upon it. The public coming of our Lord with his saints in their resur-



fection bodies, and glorified state, will be preceded by the signs which are mentioned, Matt. XXV, 15—35; Luke XXI, 20—33; but whether his coming to His people, or to raise, translate, change, and fit them to appear with him in glory, which is a precious event, will be preceded by any sign or notice, does not appear. So far as Scripture does give light on the subject, it would seem that no sign whatever will be given to indicate this act of His coming. He says, "Behold I come as a thief," that is without any premonition or notice. Hence the reason for being always ready, and always watchful. To His waiting people, for anything we know to the contrary, the Lord may come to-morrow, or even to-day. It is very clear that they are gathered together with him, in the air some time, indeed several years, before He comes with them to destroy the wicked out of the earth, bind Satan, and set up his kingdom. Between the sounding of the seventh trumpet, Rev. XI, 15—19, when the pious dead are raised; and the coming of our Lord, with his saints, to destroy the Beast, and his confederated hosts we have the period of three years and a half, Rev. X. II, XVII, 14; XIX, 11—21; which seems to be the period during which the Church is separated from the earth. It is during this period that the circumstances occur, which are predicted, Rev. XIII, XVI, XVII; 2 Thess. II, 1—12; Isaiah, X; Ezek. XXXVIII, XXXIX, and in many other parts of the holy Scriptures. These forty and two months, or one thousand, two hundred, and three score days, will be the time when the last Antichrist, the Man of Sin, will pursue his iniquitous but short career. Then striving against sin will be resisting unto blood. The true church will be removed from the earth the formal professing church will apostatise; and with the exception of a few *scattered*, and conscientious Jews, who will be Divinely preserved, God will have few witnesses left in the earth: for we read of the last beast. "That power was given him over all kindreds, and tongues and nations; and all that dwell upon the earth shall worship him, whose names are not written in the book of life, of the Lamb slain from the foundation of the world." And his false prophet shall cause "as many as will not worship the image of the beast to be killed." Universal idolatry, or persecution and martyrdom, will then be the order of the day. At this time the vials of the wrath of God will be drained upon a guilty world; and the fearful judgment executed, which are so frequently foretold in the holy Scriptures.

But at this fearful time, fearful indeed to them that dwell upon the earth, the elect church, the bride of the Lamb, will be safe with the Lord in the clouds of heaven. Before the flood came, to de-

stroy the ungodly in the days of Noah, he was safely shut up in the ark; before the fire and brimstone descended upon Sodom, Lot was safely settled in Zoar; and before the last storm of the wrath of God shall desolate a guilty world, His saints shall be removed from the earth. But to secure this deliverance, we must attend to the injunction of our Lord; "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man," Luke xxi, 36.

And now, Christian Readers, as it is uncertain whether any further intercourse will be carried on between us, on these subjects, permit the writer seriously and affectionately to request you to lay them to heart; and to ask, Are these things so? Search the holy Scriptures, and pray fervently for the Spirit of wisdom and revelation; and you shall be led into the truth, into all the truth, as it is in Jesus Christ, and into a state of preparation and patient waiting for the heavenly kingdom. And most earnestly desiring and praying that you may be led to seek the things which are above, where Christ sitteth on the right hand of God; and, that when Christ, who is our life, shall appear, then you also may appear with Him in glory, "I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified;" and bid you a solemn, perhaps, a final farewell.

**THE INFINITE UTMOST.**—"Wherefore he is able to save to the uttermost;" Heb. vii. 25. Oh, what a word is that "uttermost!" Do think of it again, and again, and again. You will find it stretch itself beyond all your objections, nay, all your conceptions. It is God's uttermost and therefore it is an infinite uttermost. Would to God I could use it against all Satan's temptations, against all my more clamorous and dangerous workings of unbelief. Satan, be silent!—Unbelief, be silent: Jesus is able to save to the uttermost! We may say of this "uttermost," as Paul speaks of the love of God; its heights, its depths, its lengths, its breadths are immeasurable and incomprehensible.—*Burder.*

**METHOD OF CHRISTIAN REPROOF.**—When you have occasion to reprove a Christian friend, do it with the naked sword of truth, but first dip it in the balm of love, that while it pierces, it may also heal.—*Sis.*

**THE FIRM HOLD.**—Says Satan to the Christian, Thou wilt let go thy hold of Christ, and drop into hell. The believer replies, If it depended upon my hold of Christ, thou mightest chop off my hands; but as it depends upon Christ's hold of me, chop off his hands, if thou canst.

**ZEALOUS OF GOOD WORKS.**—We should be zealous in doing good works, and as zealous not to trust in them.—*H. est.*

## The Christian Observer.

TORONTO, DECEMBER, 1853.

MONTHLY REVIEW,

[BY THE EDITOR.]

THE OBSERVER.

This No. closes the third volume of the *Toronto Christian Observer*, and with it closes our Editorial career. The duties devolving upon us now in the pastoral relation, are such as to demand all our time and resources, consequently we must, as an Editor, bid our readers farewell. We cannot close our labours without expressing our hearty thanks to the Proprietors and Editors of our Exchanges, who in return for our monthly sheet, have steadily forwarded to us their weeklies. To the political press of Canada, we return special thanks for their courtesy and kindness. We have had from this quarter; weeklies, semi-weeklies, and a daily, which have furnished us with much valuable information for our secular department. Hereafter, the Baptists of Canada will have an organ, which will be issued weekly, so that our exchanges will, at least so far as paper and ink are concerned, come nearer receiving a *quid pro quo*, than they have done heretofore. To our able correspondents we owe a large debt of gratitude. They have, as our readers will attest, brought beaten oil into the sanctuary, and in some instances discussed subjects, from the study of which, ordinary minds shrink back. They have presented doctrine, instruction, reproof, encouragement, and in every way made themselves felt for good. Their aid to us in the midst of our responsibilities, has been cheering and sustaining, and we certainly have a heart to appreciate such kindness, although we cannot repay it; but may the Lord reward them at the resurrection of the just.

A Note from Mr. McCurd.

The Subscriber, in retiring from the business department of the *Observer*; owing to its discontinuance with the present number, has reason; so far as he is individually concerned, to feel pleasure at being relieved from a considerable amount of trouble, without any pecuniary gain. He was induced to remain connected with the paper for so long a period, from a desire that the Baptists should not be without a newspaper,—which he conceived to be of infinite importance to any body professing to carry on with energy their missionary and educational operations; together with the conviction that the piety and zeal of many an humble and devoted follower of Christ were renewed

and invigorated by the stirring appeals of Rev. Dr. Pypen, and the many excellent selections which appeared monthly in its columns.

To those individuals who have paid their subscriptions regularly, and have thereby enabled the proprietors to continue the paper for three years, he returns his sincere thanks. There are, however, he regrets to say, a considerable number who are one and two years in arrear. He trusts that a sense of common honesty, which they have the ability, will yet induce such to remit the amount due.

In conclusion, he will only add, that he hopes the proposed new paper will go into operation and succeed. He will most willingly do any thing in his power to promote its interests.

A. T. McCORD.

Toronto, Dec. 1, 1853.

#### Clergy Reserves.

We perceive that there is very great unanimity among the Reform journals relative to the duty of the Ministry on this long agitated subject. With all but one voice they urge immediate secularization, and urge it with an earnestness which one would imagine could not fail to move a moveable body of men. The idea that it would be unconstitutional to pass such a measure without giving the country an opportunity to express an opinion on this question under the operation of the new representation bill, is an argument of as pure gossamer as ever a batch of needy politicians threw around them to cover their nakedness, or to hide their perfidy. Should the present Parliament be dissolved without at least making the attempt to settle this question, we may write upon the brow of Canada, *sold, and sold again!*

We have the most positive evidence that when Ministers raise the cry of unconstitutionality with reference to legislating on such a question that they are not sincere, in the fact that they have, since the passage of said representation bill, introduced and passed into laws, measures that the country did not directly demand of them, while they refuse to pass a measure which they, to a man, went into power to pass! Can it be wrong for the representatives of a free people to do what they were elected to accomplish? Can it be unconstitutional to pass a measure that they all in the most solemn manner, short of actually taking an oath, pledged themselves to pass? Was not the immediate and unconditional secularization of the Reserve lands, the test question at the hustings? Why will men elevated above our reach by our own act, look down from their present secure eminence, and mock our petitions, and laugh to scorn our righteous demands? Let them remember that they must soon come within the reach of an insulted people's rebuke; and re-

buked they certainly will be, unless they change the policy foreshadowed by their organs.

"O, but," say the Ministers and their apologists, you must not talk, nor write in such a strain; if you do so, you will break up the Reform party, and the Tories will get in." A very pretty lullaby this; but the babies have grown so old, and are so thoroughly awake that the Ministerial song must utterly fail to lull them to sleep. If the Reform party should be broken up, where will rest the responsibility? Not, we trust, upon a deceived people, grown sick of deceit, but upon their deceivers.

Do your duty, O ye pledged representatives of the people of Canada!—do it fearlessly; and there will be no danger of the Reform party. But once more insult the people; and upon you, Reform Ministers—upon you be the responsibility.

CORRESPONDENCE LOST.—We received a communication, a few weeks ago, from Brother Duncan, of Vittoria, enclosing a correspondence between himself and Brother Davidson, of Brantford, on the subject of Pastors going out on Missionary tours, and endeavouring to stir up a Missionary spirit amongst our churches. We regret to say that we have mislaid the communication. Our brethren must furnish an article upon the subject, for our forthcoming Weekly, which will, without doubt, have a much wider circulation than had the *Observer*.

In the obituary notice of the death of Elder Reuben Crandell, in the November No. of the *Observer*, his death was stated to be "62 years." It ought to have been that he was "aged 86 years—having resided in Canada about 62 years."

REV. R. A. FYFE.—The *N. Y. Recorder* informs us that "the Rev. R. A. Fyfe has received and accepted the unanimous invitation of the Baptist Church in Milwaukee, Wisconsin, to become their pastor. Mr. Fyfe was at the same time invited to a post of importance in Canada West, the scene of his earlier ministry, but declined it in view of considerations which gave the Milwaukee pastorate—among the most important in the North-west—the preference."

The *Western Recorder* states, that the Rev. Elijah Stephens for more than twenty years a talented and successful preacher in the Methodist Episcopal Church, South, was recently baptized and admitted to the membership of the Baptist church in Princeton, Ky.

BAPTISTS IN GREAT BRITAIN.—The *Baptist Manual* for 1853, contains its usual amount of annual information respecting the Baptists of England, Wales and Ireland. The results of the

returns for the year exhibit 85 associations, embracing 1134 churches. Of these, 1039 report their condition; 851 having had a clear increase of 1640 members, and 188 having suffered a clear decrease of 321 members. This diminution, it is stated, is to be found chiefly, but not wholly, among the Welsh churches, and is regarded as a reaction from the large accessions of former years. The net increase of the whole is 1519—an average of about one and a half to each church. Twelve new chapels have been built and dedicated, and five have been enlarged. The "table of settlements" shows a good deal of change in the pastoral office. Sixty-two new pastors have entered upon their relation and labours within one year, and 19 ministers have died. A tabular view is furnished of the increase of British Baptist Associations since 1834, when their aggregate of membership was 40,763, and which now amounts to 106,458. According to this ratio of increase, the denomination will have trebled in 20 years.

#### The Eastern Question.

War has at length burst upon Europe, and although diplomacy still seeks to step in between the belligerent parties, and restore peace; war—cruel, crushing, devastating war—is likely to be the order of the day: for how long? He who controls all things, alone knows. Some of the English and French journals are still full of confidence that the hostilities which have commenced, may be arrested, and the difficulties in the way of an amicable settlement of the questions at issue, entirely surmounted; but then it ought to be remembered that the same journals have, from first to last, prophesied that the peace would not be broken. The peace however has been broken, as will be seen by a reference to the subjoined intelligence, which we copy from the *Globe*; and if all the wisdom of the ablest statesmen in Europe has utterly failed to prevent the contending parties from coming to blows, will that wisdom now be able to quell the fiery spirit of two nations, whose courage has been roused to recklessness by an appeal to the religious element in their natures, and whose anger has been whetted to madness by the effusion of blood? We fear not. But a few weeks more will settle this question. In the mean time the work of death is going on; armies have met and sustained the shock of battle, and the roar of musketry, and the thunder tones of the cannon have once more in the world's history, echoed along the banks of the Danube. It appears that the Turks, thus far, are every where victorious, and that their enthusiasm is unbounded. A few reverses will unquestionably serve to cool their ardour; and if England and France do not rush to their assistance, it is morally certain that the tide of battle will sooner or later turn against them.

Nicholas will, as soon as necessity demands, pour his rudo hordes in untold thousands upon the Sultan's army; and the Ottoman Empire will be swallowed up. War is horrible to contemplate—heaps on heaps of mangled human beings—houseless and homeless wanderers—fathers and brothers buried amongst the dead—cities buried amid smoking ruins—widows with breaking hearts; and orphans all unconscious of their loss—broken bones, streaming blood, and death in its most revolting aspects. Every feeling heart throbs with horror at the thought of war; and the only consolation which a Christian has, is in the fact, that such a state of things indicate the approach of a period when men shall beat their swords into ploughshares, and their spears into pruning hooks; and, under the righteous sway of the Lord, learn war no more.

How long, dear Saviour, O how long  
Shall this bright hour delay?

## VERY IMPORTANT FROM EUROPE.

BY THE

## Steamships Washington & Canada!

### THE WAR IN THE EAST.

#### THE TURKISH QUESTION.

THE WAR ON THE DANUBE—THE WAR IN ASIA—BATTLE AT OLTENITZA—BATTLE AT CIOENCK-DERE—DEFEAT OF THE RUSSIANS—SIX HUNDRED RUSSIANS KILLED AND WOUNDED—SKIRMISHING ALL ALONG THE DANUBE—IMPORTANT PROCLAMATIONS OF THE Czar OF RUSSIA AND OMER PASHA, &c., &c.

We learn by a telegraph dispatch from Constantinople, of the 25th ult., that hostilities had in reality commenced in Asia. A special steamer with despatches from Selim Pasha reached the Porte on the 23d ult. Their contents were known by vague rumor only.

It was said that on the 20th of October Master Bey having sent out a reconnoitering party in the direction of Ciorkick-Dere, it was surprised and attacked on its march by the Russians. Selim Pasha, attracted by the noise of the skirmish, advanced with reinforcements, and encountered a corps of seven thousand Russians; an engagement took place, the Russians were routed, and Selim Pasha established his head quarters at Orelly, a distance of six leagues in advance. The scene of the encounter appears to have been near the seacoast, somewhere between Batum and Kadut Kale. These places are some six miles apart; and the intervening country indistinctly known. The boundary of the Russian Circassian territories is nearly midway between Batum and Koged Kulah. The retreating Russians are between two fires—the Circassians on one side, and the Turks on the other.

A letter from Vienna, of the 1st of November, in the *Nuremberg Correspondenz*, states that Baron Meyendorff had formally declared that the Czar will not accept any arrangement, no matter by whom it may be proposed, and that the proposals which His Majesty lately submitted to the European powers, are the last words of peace which shall issue from his mouth. This peremptory declaration was of course fatal to Lord Riecliff's proposals.

Against this statement, the London *Times*, in a semi-official article, says, on the 8th inst.:

"Reports from all quarters concur in representing that terms of adjustment have been virtually arranged, and that conditions of peace not unacceptable to Russia have now been arranged, and that it is generally understood that the Russian government is disposed to relinquish its position on the terms proposed by the European powers, provided only that an opening for its retirement is judiciously made."

The *Times*, however, hints that this favorable position may be upset and negated by the advent of the war now progressing.

Another despatch states that Nalik Pasha and General Prim had a serious conflict, and that the Russians retired towards Slatina. The Turks began the passage of the Danube on the 3d November, from Rutchuk to Giurjovo, under a heavy cannonade from the Russians but succeeded in attaining their objects, so that they have crossed the river in two places.

### The Very Latest by the Canada.

The following is a private account of the battle, received from Vienna:—

Another engagement has taken place, in which fourteen superior Russian officers fell. The Turks remained masters of the field, and the Russians were retreating on Bucharest.

Previous to the battle, the Turks had constructed a building and *lee de pont* at Kalafat, which served as the basis of their operations. It appears that Omer Pasha crossed it at three points—with 18,000 at Oltenitza, 4,000 at Kalafache, and 2,000 at Giurjovo.

Skirmishes continually occurred at the outposts.

Five Russian officers had arrived at Constantinople as prisoners of war.

Before the crossing of the Danube, a body of Cossacks came to the river's bank, and made signs of insult to the Egyptians, who rushed to their boats, rowed across the river, in the face of the Cossacks' fire, and having punished them well, and chased them some distance inland, returned in triumph to the camp.

There are rumours of several other movements of the Turks at different points along the Danube, and of the destruction of a Russian steamer at Hirshova, but these reports, though probable, do not rest on sufficient authority to state as facts.

Admirals Dundas and Hamelton, are at Constantinople, and the fleets are anchored in the Bosphorus.

The son of Aras Pasha is named Minister of War, and fresh levies are raised in Egypt. The pay of the Turkish army is disbursed regularly.

The Russian force defeated and driven back to Bucharest, was the main body of the Russians under General Danenberg, and is 30,000 to 40,000 strong.

#### IMPORTANT PROCLAMATION FROM THE CZAR.

The Czar of Russia has issued the following arrogant manifesto:—

By the Grace of God, we, Nicholas the First, Emperor and autocrat of all the Russians—By our manifesto of the 14th of June of the present year, we informed our faithful and well-beloved subjects of the motives which made it incumbent on us to demand from the Ottoman Porte inviolable guarantees in favour of the sacred rights of the Orthodox church. We, at the same time, announced to them that all our efforts to bring the Porte, by means of amicable persuasion, to sentiments of equity, and to a faithful observance of treaties, had remained fruitless, and that consequently we deemed it indispensable to order our troops to the Danube. But adopting that measure, we still entertained a hope that the Porte would confess its errors, and would resolve to give satisfaction to our reclamations. Our expectations have been deceived. It is in vain also

that the great powers of Europe have endeavored, by their exhortations, to shake the blind obstinacy of the Ottoman government. It is by a declaration of war, by a proclamation replete with fatal accusations against Russia, that it replies to the pacific efforts of Europe, to our forbearance, finally enrolling in the ranks of its army the revolutionists of all countries. *The Porte has commenced hostilities on the Danube. Russia is provoked to the combat; no other means is left them than a recourse to arms, to compel the Ottoman government to respect treaties, and to obtain from it the reparation for the offences by which it responded to our most moderate demands, and to our legitimate solicitude for the defence of the orthodox faith in the East, which is also the religion of the Russian people.* We are firmly convinced that our faithful subjects will join in the faithful prayer which we addressed to the Most High, that he may deign to bless our arms in the holy and just cause which has at all times found ardent defenders in our pious ancestors. *In te domine speravi non confundar aeternum.*

Done at Barskol, the third day of November, in the year of grace, 1853, and the 28th year of our reign.

NICHOLAS.

The policy of the Russians is supposed to be to draw the Turks from their present advantageous positions, to bring them to a battle which shall decide the campaign. The intention of Omer is to keep his armies, to drive the Russians from the Principalities, and to make his headquarters at Bucharest.

Diplomacy lays uselessly in the rear of the fighting, and even yet hopes to adjust matters, but not till after a decisive battle has been fought. A condition is, that to save the Czar's amour propre, negotiations shall not be recommenced after any engagement in which the Russians are worsted.

Typhus fever is raging in the Russian ranks, and has reduced the number of fighting men to 85,000, and it will be six weeks before reinforcements can arrive from Bessarabia.

The Czar has requested the Montenegrins to operate against the Turks.

The Porte has decided that foreign refugees shall not be employed in Europe, but may serve in Asia.

Abdi Pasha is to be removed from the Asiatic command.

Constantinople remains quiet.

VIENNA, Evening of 10th Nov.

The following are the conditions insisted on by Omer Pasha, in a note forwarded to Prince Gortschakoff:—

All the strong holds in the Principalities to be immediately given into the hands of the Turks.

The complete evacuation of the Principalities as speedily as possible, and a guarantee from all the powers against a similar invasion.

PARIS, Evening of 11th Nov.

The Bourse closed as follows:—Three per cents, 73.60; four and a half per cents 99.85; bank 22.15.

According to the latest accounts received here from Constantinople, the Sultan has positively rejected all proposals which the diplomatists have submitted to him.

#### ATTITUDE OF NAPOLEON.

It is said that Louis Napoleon had recently freely expressed his thoughts on the Eastern Question. Baffled in his repeated attempts, in junction with England, to put an end to the dispute, he has made up his mind to a more determined policy. One of the first steps will be the immediate recall of all the diplomatic agents who have been concerned in the "notes," and their substitution by military men. The despatch of General Paraguy d'Hilliers to Constantinople is the first step in this direction. Should the 194-

ent negotiations now understood to be pending, fall in their object, some very decided steps on the part of the French Emperor may be fully expected.

#### ATTITUDE OF AUSTRIA.

Austria is keeping strict watch on the movements of Servia, and is concentrating a force on that frontier, but otherwise remains neutral. The Servian government meantime has ordered its population to arm, and has informed the Porte that neither Austria nor Russia will be permitted to occupy Servia.

Reschid Paşa has informed Austria that Turkey will expect the Austrian government to prohibit the Russians from supplying the Montenegrins with arms, through the port of Cattaro. It is said that Austria offers to remain neutral if the Porte will refrain from employing Austrian refugees in the army. As Hungarians hold high commands in the Turkish army, the Porte will likely refuse to accede to the terms, although not employing them in Europe.

#### HIGHLY IMPORTANT FROM INDIA.

##### REPORTED COALITION BETWEEN THE CZAR OF RUSSIA AND DOST MAHOMMED AGAINST ENGLAND.

The late advices from India are important. The news by the overland mail, in brief, is as follows:—

Reports were current in Northern India that a Russian army was invading Khivar and Bokhara; that Russia had entered into an alliance with Dost Mahomed and with Persia; and that a large Persian army was collecting in the valley of Sooltani, for the purpose of co-operating with Russia against Turkey.

Letters, via Persia, state that the Afghans had sent an ambassador to the Schah, entreating him to take the part of Turkey, and threatening, in case of non-compliance, to march upon Hamadan.

Another despatch by the *Canada* says—

The Czar has formed an alliance with Dost Mahomet, to proclaim war against the British in India. If Britain persists in supporting Turkey, a large Russian force is to invade Bokhara, and a Persian army is collecting in the valley of Sooltani to co-operate with Russia against Turkey. If this is confirmed, the British Parliament will assemble forthwith to devise measures to avert the dangers that threaten India. From other sources, we learn that Persia is not hostile to Turkey; so, perhaps, all this is baseless.

#### GREAT BRITAIN.

The British fleet at Spithead is ordered to be ready for sea on the 11th, but their destination is not stated.

The Lord Mayor's banquet took place as usual, on the 9th, and was attended by all the Cabinet and foreign ministers, including Mr. Buchanan.

The Earl of Aberdeen referred to his known policy of peace, but said that while he still followed a peace policy, it was not impossible to engage in war to prevent greater evils. The other ministers made no political allusions.

A full Cabinet council was held on the receipt of the Indian news. Their deliberations did not transpire.

#### FRANCE.

The trial of the conspirators in the Opera Comique plot was proceeding. It seems, from the evidence, to have been really a plot to assassinate the Emperor.

#### ITALY.

The Polish Jesuit, Father Bobola, who was martyred in May, 1657, by the Russians, was canonized at Rome on the 30th ult. He is the third Jesuit canonized in the course of this year.

#### INDIA AND CHINA.

RENEWAL OF THE WAR IN BURMAH—ATTACKS OF

#### MEATON—ENGLISH STEAMERS FIRED UPON—PROGRESS OF THE CHINESE INSURGENTS.

A telegraphic despatch dated Trieste, November 8, by telegraph, announces the arrival at Alexandria of the Overland India and China Mail. The British forces in Burmah were in a state of siege, and the country in possession of the followers of Meaton and other chiefs, who gave out that they were acting under the authority of the King of Ava.

The English steamers were fired upon in going up and down the river, and a continuance of war, on a large scale, was certain.

From China it is announced that Shanghai had been occupied since the 7th September, by a band of insurgents. At Amoy, on the 12th September, the rebels completely routed a body of government troops.

The packet ship *Queen of the West*, from Liverpool for New York, was off Cork on the 6th inst. putting back dismantled. Passengers all well.

The position of affairs in the north of England in reference to the strikes, had assumed no fresh phase. Meetings of the operatives continued to be held, but tranquillity had not again been disturbed.

The weather was much more favorable throughout the United Kingdom, and the farmers were busily employed in sowing their wheat crops, which would be planted on a greatly increased area of land than was the case, owing to the bad weather of last season.

## BY THE ATLANTIC.

### STILL LATER!

NEW YORK, NOV. 29, 9, A.M.

The *Atlantic*, from Liverpool, Wednesday 19th, with 100 passengers, arrived at 3 o'clock, this morning.

Further details have been received of the recent affair at Oltenitza, which was a brilliant Turkish victory: 1200 Russians killed and wounded. More or less fighting going on daily.

The Turkish fleet is in the Black Sea. The French fleet in the Sea of Marmora. Russia lays embargo on Turkish shipping on the 22nd instant. Neutral flags will be respected.

The Circassians continue to be successful in Asia.

Napoleon expresses himself strongly in favour of active operations. The British Government evidently vacillates. Prussia notifies that it reserves to itself liberty of acting in Eastern affairs. Austria professes neutrality.

On the 8th, the Russian Commander moved forward to Oltenitza, to chastise the Turks, with 24,000 men, mostly infantry. On the 11th he met the Turks, and a pitched battle ensued. The Russians were compelled to retreat a second time in disorder on Bucharest, having lost, in four attacks on Oltenitza, 3000. On the 9th, the Turks were driven from the island of Giurgevo. Reinforcements afterwards came up, when they re-took the island and held it.

The Czar has summarily discharged all English operatives in the Russian Navy Yards.

INDIA.—A large Russian army was marching for Oorgiji. The report that Persia was collecting an army to operate against Turkey, is said to be unfounded. The British troops are in a bad position in Burmah: they are everywhere in a state of siege, and nearly all the new Provinces are in the hands of the enemy. Famine was raging in Burmah.

CHINA.—The insurgents in China surprised the Imperial garrison at Shanghai, on the 7th September, and gained possession of the city with scarcely any resistance. There is a report that Peking had also fallen. Canton is quiet.

## Communications.

### MACLAY COLLEGE.

To the Editor of the *Christian Observer*.

TORONTO, NOV. 28, 1853.

MY DEAR SIR.—It has occurred to me, that it may be well to make known to subscribers and others, through the columns of the *Observer*, the present state and the prospects of the endowment for the support of MacLay College.

It will be remembered that at the public meeting, held on 19th January last, at which the "Regular Baptist Theological Education Society of Canada" was organized, the Committee appointed to examine Dr. MacLay's subscription book, reported contributions to the amount of £5922 9s. 8d. It will also be remembered that by the constitution then adopted, £5000 were required for the endowment of one chair; any balance to accumulate until another sum of like amount was obtained for a second chair.

The Committee therefore felt that their first efforts were to be directed to the securing of the subscriptions by collection or bond; and that until £5000 were thus secured, it would be improper and unconstitutional to make any attempt to put the proposed College in operation. Their utmost efforts were therefore directed to the securing of an Agent; and then, through him, to the collection of the subscription. Unanticipated and unavoidable delay has taken place; but I am nevertheless happy to intimate that the prospects are fair of being able to report to the annual meeting of Subscribers, in January, that the endowment of, at least, one chair is complete. I have, quite lately, had a report from the Agent, containing the detail of his operations up to the 23rd instant; and the amount then secured was £3828 1s. 2d. He was about to proceed to Lobo; and I have replied to his communication, urging him to use every possible despatch, so as to enable the Society to put the College in operation immediately after the anniversary meeting.

The Agent had met with some difficulty, in a few instances, by Open-Communions objecting to secure their subscriptions, owing to the stringency of the Constitution on that point. I may regret that parties should raise such an objection to the performance of an absolute pledge; but I have no regret on account of the Institution itself; nor have I any fear that it will suffer in consequence. On the contrary, I

have not the slightest doubt that the effect will be favourable; and that the ultimate result will be increased confidence, by the denomination at large, in the management of the Society, and a consequent increased effort to enlarge its usefulness, by affording it additional pecuniary support. This effect is being produced already. If our brother Gilmour, and those who are acting with him, fancied that the desire to obtain their money would make Strict Baptists swerve from their principles, they have found themselves much mistaken. It will be for the public meeting to determine what steps shall be taken in reference to the collection of the subscription of the parties to whom I have alluded.

I am yours, &c.

DAVID BUCHAN.

**Rev. Robert Dick and Open-Communion.**

To the Editor of the Christian Observer.

Mr. Editor.—For some time past it has been my settled purpose to address the readers of the *Christian Observer*, with reference to the Rev. R. Dick, and his efforts to disseminate open-communication sentiments, among the churches of our denomination, in this Province. Of late Mr. D. has been engaged in the sale of the Rev. Charles Simmons's Manuals, in which capacity he has visited very many Baptist Churches.

So far as I know, he has been received courteously, and treated kindly, by both ministers and people:—by those who knew him as an open-communication Baptist, and by those who knew him only, by his own introduction. In some instances he has been requested to preach in Baptist pulpits, and has readily complied. As Mr. Dick has made, at least, two successive tours in the book business, through the West; and is likely to do so yet again; it will be well that the readers of the *Observer*, and the Churches to which they verbally belong, should understand two or three things with reference to his views and practice respecting the great denominational question of open-communication, the agitation of which has caused us as a people so much trouble in times past; so that when he again makes his appearance among them they may be a little better acquainted with his sentiment and practice in this respect, than they have heretofore been.

In the first place then, let it be known that Mr. R. Dick is not, and for very many years has been, a practical open-communicant of the first order. That he asserts, that he believes it to be his privilege to commune, equally with unbaptized as with baptized persons. Mr. Dick never was a Regular Baptist; for, from the first he was what he now is; hence he has no stand-

ing in any regular Baptist church, and has never been recognized in any of our councils, or associations, or conventions, as such. I know not that he has ever sought to be; and it is a fact patent to all who know him, that he has never co-operated with the denomination of Regular Baptists, in promoting any of their denominational enterprises. Let it be understood in the second place, that Mr. Dick is the open and avowed opponent of close-communication, and hence is labouring assiduously to propagate open-communication views among the churches of our body in Canada. Such views, if carried out, will inevitably lead to laxity and latitudinarianism in practice. This he seems bent on accomplishing, so far as his efforts will tend to bring it about; and hence in canvassing the Churches in this section of the Province, for the sale of his books, he has argued by the hour, in favour of his own sentiments and practice, and against ours, and boasted that the day would yet come in Canada when the order of our Churches, in regard to strict-communication, would be overturned. With this desire he is now circulating an essay in favour of open-communication, edited and published by the Rev. John Gilmour, hoping thereby the more effectually to compass his ends and drive home the wedge of division. Let the brethren be on their guard. This is the more necessary at the present juncture, as I am credibly informed that Mr. Dick glories in the assertion, that he can commune with Regular Baptist Churches all over the province, and that he is permitted so to do. I cannot help concluding with a revered brother who wrote to me lately in regard to his sayings and doings: "that it must be that he is unknown in the Churches where he is thus fellowshiped;" and of joining with him in the desire "that Regular Baptists in Canada West understood his sentiments and practice." If this champion of Robert Hall's views wishes to raise up Churches of his way of thinking and acting, let him betake himself to the work of the ministry, to which many years ago he believed himself called, but which for many years he has not been engaged in—the field is open to his culture, but let him not pursue the same course for the future which he has done in the past; of entering among our brethren in the character of a Baptist book-seller, and seeking at the same time to sow the seeds of discord and division among brethren who are at peace, and who desire so to remain.

I am very truly yours,

THOMAS L. DAVIDSON.

Brantford, November 18th, 1853.

**Ordination in Esqueving.**

Brother Thomas Pickard was publicly ordained to the work of the ministry, in the

Baptist Meeting-house in the township of Esqueving, on the 19th instant.

Elder Clark (the pastor of the church) preached the Ordination Sermon; Elder Oakley prayed the Ordination Prayer, and delivered the Charge; and Elder Pickard closed the exercises by singing, and pronouncing the Apostolic benediction.

Bronte, Oct. 24, 1853.

J. O.

**New Church at Cheltenham, and Ordination of its Pastor.**

At a council, convened in Cheltenham, Nov. 2, 1853, composed of delegates from the churches in Brampton, Beamsville, Bronte, Georgetown, Esqueving, and King, the Rev. Thos. Pickard was chosen Moderator, and the Rev. William Hewson, Clerk.

The business of the council was to hear a statement of the history, views of doctrine, and practice, &c. &c. of certain brethren and sisters; and, if thought worthy, recognize them as a Regular Baptist Church. And to examine Bro. Hugh Reid, with a view to his ordination to the Christian ministry. Bro. Reid, in behalf of the Brethren and Sisters, made a statement of their faith, practice, and prospects, to which they gave their unanimous assent.

They were accordingly recognized as the Regular Baptist Church in Chinguacousy; and Rev. W. Hewson, in behalf of the council gave them the right hand of fellowship, as a church. Bro. H. Reid then gave a statement of his conversion—call to the ministry—and views of the doctrines, constitution and government of a gospel church: which being satisfactory to the council, the following order of exercises was decided upon, and attended to accordingly, viz:—

Ordination Prayer—Rev. Jno. Clarke, with the laying on of the hands of the Presbytery.

Right Hand of Fellowship—Rev. W. Miller.

Charge to the Candidate—Rev. J. Oakley.

Charge to the Church—Rev. J. Pickard.

The following note was ordered to be inserted in the minutes:—

N. B. It is understood that if those brethren speaking only the English language, should be constituted, and recognized as a Regular Baptist church, they shall have equal rights in the occupancy of the meeting-house in Cheltenham which has been erected and paid for by them, jointly, with the members of the church now constituted.

The minutes of the council were then read, approved, and ordered to be sent to the *Christian Observer* for insertion.

Adjourned.

Benediction by the Candidate.

THOMAS PICKARD,

Moderator.

WILLIAM HEWSON, Clerk.

## Miscellaneous.

[FOR THE CHRISTIAN OBSERVER.]

## THE UNPOPULAR MINISTER.

## The Sewing Circle.

Several ladies, belonging to a certain society, assembled in Mrs. Allen's handsome parlour. They called this meeting a *Sewing Circle*, though it would be somewhat difficult to tell why. Some of the ladies were knitting; some were working birds or flowers on perforated paper; and others were fanning themselves, turning the leaves of books, or examining the contents of "the basket." Their work did not seem to hurry them. There was evidently time enough for talk; and in that they were quite busy.

"Where is Mrs. Marion, to day?" said one.

"Oh, she is sick, or says she is," replied Mrs. Evans,—a lady whose sharp features and sharp voice did not indicate that her bosom overflowed with the milk of human kindness. "I stepped in as I came along; and there she sat in a disconsolate condition. I told her, that if she would stir around, and take more interest in things, she would feel better; and then she began to cry."

"Poor Mrs. Marion," said a pale-faced lady, "I am sorry that she is sick again. I think she works too hard."

"Works too hard!" exclaimed Mrs. Evans; she has not half so many children as I have: I wish she had to take my place for a week."

"She works harder than you do, Mrs. Evans," replied the pale-faced lady, "If she has not half so many children as you have, she has her house full of company half the time; and, besides that, she takes shoes to bind, and works on them when she ought to be in bed."

Mrs. Atkins, a rosy-cheeked matron, dressed in silk, laid down her knitting, when this remark was made, and looked with surprise.

"For my part," said she, "I do not see why she should bind shoes. She must have company, of course—minister's wives always expect that; and she should be prepared to receive and entertain her guests in a becoming manner; but I consider it highly unbecoming for her to bind shoes."

"I can tell you, Mrs. Atkins, why she binds shoes," said a little woman advancing from the other side of the room. "She does it to earn clothes for her children; and I think we ought to know it. Mr. Marion's salary is small enough, even if it were all paid; but when it happens, as it does this year, and it seems to be getting worse and worse; that through the neglect of some, and the ill-will of others, he loses a fourth part,—his family is really in need."

"It is his own fault," replied Mrs. Atkins; "if he would pay more attention to the respectable members of the church, and draw more of the respectable persons in the town around him, we should soon see the church present a different appearance from what it now does. We have now had two years trial of it, for my part I think it is time we had a change. I hope he sees that this is the reason why his salary is not paid up."

"Yes," exclaimed Mrs. Briggs, "it is no use for us to keep a minister, if he does not draw around him the respectable members of the community; and Mr. Briggs who has always subscribed liberally for our ministers support, says he cannot continue his subscription unless he sees the church prosper as well as the other churches around us."

"He is a good man," said the pale-faced lady, earnestly; "He has no vain show about him; he visits all the members of the church as regularly as any other minister in town visits his flock; he has no favourites, and I like him the better for that. I think we ought to sustain him against the influence of such men as Mr. Briggs and Summers. We know they would like to drive him out of the town."

"He will have to go," said Mrs. Evans, "there is no doubt about that. He is getting very unpopular. My husband says that though, he has no fault himself, he will not vote to keep him. I think if he has a thimble full of wit he would have seen that he is doing little good; and the sooner he looks out for himself the better."

"Very true," replied a pert little lady, Mrs. Wirepuff; "if he had any foresight, he would prepare for removal at once. For my part, I am determined never to give my husband rest, until he speaks his mind to the church; and I shall use all the influence I have, with the other deacon, to the same effect. It is of no use wasting time and spending money in the way we are doing. If the men went, the ladies ought to take it up themselves."

"Barnabas was a good man, and full of the Holy Ghost and of faith," said one with a curling lip and a flashing eye; and if Mr. Marion is to be driven away, at the caprice of a few worldly professors, merely because he is too much conformed to the man whom God approves, I shall leave the church when he does."

There was silence after this speech. Every one felt that the subject was becoming serious; and the entrance of a new comer gave a welcome opportunity to change the conversation.

The Turkish Ambassador at London was at a public dinner, in company with some of the magnates of the land, but, of course, drank no wine. The president gave as a toast, in compliment to his Excellency, "The sublime Porte and the Turkish Ambassador." A waiter echoed it, down the table—a supply of Port for the Turkish Ambassador.

[FOR THE CHRISTIAN OBSERVER.]

## A REMARKABLE DREAM.

Of all the employments in which creatures can be engaged, that of communicating the will and the commands of the Creator to His creatures, must be the most important, and the most solemn. To do this, was the work for which the Son of God came into the world; and for the same purpose, we often find the angels of heaven sent by God to men. But the Lord Jesus is withdrawn for a time from the earth; the visits of angelic beings, as to the patriarchs and pious Jews, are no longer known; but the work of reconciliation is committed to men. On this ground the Apostle Paul says: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." This embassy involves the future destiny of men, and the glory of God. It is therefore, necessary, that those who are entrusted with it, should be men of purity, uprightness, wisdom, and uncorruptible fidelity. They must be faithful; for failing in this they not only destroy themselves, but those also who hear them. And what a tremendous destruction! Banishment from the presence of the Lord and from the glory of His power. But in order to be thus faithful, they must be men whose minds are raised above the fear of man, for this will bring a snare; they must also be raised above the desire of human applause, and made by the grace of God, incapable of seeking after the praise of men. This is an evil to which men are prone; and it is an evil which is fearfully denounced in the word of God. Repeatedly does the Lord Jesus warn His followers against the example of those who gave alms, prayed and fasted, that they might have glory of men. He declares that they had their reward; but from God they had nothing to expect, but "the damnation of hell":—that believing on Him, and receiving honour from men, were incompatible; they could not possibly exist together. His servants, therefore, must be content with the honour which comes from God, and with this alone; for men are sinful creatures, and their carnal, or fleshly minds are enmity against God. On this ground, to please the one party is to offend the other; and, speaking for himself the Apostle Paul says: "for if I yet pleased men, I should not be the servant of Christ." If we seek the praise of the creature we shall not fail to offend the Creator; and the consequences of such offence may furnish reason for lamentation for ever. The following extract from the Imperial Magazine for Dec. 1819, may be of service to every minister of the Gospel. It is the substance of a remarkable dream related by the Rev. R. Bowden, of Darwin, England; who committed it to writing from the lips of the

person to whom the dream happened on the evening of May 30th, 1813:—

"A gospel minister of evangelical principles whose name, from the circumstances that occurred, it will be necessary to conceal, being much fatigued at the conclusion of the Sabbath afternoon service, retired to his apartment, in order to take a little rest. He had not long reclined upon his couch before he fell asleep and began to dream. He dreamed that on walking into his garden, he entered into a bower that he had erected in it, where he sat down, and began to meditate. While thus employed, he thought he heard some person enter the garden, and, leaving the bower, he immediately hastened to the spot whence the sound seemed to proceed, in order to discover who it was that had entered. He had not proceeded far before he discerned a particular friend of his, a gospel minister of considerable talents, who had rendered himself very popular by his zealous and unremitting exertions in the cause of Christ. On approaching his friend, he was surprised to find that his countenance was covered with a gloom, which it was not accustomed to wear, and that it strongly indicated a violent agitation of mind, apparently arising from conscious remorse.

"After the usual salutations had passed, his friend asked the time of the day; to which he replied, Twenty-five minutes after four. On hearing this, the stranger said, 'It is only an hour since I died, and now I am damned.' 'Dammed! for what?' enquired the dreaming minister. 'It is not,' said he, 'because I have not preached the gospel, neither is it because I have not been rendered useful; for I have had many seals to my ministry, who can bear testimony to the truth as it is in Jesus, which they have received from my lips;—but it is because I have been accumulating to myself the applause of men, more than the honour that cometh from above; and verily I have my reward.' Having uttered these expressions, he hastily disappeared, and was seen no more.

"The minister awaking shortly afterwards, with the contents of this dream deeply engraven upon his memory, proceeded, overwhelmed with serious reflections, towards his chapel, in order to conduct the evening service. On his way thither he was accosted by a friend, who enquired whether he had heard of the severe loss which the church had sustained in the death of that able minister, the Rev. Mr. ———? He replied, 'No.' But being much affected by this unexpected intelligence, he inquired of him the day and the hour when his departure took place. To this his friend replied, 'This afternoon, at twenty-five minutes after three o'clock.'

OLD AND YOUNG.—"A young beginner in Christianity may say what he will do, but an old Christian will say what Christ will do."

#### The Baptism of Christ.

Lo! the Son of God descending  
'Neath the Jordan's limpid wave;  
Lo! the angelic hosts attending  
Him who came with power to save.  
Lovely emblem,  
Emblem of his future grave.

Now above the wave he rises :  
How Divine his form appears :  
He who earthly fame despises,  
Brighter robes of glory wears.  
Drops descending,  
Prophecy his future tears.

Thus, when all his toils are ended,  
And the veil is rent in twain—  
Thus beneath the grave descended,  
He shall rise to life again.  
Blessed Saviour!  
Lamb of God, for sinners slain!

Hear the voice of approbation :  
"This is my beloved Son!"  
He hath purchased free salvation,  
Death subdued the victory won!  
God, approving,  
Crowns and seats him on his throne!

—New York Recorder.

#### Letter from Dr. Conant's Father.

From the New York Chronicle.

MESSES EDITORS:—The following letter has just been received at the rooms of the American Bible Union, and you will oblige me by giving it a place in your valuable journal. Brother Conant and myself have worked together in the cause of foreign missions, and the circulation of faithful versions of the word of God among the heathen, from the beginning; and it is peculiarly gratifying to my feelings to learn that when about to pass over Jordan, the principle of giving to all nations the volume of inspiration, in its nearest possible approach to the original record, is increasingly dear to his heart.

Yours truly, in Bible bonds,  
SPENCER H. CONE.

BRANDON, VERMONT, NOV. 16, 1853.

Beloved brethren, engaged in the glorious enterprise of the American Bible Union, please to permit an old man, past 80 years of age, to congratulate you, who are so happily engaged in a work which has long lain so near my heart. I love the Bible and have loved it above everything else from eight years old, when God first revealed to me its worth, it has been a delightful study to me through all my humble walks of life. My late wife and myself became life-members with those Baptists who separated from the Congregationalists, who refused us funds to print the foreign Bible, translated by Baptists. Of the American Bible Union I have known little, until your agent, Rev. Mr. Angier, called on me, though out of his latitude. He said (as he had known me for many years) he wanted my name on his list of life-members. He wanted one at least from Vermont. I said

to him, from what I had lately learnt of their being determined to give us the Scriptures faithfully translated. (no words transferred.) I was as ready and desirous to become a member as he was to have my name, though I was an old man eighty years and eight months old, with but small means, and past all, or nearly all, labour; yet I pray that I may live to see such a faithful translation as you are engaged in. I am very grateful to you for the reception of No. 14. *The Divine Law of Progress, Illustrated*, in the origin and history of the American Bible Union. I have not been favoured with your former numbers, but am very much pleased with the history of your proceedings given in this No. 14, and hope to obtain your former numbers. I trust and believe Jehovah will bless your efforts, until his word shall be faithfully translated and distributed in every language spoken by men. O, how important it looks to an old man, just ready to step into the grave. O, that I could have seen such a Bible while I was young. You have my most fervent prayers for you most complete success. I feel happy that my son, Professor Conant, at Rochester, is assisting in so glorious a work. I took great pains and expense while he was young to prepare him for his station in society, and feel thankful that he has so well fulfilled my desires, and pray that he may fully and faithfully perform the part assigned him. With all my heart, wishing you complete success, I am, dear brethren, devoted to the Bible cause—the Bible as it was given by God.

JOHN CONANT.

#### Baptism of Four Soldiers in Poonah.

The following interesting account of a baptismal scene in Poonah, a city about eighty miles from Bombay, is taken from a letter written by Mr. Cassidy, a missionary in that country, to Rev. C. Storey, of London England:—

#### A BAPTIZING SCENE.

Along the eastern limit of Poonah cantonment runs a little stream whose tiny rills murmur very gently or altogether disappear during the hottest months; but now, when the south-east winds blow, and let loose the vapours upon our arid hills and parched plains, this small rill swells up into a rushing torrent, and lifts up its grateful voice in many waters. Over it rests a bridge, and across its channel, a little above the bridge, runs up a wall which retains the waters above, till they swell as now, and fall in graceful cadence over its summit, and foam themselves on their rocky channel, or wear away the hard rocks below. The rushing waters and the gurgling streams sound symphonious to one while he stands below the bridge, for the stream is chiefly spanned by the middle arch, and at either side you stand upon the naked rock below the rising arch. Upon that bridge stood a few, last Sabbath afternoon, and they were looking down below. Upon whom do you suppose they gazed? There was a small tabernacle there, which had been set up the evening before, and not far off and partly under the arch, stood a few that had assembled there at five that evening, to obey our Lord's command, and endeavour to fulfil all righteousness. The presence of the Lord was sought and felt to be present. Jesus thought of John, and of Jordan, and of his feelings, and of the

voice of heaven in his belief; and, with a heart thus full, he looked upon us all. We prayed, and heard his voice in Matthew's closing lines, and thought who his disciples were, and how he has commanded such to worship him by obeying his commands, and we asked ourselves whether he had drawn us to his fold, and whether we were ready to acknowledge the baptism of his Spirit as he had appointed. Then we sang a hymn on being buried with Christ in baptism, and some of that small assembly then entered the tent, and after a few minutes our poor missionary came out, and walked a few yards down the bank till he saw where much water was, and thither he went and stood. Presently an officer of H. M. 86th, entered the stream, and came to where the Baptist stood; and then the Baptist, lifting up his hands, as if fulfilling a solemn vow, uttered the words of the commission referring to the ordinance, and then quietly laid the subject before him into the stream, and raised him up again. A private of H. M. 78th Highlanders followed, and him he also in like manner immersed; and so a third, a private of the same regiment; and so a fourth, a corporal of the same regiment. These four have long been convinced of the necessity of obeying our Lord's command to be baptized, and as this is the first opportunity they have had they have embraced it. When they had been baptized, they were commended to the Lord in prayer, and the congregation below the arch was dismissed with the blessing. It is a day long to be remembered in our annals.

#### "A Conscience in the Matter."

So said a lady, who called upon her pastor and presented to him a dollar for foreign missions. Knowing her pecuniary circumstances, he felt unwilling to receive it. She stated that her heart was in the work, and that it was with pleasure she made the gift. Her pastor still declined receiving it. She then said she had been accustomed from a child to give something every year to send the gospel to the heathen; and for a considerable period she had annually made an offering of one dollar for this object. She was then desired to return the money to her purse, with the assurance that the dollar should be paid for her. "Would that be my paying for it?" was her quick reply. Then looking her pastor full in the face with serious earnestness, she said, "Sir, I have a conscience in this matter." The dollar could no longer be refused. It was sent on its errand of love.

This incident teaches us profitable lessons.

1. That those whose hearts are in the work of sending the gospel to every creature, as Christ has commanded, will give as well as pray. They voluntarily bestow their offerings, whether called upon or not. "God loves a cheerful giver."

2. That the importance of early forming the habit of giving cannot be too highly estimated. Those who have been accustomed to give from childhood, will not be likely to neglect the duty in maturer years. "Train up a child," &c. Let those who conduct Sabbath-schools, bear this in mind.

3. That individual, personal responsibility is what all Christians greatly need to feel. I must give something to send the gospel to the nations; God demands it. What others do cannot be set to my credit. "So then, every

one of us shall give account of himself to God." "I have a conscience in this matter." Reader, is this true of you? Have you done what you could, to pour the light of heaven upon the nations that sit in darkness?

**DECLINE OF UNITARIANISM.**—Most of our readers need not to be told, what are the tendencies, and what the present condition and position of Unitarianism in New England,—its birth place, on this continent; and the hot-bed where it has flourished, and whence it has been propagated. The history of the last few years has not only fulfilled the predictions of those who early saw the fruit which such seed must produce, but has done more to determine the true nature and character of this false doctrine, than all arguments could do, however wise and well chosen. But this false doctrine has not been limited to this country. It has spread, though with less of popular favor, in England, and there, too, it has brought forth its fruits and is now bringing them forth, in a form which admits of no room of doubting, 'that whatever a man soweth, that shall he also reap.' But there, as here, this denomination of Christians, who deny their Lord, is running out. The course they pursue,—the doctrines they teach,—the practices they inculcate and encourage, all tend to develop the true tendencies of the system.

A correspondent of the Baltimore *Protestant* makes the following statement relative to the Decline of Unitarianism in England. He says:

"British Unitarianism is rapidly dying out among us, so much so, that in the *Unitarian Almanac*, for 1852, it has not been thought advisable to give the statistics of progress, or otherwise of that body. It is a well known fact that the leading Unitarian Chapel in London, Mr. Fox's, is almost deserted. In former years this chapel was crowded to excess; but at the present time the average attendance is little more than one hundred. Mr. Fox, with all his store of eloquence, often lectures to not more than one hundred persons. A visitor to this chapel, a short time since, thus describes the Christless service:—"The morning service commenced, as usual, by a hymn sung by two rows of professionals, arranged in front of the organ. I did not observe three of the congregation sing the hymn: to do so would perhaps be deemed an interruption to the professional display. The hymn was succeeded by a reading from Milton's *Defence*, then followed a prayer; but, indeed, I know not how it could be well called a prayer, for there was little petition in it. It was more essayistic than supplicatory." Next followed a reading from Massini's *Oration* over the brothers *Bandieri*, then a hymn, and then the discourse. The discourse was simply a political speech, referring to the various events of the day, and the probable future policy of the French Emperor. There was no direct reference whatever to the Scriptures; and the words 'Divine Providence' occurred three times, 'God' five times, 'Heaven' twice. Christ was not named at all. At Liverpool, where Mr. Martineau officiates, a frequent contributor to the *Westminster Review*, and probably the most eminent Unitarian minister in Britain, next to Mr. Fox, the interest is in an equally languid condition. Unitarianism, as an organized system, seems dying or defunct in this country. Its dry negations being insufficient to hold a body of people together, many of those who formerly professed it, have drawn off—

some to the more palpable forms of infidelity, others to join in the worship of evangelical Christians."—*Christian Witness*.

**THE SUPPORT OF THE WORLD.**—It is to the children of God you are obliged for the support of the world; they, as it were, bear up the pillars; and that moment God has called in his last elect, the world will be burnt up. That sweet text of Scripture, Gen. xix. 22, has often cheered and supported my soul.—When Lot lingered, the angel took hold of his hand and the hand of his wife, and the hand of his two daughters, and brought them out of the city, for it is there said, "I cannot do anything till thou be come thither," (that is, till he had got into Zoar,) and when he had got safe unto Zoar, God rained hell out of heaven upon Sodom.—*Matthew Wilks*.

**THE BLOOD OF JESUS.**—Christ's blood satisfies the law of God, and the justice of God: should it not then satisfy the sinner's guilty conscience?—*Hill*.

**THE FAMILY.**—Faithful attention to family religion harmonizes with our belief in God's covenant. If the blessings of God's grace descend in the line of Christian families, it must be by suitable means. If God says, I will be a God to thee and thy seed, he implies a condition. "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him."

**GOOD BOOKS.**—The value of a good book is not often appreciated. Saints are built up in their faith by good reading, and an impenitent person is never more disposed to read than when he begins to take an interest in the salvation of his soul. It is important, therefore, for every family to keep on hand a supply of useful religious books. Religious books have a great deal to do with the destiny of families.

**EARLY TEACHING.**—Scratch the green rind of a sappling, or wantonly twist it in the soil, and a scarred or crooked oak will tell of the act for centuries to come. How forcibly does this figure teach the necessity of giving right tendencies to the minds and hearts of the young.

**THE CONCLUSION OF THE WHOLE MATTER.**—The sum and substance of the preparation needed for a coming eternity is, that you believe what the Bible tells you, and do what the Bible bids you.—*Chalmers*.

**TESTIMONY OF A RICH MAN.**—The late Mr. McDonough, the millionaire, in his will says:—"Let the poorer classes of the world be consoled, assured that the labour-loving, frugal, industrious, and virtuous among them possess joys and happiness in life which the rich know not and cannot appreciate. So well convinced am I, after a long life and intercourse with my fellow men of all classes, of the truth 'that happiness of this life is altogether on the side of the virtuous and industrious poor,' that had I children (which I have not) and a fortune to leave behind me at death, I would bequeath, after a virtuous education, to effect which nothing should be spared a very small amount to each, merely sufficient to excite them to habits of industry and frugality, and no more."

**EXPANDING THE CHEST.**—Those in easy circumstances, or those who pursue sedentary employment within doors, use their lungs but little,



breathe but little in the chest, and thus, independently of position, contract a wretchedly small chest, and lay the foundation for the loss of health and beauty. All this can be perfectly obviated by a little attention to the manner of breathing. Recollect that the lungs are like a bladder in structure, and can stretch open to double their size with perfect safety, giving a noble chest and perfect immunity from consumption. The agent, and only agent required, is the common air we breathe; supposing, however, that no obstacle exists external to the chest, such as twisting it round with stays, or having the shoulders lie upon it. On rising from the bed in the morning, place yourself in an erect posture, with your chest thrown back and your shoulders entirely off from the chest; then inhale all the air that you can get in; then hold your breath and throw your arms off behind—hold your breath as long as possible. Repeat these long breaths as many times as you please. Done in a cold room, it is much better, because the air is much denser, and will act much more powerfully in expanding the chest.

**DURABILITY OF WOOD.**—The piles under the London bridge have been driven 500 years, and on examining them in 1846, they were found to be little decayed. Old Savoy palace in the city of London, was built 650 years ago, and the wooden piles, consisting of oak, elm, beech, and chestnut, were found, upon recent examination, to be perfectly sound. Of the durability of timber in a wet state, the piles of a bridge built by the Emperor Trajan, over the Danube, afford a striking example. One of these piles was taken up and found to be petrified to the depth of three-fourths of an inch; but the rest of the wood was not different from its former state, though it been driven 1600 years.

**PRODUCTIVENESS OF PALESTINE.**—Many suppose that Palestine is now but a desert land, and will scarcely be prepared for the following proofs of the wonderful productive powers of the soil even round Jerusalem, where it is poorer than in Galilee and the northern parts of the country. Quince-trees are seen bearing 400 quinces, each larger than the largest apples in England; vines with 100 bunches of grapes, many of the bunches 3 feet long, and grapes  $3\frac{1}{2}$  inches in circumference; a citron tree having 510 lb. weight of fruit; half-grown broad beans, from Messhullam's farm, the pod 13 inches long and six clustering stems from one plant; durrah or Indian corn, eleven feet high, from which a similar crop had been taken not many weeks before; water melons 20, 30, and 40 lb. weight. For the above facts we have the published testimony of Mr. Finn, who has shown in many ways his deep interest in the good of Israel. The supply of rain in the region round Jerusalem has steadily increased during the last seven years. Last year there were abundant "latter rains" in the end of April and the beginning of May, a thing unknown for years before. What interesting tokens of the increase which that glorious earth shall yield, when the Lord shall repair the waste places of many generations! And what proofs that it is the unbelief and intolerance, and destructiveness of man, which lie as the great curse upon the land!

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#### The Little Boy that Died.

Dr. Chalmers is said to be the author of the following beautiful poem, written on the occasion of the death of a young son whom he greatly loved:—

I am all alone in my chamber now,  
And the midnight hour is near;  
And the fagot's crack, and the clock's dull tick  
Are the only sounds I hear:  
And over my soul, in its solitude,  
Sweet feelings of sadness glide,  
For my heart and my eyes are full when I think  
Of the little boy that died.

I went one night to my father's house—  
Went home to the dear ones all—  
And softly I opened the garden gate,  
And softly the door of the hall.  
My mother came out to meet her son—  
She kissed me, and then she sighed,  
And her head fell on my neck, and she wept  
For the little boy that died.

I shall miss him when the flowers come  
In the garden where he played;  
I shall miss him more by the fireside,  
When the flowers have all decayed.  
I shall see his toys and his empty chair,  
And the horse he used to ride;  
And they will speak, with a silent speech,  
Of the little boy that died.

We shall go home to our father's house—  
To our father's home in the skies,  
Where the hope of our souls shall have no blight,  
Our love no broken ties;  
We shall roam on the banks of the river of peace  
And bathe in the blissful tide;  
And one of the joys of our heaven shall be  
The little boy that died.

**ALKALINE WASHES FOR THE SURFACE OF TREES.**—Almost all the alkalies have in turn been used for this purpose. The trunks of trees have been whitewashed with lime, and perhaps this is the worst practice which has been resorted to for the destruction of fungi and insects, and although at the time of its application, the lime is caustic and will decompose parasitical plants, this action lasts but for a very short time. The lime becomes converted into carbonate of lime, fills the ultimate surface of the bark, and prevents the healthy respiration of the tree; therefore, trees which have been treated with whitewash, while they present an apparently clean surface, are not in an entirely healthy state.

Solutions of potash when saturated, were found occasionally to destroy the tree, and this gave rise to its use in the form of soap, which will adhere for a greater length of time, and was found to be less deleterious.

One alkali, (soda) however, may be used with impunity, without the fear of injuring the bark of any tree; for while it causes the rapid decay of the dead portions of the bark, it has no effect upon the living parts. If the body and branches of a tree be wetted with a satur-

ated solution of a good quantity of sod soda, such as we have often described as Bleacher's No. 1 Soda, it will invariably improve the health of the tree—the inert portions of the bark will be softened, and mosses, and other fungi, will be decomposed—the coprons and ova of insects will be destroyed. During the aftergrowth of the tree, the decomposed portions of the bark will be thrown off, leaving a clean and healthy surface. No tree can be fruitful, and improve in size and figure, unless its bark be perfectly clean.

The application of soda, made by dissolving one pound in a gallon of water, and applied in spring and late summer, will ensure vigor not attainable without such means, and will do away with the necessity of scraping or slitting trees, to prevent their becoming hide-bound.—Such trees as have smooth barks, may be rubbed with a woollen cloth one week after the application of the soda, and a shiny smooth surface will be produced.

We have a few trees in which the soda has been applied for three years in succession to the point where the branches commence, and it is now evident that the portion of the tree thus treated is larger and in finer health than the part immediately above it. We first saw this treatment at the seat of Robert Renne, Esq., New Jersey.—Working Farmer.

**CURVED CELLARS.**—Frequent inquiries are made on this subject. Cellars plastered at the sides and on the bottom with hydraulic cement will keep out the water without a drain, and will exclude rats, provided the work has been done in the best manner. Imperfectly executed, the water will leak in; and if the coat is too thin, or too soft, rats will excavate beneath it, and then crack it off by piecemeal. It is unnecessary to inform our readers that the very best material is to be used; but some are not enough aware of the importance of giving sufficient thickness. On dry and hard gravel it may do well to apply the mortar at once to the excavated face of the earth; but usually it is much better to cover the cellar bottom with a paving of stones, and where rather inclined to dampness, with two or three successive layers, the last of which may be quite small, or even coarse gravel will do. The mortar, made rather fluid, is then spread smoothly over. In a few months the whole will assume a flinty hardness, through which no rat, with all the cunning of a politician, can ever make his way.—It will be as dry as a floor, and fruit, vegetables, and other articles, may be placed directly upon it, without fear of dampness. It will not soon wear out or decay.—Genesee Farmer.

#### MARRIED.

In West Brantford, on the 29th October, 1853, by the Rev. Thos. L. Davidson, Mr. George Burn, to Miss Agnes McGuire, both of the town of Brantford and county of Brant.

Also, by the same, in Brantford, on the 13th Nov. 1853, Mr. Henry Waterhouse, of the township of Brantford, to Miss Rebecca Shaver, of the township of Oakland and county of Brant.

Also, by the same, in Brantford, Nov. 22, 1853, Mr. Lemuel Averill, to Miss Hannah M. Brooke, both of the town of Brantford and county of Brant.

By the Rev. Simon Rouse, at the residence of James Imire, in Norwich, Oct. 24, Mr. Wm. Tatton, to Miss Lucretia Hilliker.