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CHRISTIAN OBSERVER.

VOL. II.

TORONTO, DECEMBER, 1852.

No. 12.

Poetry.

HYMN.

By Mrs. GILMOUR.

O could my spirit rise and soar
Beyond this narrow scene,
Up to yon bright celestial shore
Where my Redeemer reigns.

There harps unnumber'd move around
And loftiest anthems raise,
Yet fail to raise an equal sound
To his immortal praise.

Seraphic ardours strive in vain
To sound the worth they love,
And wake a loud and louder strain
As o'er the theme they rove.

O haste the hour when I shall rise
And that assembly join,
And mix with angel symphonies
In praises all divine.

Even now methinks some falling lay
Of that blest throng I hear,
They seem to beckon me away
To their superior sphere.

Yes, shortly in my father's courts
My soul shall take her place,
And in their sweetest strains recount
The wonders of his grace.

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

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

Concluded.

The following Chapter details the blessed consequences of this coming of the Redeemer to Zion, upon both Jews and Gentiles:—

Isaiah lxvi. 15, 16, "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire: for by fire and by sword will the Lord plead with all flesh: and the slain of the Lord shall be many."

The verses following teach us, that the

publishing of the glory of God universally, the final restoration of the Jews, and the establishment of the heavenly kingdom, will follow this glorious, but fearful coming of the Lord. This passage is in keeping with 2 Thess. i. 7.

Dan. vii. 13, 14, "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that shall not be destroyed.

Zech. xiv. 3, 4, "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle: and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east." "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." Ver. 9.

Luke xix. 11-27, "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return," &c. &c.

You are aware, my dear Sir, that in the days of our Lord, tributary princes had to visit Rome to be invested with authority over their provinces. When this was obtained, they returned and assumed the government of their respective States. In allusion to this fact, our Lord describes, in this parable, the mode in which his own kingdom is to be obtained and established. He is now on his journey to that far country, to receive the investiture of the kingdom. Gifts, described Rom. xii. 6-8; 1 Cor. xii. 4-11; Eph. iv. 8-16, are distributed among his servants to be duly improved and accounted for. But his citizens, instead of owning his authority, declare that they will not have this man to reign over them. Notwithstanding this he will return, reckon with his servants, reward the faithful, punish the slothful, destroy his rebellious enemies, and establish his authority and his kingdom. It is remarkable here, that the rebellious citizens of this prince say, "We will not have this man to reign over us." Here is no mention of any objection to a spiritual

reign of either God or Satan; but the objection is to the *personal reign of the man*; to this they declare they will not submit; and they are destroyed in consequence. Our Lord's return to the earth is here placed by himself, anterior to the establishment of his kingdom.

2 Tim. iv. 1, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom."

2 Thess. ii. 8, "And then shall that wicked (one) be revealed, whom the Lord shall consume with the breath of his mouth, and shall destroy with the brightness of his coming."

The first of these passages teach us, that the coming of our Lord and his kingdom are simultaneous; they take place at the same time. The second shews us that the wicked one, the man of sin, the fruit of the mystery of iniquity working in the days of the apostles, shall be destroyed by the visible appearing, and personal presence of our Lord Jesus Christ. The rise of this man of sin, the apostacy which he would occasion, and his destruction, by the coming of our Lord, are the only great ecclesiastical events, which the apostle places between the time in which he lived, and the establishment of the kingdom of our Lord in the earth. You will obtain clearer light on this subject by comparing Isaiah xi. 4; Ezek. xxxviii. 18-23; Dan. vii. 11; xi. 36-45; Zech. xiv.; Rev. xiii.; xix. 19-21. The words in this last passage 2 Thess. ii. 8, rendered brightness and coming, properly signify visible glory and personal presence. This glorious coming of the Saviour is named in every chapter in both Epistles to the Thessalonians; and, in the passage under notice, we are bound down to the fact, that this glorious coming precedes the destruction of the man of sin. Whether we take this party to signify Popery, or some other opposer of Divine truth, is immaterial to the argument; his destruction will be effected by no other means than the glorious appearing of the Son of God.

Other passages might be adduced, and other arguments used to demonstrate this blessed truth; but I conceive it is already established. I would beg to remark, that a spiritual millennium was not known in the church until about the year of our Lord 1718, when it was fabricated by the Rev. Daniel Whitby, D.D., for the purpose of

shewing that the words of God in Rev. xx. 4-6, were not to be taken in their "PROPER SENSE." This was the origin of the popular notion of a spiritual millennium anterior to the coming of the Lord Jesus in glory. And the same thing is the cause of all the disputes upon this subject. The opponents of the premillennial advent will sometimes frankly acknowledge, that if the language of Scripture is to be taken in its proper sense and meaning, the question is decided. Because if we take it in this signification, it teaches the doctrine so clearly and plainly, that successful contradiction is impossible; but we take it spiritually, they add. That is, as I understand them, they take these prophecies to convey to the mind of the reader no definite idea whatever. Strange use this to make of the Book of God.

V. When our Lord comes to establish his kingdom, his saints shall come in glory with him, and reign in that kingdom over the earth.

Zech. xiv. 5, "And the Lord my God shall come, and all the saints with thee."

Col. iii, 4, "When Christ, who is our life shall appear, then shall ye also appear with him in glory."

1 Thess. iii, 12, 13, "And the Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you. To the end he may establish your hearts unblameably in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

Chap. iv. 14, "For if we believe that Jesus died and rose again, even to them also which sleep in Jesus will God bring with him."

1 John iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know when he shall appear, we shall be like him; for we shall see him as he is."

Rev. xvii. 12-14, "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have no mind, and shall give their power unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that with him are called, and chosen, and faithful."

Now taking these plain passages in their proper sense, they teach us clearly and decidedly the delightful truth, above stated, that when our Lord comes to make the earth his kingdom, his saints shall come with him, and appear in glorious resurrection bodies. They come with him; they take a part in the final conflict, which determines the sovereignty of the world; Rev. ii. 26, 27; xvii. 14, 19; xix. 14, 19; and then share the triumph and the glory of their Lord. There can be no mistake respecting their identity; for they are particularly described

as the "called, and chosen or elect, and faithful;" terms, which are commonly used in the New Testament to designate believers in the Lord Jesus Christ. They are now raised from the dead, and experience the blessedness of the FIRST RESURRECTION. They are now partakers of the Saviour's glory, and have entered into the joy of their Lord. They are no longer known merely as servants, but are distinguished as kings and priests, and are appointed to reign with Christ and with God forever.

Proper views of this great subject enables us to understand a large part of the Holy Scriptures, which otherwise are unintelligible; and not only so, but they cause us to understand the Divine dispensation.

1. Under the former dispensation, God made choice of Israel to be a peculiar people beside; and his purpose was to place them at the head of all nations of the earth. This purpose will yet be fulfilled. Isaiah lx. 12. In spiritual blessings Jews and Gentiles are one, they share alike; but in their political state, Israel is destined to have the pre-eminence.

2. But for their unfaithfulness, Israel is overlooked for a time. God in mercy visits the Gentiles to take out from among them a people for his name. These are called to be witnesses for Christ while he is absent from the earth; to suffer for his sake now; and receive the reward of their fidelity in reigning with Christ in his kingdom. This elect church is *not* the aggregate of those who will be saved through Jesus Christ; but a kind of first fruits of his creatures, James i. 18, distinguished from the nations of the saved, over whom they will reign, Rev. xxi. 24, and xxii. 3, 4; and destined to be joint heirs with the Lord Jesus Christ. Rom. viii. 17.

3. When God has accomplished the number of his elect, he will hasten the coming of his kingdom. Christ will return. The church will be raised from the dead; the living members translated; and both be caught up into the air to meet the Lord in the clouds. The faithful servants will render their account, and the marriage of the Lamb will take place. Rev. xi. 15-19; xix. 5-9.

4. When the church is removed, and is for a short time separated from the earth, that wicked one will be revealed; 2 Thess. ii. 3-12; Isaiah xi. 4; xiv. 5-27; Ezek. xxxviii, and xxxix; Dan. vii. 7, 8, 11, 21-26; xi. 36-45; Rev. xiii. And the earth will sink into the state described. Luke xvii. 26-30; Rev. xiv. 17-20; xvi, xvii, xviii, and, with little exception, idolatry will be the order of the day. The Jews, probably the last witnesses for God left in the earth, are sighing in their last affliction, because crushed by the rod of the ruthless conqueror, who demands their religious worship as well as their political allegiance. The two witnesses, especially raised up to withstand that monster of iniquity and blasphem-

my, will have finished their testimony, and suffered martyrdom. And, with the exception of one conquest, already half won, the triumph of the beast is supposed to be complete. But judgment hastens; a fearful sign is seen in air, the sign of the Son of man, which strikes the blasphemer and his hosts with terror. Another moment, and heaven opens, the Saviour, with his glorified church burst, upon the gaze of an astonished world, Israel is delivered, the enemy is cast into the burning lake, and his army, with the exception of a small part, is miserably destroyed. The small part, that are mercifully spared, will then be sent throughout the earth to proclaim the Saviour's glory, and to bring to the land of their fathers, the residue of the dispersed of Israel. Now the humbled Israelites will look upon him whom they have pierced and mourn; a general repentance and turning to him will take place; and with one heart and voice, they will now say, "Blessed is he that cometh in the name of the Lord." The Lord Jesus will now take the throne of his father David, and reign over the house of Jacob for ever.

5. But though the kingdom* will first come to the daughter of Jerusalem, and be established upon mount Zion, it will not be limited to the Jews. The first work of the Messiah, after his descent to the earth, will certainly be to deliver, humble, and bless them. These things being done, God says, "And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit." Joel ii. 28. The knowledge of the Lord will now cover the earth, as the waters cover the sea; the glory of the Lord will be revealed, and all flesh shall see it together; and all flesh shall see the salvation of God. The mystery of election will now have terminated; and the dispensation of universal mercy, grace, and righteousness, will be established.

6. With the reign of universal righteousness, many collateral blessings and advantages, will be enjoyed. The state of the inferior creatures will be ameliorated, and greatly changed. At the time of the creation, one creature did not live by preying upon another; another mode of sustenance was divinely appointed. The Creator's original grant runs thus: "And to every beast of the field, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made: and, behold, it was very good." Gen. i. 30. Under Messiah's reign, the Creation will be brought back to its first condition. Accordingly we read, that, "The wolf also shall dwell with the lamb, and the leopard

shall lie down with the kid, and the calf and the young lion and the falling together; and a little child shall lead them: And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox: and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den; they shall not hurt in all my holy mountain saith the Lord." Isaiah xi. 6-9. We are taught that the earth itself shall be renewed. The Psalmist says, "Thou renewest the face of the earth." The prophet Isaiah teaches us, that at the coming of the Lord, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." And God says, "Behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. Psal. civ. 30; Isa. xxxv. i. 2; lxxv. 17. In this renewed state of the earth and creatures, peace, safety, plenty, comfort, and longevity will be enjoyed; and these blessings will be connected with the most happy intercourse with God, and striking manifestations of his presence and approbation. Isa. ii. 4; Hosea ii. 18. Amos ix. 13. Isa. lxxv. 20, iv. 5, 6.

7. But these beautiful revelations of the Messiah's reign, delightful and enchanting as they are, do not contain the consummation of the believer's hope. The period of the millennial reign, is only the period of putting down all rule, and authority, and power, that are not of God; and of restoring creation to its first estate. When this great work is done, the Son will deliver up the kingdom to the Father, or present it to him for his approval. Then God, himself, in all the glory of Godhead, comes to dwell with man; and at his approach, the heavens and earth are again renewed, and raised to a still more glorious and exalted state: the order is from glory to glory. The prophetic revelation is now realized, "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: the former things are passed away. And he that sat upon the throne said, Behold I make all things new. And he said unto me, write: for these words are true and faithful." Rev. xxi. 3-5.

"From the first mention of him that sat upon the throne, Chap. iv. 2, this is the first speech which is expressly described to him;" and this is commanded to be written,

because it is true and faithful. This true and faithful saying of God, is accordant with other sayings in the Scriptures; and also confirmatory of their truth and import. In Psal. civ. 27-31, we read, "These wait all upon thee; that thou mayest give them their meat in due season. What thou givest them, they gather; thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled, thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created: (Heb. yibbarrenn, *created again*) and thou renewest the face of the earth. The glory of the Lord shall endure for ever: the Lord shall rejoice in his works." We are here taught, 1st. That the inferior creatures wait upon God, and receive their meat from his hand: 2nd. That by the hiding of his face they are subjected to trouble: 3rd. That he takes away their breath and they die, and they return to the dust: 4th. He sends forth his Spirit, and they are again created: 5th. He renews the face of the earth: 6th. This glorious work stands for ever: and the Lord will rejoice in his works. Do not the words, "*they are created again*," as plainly declare the resurrection of these creatures, as those "*they die*," declare their death? The sacred text does not say that God raises up other creatures to fill the place of the dead; but it clearly speaks of the same creatures dying, turning to the dust, and created again. And, in confirmation of this truth, He that sits upon the throne says, "Behold, I make all things new." These Divine sayings, taken in their proper meaning, teach us that the whole "creation shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God." Raised to the state in which God beheld the work of his hands, and pronounced it good, very good; and not only so, but richly compensated for the privations and sufferings of the present time, the creatures will be consummately happy. God will again pronounce them good, very good, and rejoice over them. And they will rejoice in him. In one great burst of gladness, thanksgiving, and praise, "every creature which is in heaven, and on the earth, and under 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."

When this great and glorious work is done, the heavenly Jerusalem will appear in all its glory. The throne of God and of the Lamb shall be in it. The church of the present dispensation, will be also the inhabitants of that divine abode. And here in union with their Saviour, and his heavenly Father, the church, as the ransomed bride of the Lord Jesus Christ, will reign over Israel, the nations of the saved, who walk in the light of the city, and renovated creation, for ever and ever. In his human

nature Christ is now at the Father's right hand, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and all things are put under his feet. With this exalted Saviour, believers are made joint heirs; on his throne they are appointed to sit; and with him they are destined to reign; and in his joy to be happy for ever. Let us, my dear Sir, rejoice in our high calling, and give all diligence to make our calling and election sure.

Yours, very truly,

OMICRON.

THE WORKS OF THE LATE ARCH. McLEAN, Vol. 7. Elgin: P. Macdonald. London: Longman & Co., Paternoster Row.

The *Primitive Church Magazine*, in reviewing the 7th volume of Archibald McLean's works, recently published in London, England, gives some interesting extracts from it, which will be found below:—

"This volume completes the entire set of Archibald McLean's works, and contains much that will be found valuable to theological students, ministers of the gospel, and others, whose earnest desire it is to obtain intelligent and spiritual acquaintance with inspired truth. The contents of this 7th volume are as follow:—

1. Introduction, by Mr. Anderson, of Aberdeen.
2. Review of Dr. Wardlaw's Lectures on the Abrahamic covenant, and its supposed connection with infant baptism.
3. Letters addressed to Mr. John Glass, in answer to his Dissertation on infant baptism.
4. A defence of believer's baptism, in a letter to a friend.
5. A letter to a correspondent, shewing that all the arguments for infant baptism are rendered null by Pedobaptists themselves; and that there can be no positive divine institution without express Scripture precept or example.
6. Baptism must precede visible church fellowship—in a letter to a friend.
7. An illustration of the prophecies of the Old Testament respecting the seed of Abraham, and the nature of the blessings promised to that seed.
8. A reply to Mr. Fuller's Appendix to his book on the 'Gospel worthy of all acceptance.'
9. A Letter, by Mr. Anderson (subjoined as an appendix), in reply to Dr. Candlish, on the subject of baptism.

We say of this volume, as we said of one of its predecessors, we do not concur in every exact shade of sentiment, neither would we wish that this, or indeed that any other work should be read without the exercise of an independent judgment and careful examination of Scripture, but, in the main, we not only cordially agree with the

author, but unfeignedly admire his penetrative genius and convincing style of argumentation. Mr. McLean was a theological giant, whose tread made the ground occupied by Dr. Wardlaw, Mr. Glass, and others, to tremble beneath them. Dr. Wardlaw's reasonings about the Abrahamic covenant and infant baptism are scattered to the winds, and Mr. Glass's "dissertation" is completely divested of every claim to the serious attention of Bible readers.

We will not, however, occupy the little space we can spare by remarks of our own, but submit to our readers a few specimens of the work, and these we select, almost at random, from a mass of valuable material:

THE BAPTISM OF THE HOLY GHOST.

It has been argued, that as baptism in the Holy Ghost is expressed by *pouring him out* on men, therefore, baptism in water, must be performed by *pouring* water on them. But the extraordinary effusion of the Holy Ghost is variously expressed in the Scriptures. It is called *anointing, filling* with, *giving of, pouring out* of the Holy Ghost, and believers are said to have all been made *to drink* into the Spirit. Now which of all these expressions alludes to the manner of baptism in water? If it be said *pouring* alludes to it, I ask upon what authority is this affirmed? The Scripture does not call this expression *baptizing*, more than the rest. The truth is, all these are but different expressions for the same thing, viz., the giving of the Holy Ghost; but none of them are expressive of the manner of that action called *baptism*, nor so much as allude to it. *Pouring*, in particular, does not allude to the manner of *baptizing*, but to that of *anointing*; see Acts x. 38; 2 Cor. i. 21; 1 John ii. 27, the manner of which was by *pouring*, see Exod. xxix. 7; Matt. xxvi. 7; and it also alludes to the *watering* of fields to make them fruitful, for under this metaphor the effusion of the Spirit is often set forth; see Isa. xlv. 3, 4; xxxii. 15, compared with Heb. vi. 4, 7, 8.

THE MUCH WATER AT ENON, &c.

"His (John's) reason for choosing the latter place (Enon), we are expressly told, was 'because there was much water there,' which could only be necessary for immersion. Some, however, have diminished the waters at Enon into small shallow rivulets, to prevent immersion if possible; and no doubt they would have done the same with Jordan, if they were not more afraid of a sneer, than of wresting the Scriptures; for they would rather turn the whole country into a dry parched wilderness, than suffer John to immerse any. But that we may swell these waters at Enon again to proper depth, let it be noticed that the words, *judata polla*, or *many waters*, are the same that are used in Rev. i. 15; xiv. 2: xix. 6, which do not signify the purling or murmuring of shallow brooks or rivulets, but

the boisterous roaring of great waters, like those of the sea, for it is compared to the voice of mighty thunderings; and that the land of Canaan was abundantly supplied with *deep waters*, is evident from Deut. viii. 7."

BEGGING THE QUESTION.

In reply to one of our author's pamphlets, Mr. Carter accused him of 'begging the question,' or taking for granted the point of debate. The following was his reply, p. 280:—

"In answer to this charge, I shall state the question, and see which of us has *begged* it. The question or point in dispute, if I mistake not, is this, Whether there were any infants baptized in these houses? I denied there were—1. Because in all the accounts of those houses, there is not a word said of infants or of their baptism; for this I referred to the passages themselves. 2. Because it is affirmed of all that were baptized in those houses, that they believed, rejoiced, &c. This also I rested upon the authority of these accounts, which was the best I could produce. I know nothing, therefore, which I have taken for granted, except it be this, that infants cannot be said to believe, rejoice, &c., and for this I shall only appeal to common sense. It might reasonably be expected that the Pedobaptists, however firmly persuaded of their favourite point upon other grounds, would candidly give up those houses as unserviceable to their cause; but instead of this, they, with much confidence, *beg* one question after another in every step of their argument. They *beg* leave to assert that there were infants in those houses; and—2. They *beg* also to be excused from proving it, thinking they have sufficiently acquitted themselves, when they have put it upon us to prove the negative. Should we tell them there are many houses *without* infants, and that therefore their assertion is at best but uncertain; should we come a little closer to the point, and remind them that the Scripture informs us, *all* in those houses heard the word and believed, which infants were not capable of, and that therefore their assertion is evidently false, they will then—3. *Beg* to have it granted that it was only the parent, not the houses, that believed and rejoiced; or, if that will not do, that the word *all* signifies only the adult *part* of the house, and that the other part consisted of infants. Should we, for argument's sake, grant them the unscriptural supposition, that there were infants in those houses, they have still—4. To *beg* the question as to their baptism. How so? Is it not said expressly, that *all* in those houses were baptized? True, but they have already *begged* that the word *all* might signify only a *part*, i.e., the adult part of a house, therefore it can conclude for the baptism of none else; so that to make out the baptism of these imaginary infants, they are obliged to

reverse their former position, and to *beg* the— may be comprehended in the word *all*, from which they had before begged to exclude them. In short, when *all* in the houses are said to believe, they restrict it to adults; but when *all* in the *same passage*, and in the very same house, are said to be baptized, they extend it to the infants: Why? Because they take it for granted that there were infants in those houses, and that they were proper subjects of baptism, which is the very point in debate. I am afraid there is something more than *begging the question* in this manner of arguing. It looks too like *handling the word of God deceitfully*."

In conclusion, we trust that our enterprising friend, the publisher, who has brought out these seven volumes at so cheap a rate, will not be allowed to suffer loss; but that the libraries of Christian ministers, and biblical students generally, may be enriched with the works of Archibald McLean; and as there are many *poor* ministers who would be glad, if possible, to possess them, we earnestly recommend our wealthy brethren, for the sake of the truths they love, to help them in this matter.

IS STRICT COMMUNION AN OCCASION OF DIVIDING GOD'S CHILDREN?

We admit the fact, but refuse the blame. We freely admit that there are multitudes of God's dear children unenlightened as to baptism; many of them have never attended to the subject; and others, through the influence of custom and false instruction, have seriously taken up with infant sprinkling in its stead. It is also a fact, that whilst they and we continue in our present sentiments, we must remain divided as to visible church communion. But the question is, Who are to blame? those who observe and stand to the Scripture rule, or they who do not comply with it? And whether should Christians unite in observing Christ's institutions, or in dispensing with them? The very state of the question is a sufficient answer to such as hold the institutions of Christ of indispensable obligation. We are grieved to think that so many of the real children of God are living in the neglect of the very first ordinance of the gospel; we endeavour to hold it forth to them consistently by our example, doctrine, and separate communion: we cordially invite them to fellowship with us in this and all the other institutions of Christ, according to the order in which he has placed them; and we earnestly pray to their Father and ours, that he would dispel their ignorance, remove their prejudices, and subject their consciences to this and every other part of his revealed will; but while they remain in their present mind, we dare not meet them any nearer, nor step over the sacred boundaries which Christ has marked out in his word, in order to give them the right hand

of fellowship. Indeed, the great body of Pedobaptists themselves act upon this principle; for they will not receive any to communion at the Lord's supper unless they consider them as having been baptized in some way or other.

This, you will say, is contrary to charity, Christian forbearance, and the apostolical exhortation to "receive one another, as Christ also has received us to the glory of God:" Rom. xv. 7.

It is, indeed, very opposite to that profane, compliant charity, so much cried up in the professing world, which has neither the word of God for its rule, nor the truth for its object; which esteems conscientiousness in error equivalent to soundness in the faith, and legitimates a kind of Christianity which stands independent of keeping the commandments of God and the faith of Jesus; but it is perfectly agreeable to true charity, which consists in love to the truth, and to those who are of the truth for its sake, as perceiving it dwelling in them by its genuine effects. If we esteem all the commandments of the gospel to be plain, important, and indispensable; if we see them to be the effects of divine wisdom, benevolence, and love; if we are persuaded that men's interest lies in observing them, and that there is danger in neglecting them, then regard to the divine authority, love to the truth, and charity to men require that we dispense with none of them.

If by Christian forbearance you mean an agreement to differ quietly about the commandments of Christ, as not essential to church communion, there is no such thing enjoined in the Scripture. It would be absurd to suppose that Christ would give ordinances to his church, and at the same time a command to dispense with any of them. The mutual bearing with each other insisted on, Rom. xiv. and xv. has no respect to any of the precepts of the gospel, but to the peculiarities of the Mosaic law respecting meats and days. We are exhorted to forbear one another in love, but this does not respect any settled difference as to the common rule of our faith and obedience, but a just allowance for one another's weaknesses and imperfections in coming short of the acknowledged rule, with the exercise of meekness, tenderness, and long-suffering towards each other in this imperfect state.

The exhortation, "Receive ye one another, as Christ also received us to the glory of God," does not signify that they should receive one another into church fellowship, disagreeing about the institutions of the gospel, or that they should receive any to their communion *without baptism*; the parties exhorted were believing Jews and Gentiles, who differed not about baptism, but about the peculiarities of Moses' law, as has been noticed. Christ had received the Jew, observing that peculiar law, and indulged him in it for a time; he had also

received the Gentile, who was never under that law, and now forbid to observe any such thing. In these peculiar circumstances they are exhorted to imitate the example of Christ in receiving one another as he had received them both to the glory of God, without making any difference of Jew or Gentile.—*Archibald M'Lean.*

AN EDUCATED MINISTRY.

BY THE REV. C. STOVEL, LONDON.

It has been often said, that the first teachers of Christianity were illiterate men. So they were at first. But the discipline they received from their Lord, and the diligence with which they laboured, made them peculiarly wise in the work of the Lord. They understood the doctrines of religion, the principles of virtue, and the way of mercy most perfectly. It is wonderful when reading in the original language the epistles and writings of those who were the least instructed, to see the perfect accuracy with which they describe, the duties to be performed, the hopes to be cherished, the sins to be forsaken, and the motives by which the saints must be actuated in seeking the kingdom of heaven. They seemed to know how to persuade better than any man that ever lived. They could find the place of tears, of hope, of fear and shame, and seemed to possess every avenue to the heart of man. They used the greatest plainness of speech, but they never mistake in describing the thing they intend to teach and enforce. But some were more eminent than the rest. Luke was more elegant in his writing, but perfectly accurate. Paul was a mighty man both as a scholar and a saint. He had studied all the depths of learning in the Hebrew school, and seemed as though he had imbibed the very spirit of Moses and the prophets. He was so learned in all the books of the Grecian school, that he quotes them with the greatest ease and elegance. It is not possible to find a single error in all his writings, either in the statement of duty, or the exposure of falsehood, or in painting the feelings of the mind. He uses the very words which the best authors in his day would have used, and which they did use, to describe the exercises and virtues of the heart. All human nature seemed to be laid out before him like one vast scene exposed in the clearest light of day. The intricate philosophy of Asia, and the cold infidelity of Athens, were alike unable to stand before his mighty reasoning. His exposure of sin made the wicked tremble, though they were seated on a throne; and his exhibitions of heavenly glory stirred up the courage of the saint on a throne; and his exhibitions of heavenly glory stirred up the courage of the saint even in the furnace of affliction. In the church and in the world he was the greatest man that ever formed the air of

heaven into sound articulate; excepting only the person of his Lord. Besides this, the apostle John has shown in the 1st chapter of his gospel a perfect knowledge of the learning that then, and for many ages, prevailed in Asia, so that the apostles cannot be properly called illiterate. They were most deeply learned in all that relates to religion and God.

It is very plain that none of these advantages are naturally possessed by Christians in the world now. They have to study the sacred Scriptures through the medium of translations. These, though they deserve great confidence, can never give the spirit and force of the original. They teach us much of divine truth, and none who read them attentively, and obey them honestly, will ever lose their reward. But they have been so translated, as to give support to systems which men have not been able to justify by a simple appeal to divine authority. Besides, the distance of time, and place, and the entire destruction of all that state of society which then prevailed, have rendered it difficult to trace the beauty of those allusions which are made by the sacred writers to things that existed when they wrote. The knowledge of those books, and systems of learning, which Paul and the other apostles studied, is not to be possessed by men now, nor have the churches any inspired interpreters by whom these deficiencies may be supplied. God has given to the nations his word, and he is pleased now, having shown its value by the experience of so many ages, to exercise the diligence and faithfulness of his servants, both in studying, and practising, the truth which it contains.

From hence may be seen the duty to be observed in preparing the men who may be called by God to discharge the Christian ministry. Their education should not be worldly, but spiritual. They must be placed as nearly as possible in the same situation, with respect to the people which they have to teach, as that in which the first teachers were placed, in respect to the people they taught. The disadvantage of the time in which they live must be done away by the study of history, so that they may understand the things as they were when the Saviour lived, and the apostles laboured. The disadvantage of speaking another language must be surmounted, by studying carefully the languages in which the Scriptures were written and studied in their day. Their knowledge in these things, should be intimate and profound, so that they might, with ease to themselves, and with comfort to their hearers, state the facts which lighten up the sacred page, and make its beautiful solemnity manifest. Besides this, they should be trained in all the practical duties of their office. They must be taught how to divide the word of truth rightly; to administer a word in season to him that is weary. The government of the churches should be fully explained to them;

and the best means of instructing the young, the ignorant, and those that are out of the way. As physicians teach their pupils how to treat the diseased bodies of men, so these should be taught how to deal with the diseased souls of men. The precious balm of Gilead is the medicine they have to administer, and they must be taught its healing virtues, and how to administer it with the greatest advantage. The school of these prophets, should be the place of deep devotion, where their hearts may be often filled with the purifying influence of God's own Spirit. Every effort must be employed to make the period of their retirement from the world supply them with the same discipline and benefits which Jesus gave to his apostles in the cities of Judea, and the plains of Galilee.

WHEN TO STOP.—It is an excellence in a preacher to know when to stop; and will often save both himself and his audience from the fatigue of a sermon too long for profit. He is greatly mistaken if he supposes he must say everything he can say in a single sermon, or all that his theme would justify if he were writing a book.

Many a Christian spoils a good exhortation by not knowing when to stop. His habit is to talk so long that the people are always sorry when he rises, and glad when he sits down.—*Green Leaves.*

PREScriptions.

For a Fit of Despondency.—Look on the good things which God has given you in this world, and promised in the next.

For a Fit of Doubt, Perplexity, and Fear.—The following is a radical cure which may be relied on, for I had it from the Great Physician—"Cast thy burden on the Lord, and he shall sustain thee."—*Christian Visitor.*

PEACE IN DEATH.

On the 23rd of August, 1882, the Rev. John Owen (of precious memory) dedicated a note to his likeminded friend, Charles Fleetwood:—"I am going to Him, whom my soul has loved, or rather who has loved me with an everlasting love, which is the whole ground of all my consolation. I am leaving the ship of the church in a storm; but while the great pilot is in it, the loss of a poor under-rower will be inconsiderable. Live, and pray, and hope, and wait patiently, and do not despond; the promise stands invincible—that he will never leave us nor forsake us. My affectionate respects to your lady, and to the rest of your relations, who are so dear to me in the Lord. Remember your dying friend with all fervency."

The morrow after, a friend called to tell him that he had put to the press his "Meditations on the Glory of Christ." There

was a moment's gleam in his languid eye, as he answered, "I am glad to hear it: but O, brother Payne! the long wished for day is come at last, in which I shall see that glory in another manner than I have ever done, or was capable of doing in this world."

A few hours of silence followed, and then that glory was revealed. On the fourth of September, a vast funeral procession including the carriages of sixty-seven noblemen and gentlemen, with long trains of mourning coaches and horsemen, took the road to Finsbury; and there, in a new burying-ground, within a few paces of Goodwin's grave, and near the spot where, five years later, John Bunyan was interred, they laid the dust of Dr. Owen. His grave is with us to this day; but in the crowded Golgotha, surrounded with undertakers' sheds, and blind brick walls, with London cabs and omnibuses whirling past the gate, few pilgrims can distinguish the obliterated stone which marks the resting-place of the mighty Non-conformist.

'TIS ALL VERY RIGHT, BUT HOW IS IT TO BE MANAGED?—Brother A. and Brother B. were walking together on their way home from the Baptist chapel, — Street, on Sabbath morning. Among other topics, brother A. referred to the practice adopted by many of entering the house of God after the worship had commenced; and, knowing that his companion was not generally punctual in his attendance, took the opportunity of speaking rather plainly upon the subject. "Can our late comers," said he, "have much regard for the comfort of their fellow-worshippers? Can they be aware how much they disturb any devotional feelings prevailing at the time of their entrance? 'It is part of my religion,' said a lady who was among the earliest attendants at church, 'not to disturb the religion of other people.' Do they ever think seriously in whose house they come, and in whose service they engage? It seems to me they act with less reverence toward God than toward men. I heartily wish the members of our church and congregation were able to say in spirit to our pastor, as he enters the pulpit, 'Now therefore are we ALL here present before God, to hear all things that are commanded thee of God.'"

"'Tis all very right," replied brother B., "but how is it to be managed? I have half-a-dozen small children, who must all be decently prepared for chapel, and my dear wife assures me that it is quite impossible for her to finish household duties on Sabbath morning in time for the service, so that we are generally ten minutes or a quarter of an hour too late. But here comes brother C., whose large family will enable him to understand my difficulties much better than you can."

Brother C., having joined their company, was immediately informed by brother B. of

the subject in hand, and requested to give his opinion as to the *practicability* of an early attendance at the means of grace. "It appears to me," he replied, "that nothing but proper management is required to ensure the timely attendance of the most numerous family."

[FOR THE CHRISTIAN OBSERVER]

THE BENEVOLENCE OF CHRIST, A REBUKE TO ALL COVETOUSNESS.

What a fearful rebuke does our Lord's example administer to avarice! How readily does an honest indignation arise in the mind when a narrow-souled mortal professes to have the spirit of Christ. Look for a moment, reader, at that spirit. He sat high enthroned in the heavens, worshipped by all the great and good beings in the universe—he sat in the wisdom, and the power and holiness of deity—God and with God—maker and sovereign of all; but from his august seat on the throne of the universe, from the splendor of his position, and the riches of creation, he cast his eye upon our globe and upon our race: he saw from his lofty height that globe defiled and curst, and that race ruined, wretched, lost forever; yet seeking by every mode which their sagacity could invent, and their physical and mental power could accomplish to thwart the operation of his laws and insult his majesty. He saw it all, yet sent no chosen thunderbolt in burning vengeance to hurl the impious rebels to a merited perdition. No! his heart is touched with a love peculiarly his own: he lays aside his glory, or rather veils it in humanity and appears in our midst to seek and to save that which was lost. He toils, all rejected and despised, he toils for the good of man. He is a man of sorrows and acquainted with grief. The foxes have holes and the birds of the air have nests, but the son of man, He who made all things, the silver and the gold, and the cattle on a thousand hills, HE has not where to lay his head. Stript voluntarily of all things, he meekly, earnestly, and perseveringly sought the weal of our fallen race. But the highest exhibition of love, the finishing stroke of mercy is seen when he enters Gethsemane, and passes from that scene of anguish to the cross, and to the sepulchre of Joseph of Arimethea. He shrunk not from the powers of earth or hell. Ah! he came to purchase liberty to the otherwise eternal captive, and neither the fierce commotion which raged around him amongst the infuriated rabble, nor the keen onset of the prince of darkness ever caused the Saviour to turn away an eye of boundless love from those whom he came to deliver from the opening gates of hell. Meekly, yet sorrowfully, he suffered himself to be led like a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth. What must have been Satan's feelings at this hour? Ye who have felt the strongest movements of pride, and fear, and hatred, and jealousy, and revenge, and every evil and strong passion, which ever burned in the spirit, conceive, if you can, what wild satanic thoughts and emotions must have rushed in infernal confusion through the dark mind of the

fiend, as he beheld the heir of all things dragged resistlessly from his bloody sweat to Calvary. But his triumph was short, for soon was the purpose of Christ's death apparent, Satan was foiled and his dark domination in the empire of mind shaken and spoiled. But what meant all this sorrow and this suffering? what feeling or emotion prompted to such unheard of troubles? Ah! here it is that we behold the point which more than all considerations combined, rebukes a cramped up, little, grovelling, avaricious spirit. Here we discover the spirit of Christianity, the spirit in which Adam was created, the spirit which animates and sustains in harmony and inconceivable bliss the inhabitants of heaven.—the spirit of Christ which is the spirit of God. And what is that spirit? It is not merely the absence of selfishness, but the pervading and abiding control of a pure *benevolence!*

Did Jesus leave all the glory, and the praise, and the splendor, which he had from eternity, for the good of those who hated him without a cause? and shall I claim to be his disciple, possessed of his spirit, and yet at the same time feel myself to be utterly unwilling to make any sacrifice for him? Unwilling perhaps to meet and mingle with those who meet stately to call upon his name, and sing his praises, if during the hour of prayer I can add to my property or my business? Did Jesus give himself up, yes! his hands and his feet to the spikes, and his side to the spear, for my soul and the souls of others, and shall I profess to be his disciple and to have his spirit, and yet fail to contribute liberally and joyfully of my substance, to promote his cause, knowing as I do, that the advancement of that cause is inseparably associated with the highest and the best interests of untold millions of immortal beings? The benevolence of Christ brought him from heaven to earth,—from the throne of the universe to the cross of Calvary,—it is this spirit which animates his true people,—it is this spirit which sustains the Gospel at home, and which sends it abroad,—and it is this spirit which fills the powers of hell with dismay, and heaven with unchanging happiness—without this spirit no man can enter heaven. Now, there are multitudes of individuals, and perhaps some in the church of God, who can applaud christianity as a mighty moral instrument, most surely adapted to benefit mankind—they can speak of the love of Christ, and grow warm in defending some of the doctrines of Christ; but when the claims of the Gospel and of their fellow men, as seen in a Saviour's example and read in his precepts, are presented; Then, O then! by and by, they are offended at Christ. You may present the truth pointedly in relation to other subjects; you may condemn, by divine authority, murder, or licentiousness, or drunkenness, and such men will respond a hearty amen to the whole—their idol is not found among these, they can let them alone without any inconvenience; but present God's claims to their property, urge upon them the necessity of being like Christ in this, as well as in every other respect, and they are offended. They are willing to let Christ have their souls to carry to Heaven at last, but part grudgingly, and cling with miserly tenacity to every other thing which they professedly consecrated to him. Where is the blessedness of such

a man? can Christ love that avaricious soul? can the benevolent Jesus, or any being who resembles him morally, look complacently upon that wretched earth-worm?

No spirit is looked upon with greater abhorrence, or regarded with greater contempt by mankind in general, than is a covetous spirit. And is it conceivable that that spirit which arrays against it the spontaneous resentment of every generous or noble heart, and the moral sensibilities of every pious soul, is it possible that such a spirit can ever enter heaven? No! The example of Christ says, No! the precepts of the New Testament say, No! heaven's purity says, No! and perdition, in its blackness of darkness, claiming the subject as legitimately its own, echos from beneath, No! As soon could we believe that we shall see habitual drunkards in heaven, as habitual misers. They are classed in the Bible with the most degraded characters upon the earth; and it is distinctly affirmed of them, that they shall not inherit the kingdom of God. This settles the question. They, whatever may be their hopes or pretensions, are sealed over by God to a terrible destruction.

For the Young.

LETTER FROM MRS. JEWETT.

To the young readers of the Macedonian.

MY DEAR YOUNG FRIENDS,—I remember my heart being many years ago drawn out towards the heathen, as I read the repeated cry, "Come over and help us," of the faithful little Macedonian. You may now hear this cry from nearly all the nations of the earth; and I hope you are listening attentively, for our Saviour has said, "Go, teach all nations." Now, dear young friends, hear a voice in behalf of the poor Hindoos. There are tens of millions, and if they did but perceive how thick is the darkness in which they sit, could they know how blessed is the light that has come to you, they would cry out, "Save us!" with a shout that would be heard far over the great waters which separate them from you. The *Teloogoo* Hindoos alone are about ten millions in number.

THE PARIAS, OR OUTCASTS.

Except the Brahmins there are few who learn to read; and among the *Pariahs*, or outcasts, I have never seen even one reader unless in some mission school. The Brahmins have always taught that they cannot learn, but there are now so many proofs to the contrary as to make the proud Brahmins almost ashamed.

The other day I was talking with a learned Brahmin, who said contemptuously, "What can a *Pariah* learn?" "Just as much," I replied, "as a Brahmin," adding that I knew of a class in a certain mission school, of which the head boy was a *Pariah* and the foot boy a Brahmin. After some more conversation he said indifferently, "O, they can learn if they have practice."

Some of the brightest children in our boarding school are of this class. Among them a lovely little girl named Julia was baptized last month. On coming up out of the water she shed abundant tears of joy. "I should like to be baptized too," said one of the children the next day, "but I am afraid my faith is not strong enough." "So should I," said another, her eyes filling with tears. My dear friends, who have heard the gospel from infancy, is your faith strong enough to receive baptism?

I often take one or two of these children whose hearts have been touched by the truth, and go to

instruct the women and children in a village of *Pariahs* quite near us. Though these ignorant people do not understand the Hindoo religion like the higher classes, the difficulties in the way of their receiving the gospel are about as great. They are so poor and degraded, it sometimes takes a long time to get their attention to what we have to say, unless we talk about money; and when they do listen it is hard to make them understand, they are so ignorant of the meaning of religious words. Some are more intelligent.

Money, jewels and idols are things of which the Hindoos generally are very fond. They will walk fifty or even a hundred miles to attend the festival of some favorite idol. One of these festivals was held in Nellore a few weeks ago, when the god *Run-ga-nai-ga-swa-mi* was drawn on a beautifully ornamented car by two or three hundred men pulling at ropes. This car is in shape like that of *Juggernaut*, of which you have undoubtedly seen pictures, but much smaller. We had tents pitched near the temple, where we daily taught hundreds the way that leads to eternal life.

SOMETHING ABOUT MY SCHOOL.

But it is time for me to go to my school. I must spread my large umbrella, or the sun will give me a good scorching, though it is but a short distance. The school house has walls of brick and mud, whitewashed inside and out, a roof of earthen tiles, and a floor of earth made very smooth and covered with mats. I will tell you a little about the scholars when I come back.

—Well, now that school is over, do you wish to know first whether they were all in season? They were, all but little Abraham; he is often late. Having Christian parents he had this good name given him, but it will require a good deal, yet, to make him as good as the patriarch Abraham. Of the four classes in school his is the lowest. They sit around a spot in the middle of the room, which instead of mats has sand spread over it. In this they will write till they are able to read small words, when they will have books. The other scholars, the girls on one side of the house and boys on the other, can all read, and they know something about geography, arithmetic, and many other useful things. They commit to memory large portions of Scripture, and hymns which they sing very sweetly. There are twenty-four of them in all. In the afternoon they will be employed in sewing, knitting, and other domestic work. What we want, especially, is their conversion to God. O, that they may not only be saved themselves, but preach and teach the blessed gospel to their country men.

Your friend,
E. JEWETT.

NELLORE, April 3.

CONSISTENCY.—"I shall not attend Sabbath school any more," said a young girl to one of her class.

"Why not?" asked her friend.

"Because my mother is going to send me to the dancing-school, and I think it very inconsistent to attend both at the same time."

Do not children reason, if their parents do not? "Lead us not into temptation," let children pray; for are they not often led there?

BAD BARGAINS.—A Teacher in a Sunday School once remarked, that he who buys the truth, makes a good bargain; and inquired if any scholar recollected an instance in Scripture of a bad bargain? "I do," replied a boy, "Esau made a bad bargain, when he sold his birthright for a mess of pottage." A second said, "Judas made a bad bargain, when he sold his Lord for thirty pieces of silver." A third boy observed, "Our Lord tells us, that he makes a bad bargain, who to gain the whole world loses his own soul." A bad bargain indeed!

CHILDREN, obey your parents, for this is well-pleasing to God.

The Christian Observer.

TORONTO, DECEMBER, 1852.

PROSPECTUS

OF

The Toronto Christian Observer,
Vol. III.

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

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

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

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

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

TO SUBSCRIBERS.

The present No. closes the second volume of the *Christian Observer*. In connection with his other duties it has been a source of much toil and anxiety to the Editor; and but for the timely reinforcement which he has received, he would have assigned the management of the paper hereafter to some one having more leisure than he can command. With two Editors, however, instead of one, the *Observer* can be brought out more comfortably, and, we believe, made more interesting. Will our brethren in the ministry have the goodness to act, as heretofore, as agents; and forward, before we again go to press the names and post-office addresses of as many new subscribers as possible. Individuals wishing to discontinue, will please notify us of the fact immediately. All who do not notify us, will be regarded as subscribers for Volume III.

THE MONTH THAT IS PAST.

EUROPE.

The Papers which for weeks have found a rich vein in the memory and death of Arthur Wellesley, have reached the closing scene of all—the pageant of his funeral, and now the advancing wave of active life will roll over the empty place of the hero of a hundred fights, the counsellor in a hundred public emergencies. Another, without his merits, will wear his honors. And the thousands who prudently count that a living ass is better than a dead lion, will pay their court to another Duke of Wellington. This is human glory—it passeth away.

Ere this, an eventful campaign has opened in the British House of Commons, in which much, very much, is to be decided for the British Empire, for us therefore, and the world. It would be impossible to anticipate the strength of parties in a house composed of such material as the present, as it would be to anticipate the course of such a ministry, with no other principle, but to keep themselves in office.

Every rumor and report speaks of unwonted prosperity amongst all classes in England. Those who have been for a few years absent from their native land, and who have revisited it during the last season speak of the improved aspect of things as being very striking.

Still emigration proceeds with unabated eagerness for which the improvement referred to, furnishes the means.

From Ireland we receive tidings of yet extending conversions from Romanism. The priests and their party are employing the most violent measures they dare to arrest it. It is said that Sir H. Bulwer has obtained from the Pope and his ministry an expression of their decided condemnation of the line of action adopted by the priests.

It is more grievous than surprising to learn that among the followers of Father Matthew, intemperance is alarmingly on the increase. A correspondent of the *London Daily News* says, "Everywhere we are told that the temperance movement begun in superstition, and political enthusiasm was maintained only by the destitution of the famine

time. And everywhere we see but too plainly that the restraint was artificial and temporary."

Men are slow to learn and often need to be taught again the utter delusion that there must be in all human devices to make men holy and good. This has been experienced a thousand times, and will be found invariably true. The best services the friends of temperance can render the victims of this vice is, to press on the passage of a law which will place the trade in liquor on a level with the sale of lottery tickets and other demoralising traffics. But for the present elevation and the future salvation of man, we have no confidence in any thing but that which is the power of God and the wisdom of God.

THE MEDIATS.—We have again and again adverted to the case of these interesting victims of Popish cruelty. And those of our readers who have access to old country papers must have observed the deep interest it awakens all over Europe. They were at one time servants in an English family. Rosa, the wife, was very assiduous in her attentions to a member of the family throughout a dangerous illness, and was consequently present in the sick room during the frequent visits of a pious clergyman, the reading of the Scriptures on these occasions was blessed to her conversion, and she was the means of leading her husband to the acknowledgement of the truth as it is in Jesus. They have recently kept an English boarding house in Florence; and probably on that account were placed under the suspicions of the priests and the police. On their arrest, there was no proof even of the alleged crime of reading the Scriptures. But when the magistrate said, "you have often read the Bible, and you mean to do so again," they were silent; for they could not stoop to duplicity. And on this honest silence they are condemned to a long, and ignominious imprisonment. At a recent meeting in London, Mr. Herschell stated that, "Legnora Madjai was now confined in a small cell, enduring the most degrading and insulting inflictions". And all this, in the boasted nineteenth century, for reading the Word of God! little wonder if sympathy for the victim and indignation against the priestly persecutors, should thrill the heart of Christendom. An eloquent speaker, at one of our many gatherings in Great Britain, which that sympathy has prompted, thus expressed his sense of the enormity:—

"Can anything exceed this? Declare it criminal for a man to look on the sun, which his Creator has given to shine on the just and on the unjust—say that the common air must be the monopoly of pope and priest, or can only be permitted to be breathed by their special licence—and you really say something less preposterous and wicked than in saying to a human being that it shall be an unlawful thing for him to read the Scriptures. You ston the message of Heaven on its way to man; and whether, in doing this, is the impiety to God or the inhumanity to man the greater? The subsequent steps in this process are terribly in keeping with the first."

Nor is it sympathy alone which moves men. There is a sense of common danger in the undisguised revival of persecution by a church which is insiduously penetrating the ears of freedom, with the name of liberty on its lips, and the profession of an entire reformation of the old blood-

thirsty spirit. It is well that we have fair warning at the hands of the Sorceress, long drunk with the blood of God's saints, that her abstinence has been constrained, and that it only wants the opportunity, and the fiendish thirst inflamed by that abstinence, will again be slaked by martyr's blood. We ask the sympathy and prayers of Christians for these suffeting disciples. But may we not ask for more? A voice from Canada would be welcomed by the Christian friends of the oppressed at home. And why might not our communities assemble and utter that voice? There is much in every act of Christian love: "it blesses him that gives and him that takes." Our own hearts would be the better for it, and, it may, be our own liberties would be safer.

We are not, certainly, out of danger, when our Parliament is voting taxes to build Popish Cathedrals; and throwing the sanction of law over Jesuit institutions.

It is a singular proof of the length to which Jesuitical duplicity dares to go, that in the very papers which bring us tidings of the sentence of the Madiais,—the failure of Sir H. Bulwer's Mission to Rome, on behalf of Edward Murray,—the aggressions on popular rights by the priest's party in almost every country in Europe,—and the murderous declamations of the incensed priest-hood of Ireland, we have reports of Bishop Heagh's advocacy of his church as the bulwark of democratic institutions; and Priest Cummings standing up in the face of America, and proclaiming: that the only means by which American rights can be protected,—the country purified,—and social reform secured, would be, the influence of the Roman Catholic Church! Yes, it will give such purity as bachelor confessors have given to adulterous Italy,—such social reform as that church has given to Ireland,—such liberty as Florence has given to the Madiais,—such protection as the vulture gives the lamb.

And is there no real danger to mankind, and especially to the church of God, in the fierce struggle of the man of sin in the death throes? Look at the arrogance with which his emissaries are pushing forward their claims on this continent. Popish mobs have attempted to put down public discussion in America. Violence has attempted to silence Dr. Gurstewen in Cincinnati—Popish craft, tampering with corrupt politicians, is creeping into the legislation—perhaps influencing the Executive of every government on this continent. Look at Europe: the priest and the tyrant are every where cementing a league for life and death, against the people. The Jesuits of France, subverting an ill-constructed republic, are even now hatching a superstitious, sensual, and unprincipled Emperor, who will be a mere puppet in their crafty hands, to nod assent to their enactments. And the heads of the Romish hierarchy in Ireland, are waiting in France to congratulate—nominally that miserable usurper, but actually, their own allies, whose creature he is. In Belgium, the priests, in concert with their brethren in France, are plotting to betray their country into the hands of the new Emperor; while the Irish league may be used as a means of awing Great Britain into silence. It is not rashly, but after a careful study

of the signs of the times, in the light of Divine truth, that we call upon the children of the day to awake, and make ready; for the time is coming to try the faith of them that dwell on the earth.

And how shall we make ready for the onset? By meeting force with force, and craft with cunning?—by opposing carnal policy by carnal weapons? No. But by being strong in the Lord and in the power of his might—by taking the whole armour of God, that we may be able to stand in the evil day, and having done all to stand. "Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace. Over all, taking the shield of faith, whereby ye may quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

UNITED STATES.

The presidential election, which has terminated in the success of General Pierce, by an almost unexampled majority, has passed over with unusual quiet. The result of it, in which Canada is most interested is, that the party in power will be opposed to protection. And their influence may secure us the reciprocal free trade which will doubtless benefit both countries.

The abolitionists are manifestly discouraged by the results; although they have succeeded in returning to congress one of the ablest and best of their number, Gerrit Smith. His success is due rather to his personal character than his party connections.

The memory of Daniel Webster has been treated in the United States with demonstrations of respect and affection as hearty, if not as expensive as those with which the memory of Arthur Wellesley has been treated throughout the British empire. That men possessed of such qualities, and who have rendered such services should be honoured by their countrymen is, to say the least of it, natural. And looking upon their decease as mere members of the body politic, we should be behind none in the appreciation of their genius and their services. But as Christians, who look not to the things that are seen and temporal, but to the things that are unseen and eternal, we scarcely know which is the saddest—their death, or the vain pageants by which its solemnity is mocked. We could have expected that the avowed rationalists in religion, whose worship is an homage to the false dignity of man dead in trespasses and sins; and whose preaching pretends to nothing more than a gratification of literary taste, or an exercise of intellect, we could have supposed that they would eagerly lay hold of a subject that promised to vary the cold harangue of an ideal virtue with something like the warmth of human sympathy. But had not the blasphemous panegyrics of Kossuth, been yet sounding in our ears, who could have dared to think that Baptist ministers would have been found catering to popular taste, and bidding for notoriety, by prostituting their place and office to the purpose of eulogy of unsanctified talent. We could not

have supposed that the pulpit of a Baptist church, where only Christ and him crucified was promised to be known, could have been changed into a tribune, from which he, who was bound to warn men to flee from wrath to come, pronounced on the evening of the Lord's day, an inflated oration in honour of the lawyer, the patriot, and the statesman—canonizing his genius, and even justifying an unbounded ambition. Nor could we have believed beforehand, that a Baptist newspaper, avowedly the staunch advocate of pure and uncorrupted Christianity, would be found quoting the harangue with approbation—telling its readers, that Mr. Armitage "did ample justice to the great merits of the departed statesman," and "concluded with an eloquent prayer." Eloquent prayer! We have heard of the Hon. Edward Everett pronouncing "the most eloquent prayer that was ever delivered to a Boston audience." Is the same order of oratory to be transferred from Unitarian to Baptist pulpits? and the same style of criticism to be transplanted from Boston to New York?

We could very well conceive of a Christian minister improving the occasion of Daniel Webster's death; but it must be in very different language from that of which we have a "beautiful extract," in the *N. Y. Weekly Chronicle*—the last paper in which we either expected or desired to find such criticism. And we still hope that it has found its way there unwittingly to its editors.

BAPTO AND BAPTIZO.

We find in *The Echo*, (an Evangelical Episcopal Paper published at Port Hope,) an article, culled from the speeches of Mr. Rice, in his debate with A. Campbell, on the subject of Baptism, in which Dr. Carson is made to sustain the practice of sprinkling as Baptism! A greater outrage than this could not be perpetrated against the memory of a Christian scholar. Carson might as reasonably be brought to sustain infidelity or Popery as *Rantism*. No man ever proved with greater clearness, none with such consummate ability, that without immersion there was, there could be no baptism. This point Dr. Carson has sustained by an amount of evidence and a lucidness of induction, more extensive and more brilliant than was ever before brought to bear on the settlement of any merely philological question in any field of controversy, and yet the writer in the *Echo* has the hardihood so to present his teaching as to make him appear to contend that Baptism does not always mean immersion. We can and do respect the sentiments of an intelligent honest man, however widely we may differ from him, but the man who in the name of God would seek to sustain a sectarian dogma by perverting the teachings of an opponent, we despise most heartily.

The article in question, after giving from classical authors quotations which Carson with much labour discovered and produced to establish the meaning of the primary word *Bapto*, closes thus:—

"Carson says, a word may come to enlarge, so as to lose sight of its origin. This fact must be obvious to every smatterer in Philology. Had it been attended to, Baptists would have no necessity to prove that *Bapto*, when it signifies to dye, always properly signifies to dye by dipping; and their

opponents would have seen no advantage by proving that it signifies to dye in any manner. Again, *Bapto* signifies to dye by sprinkling, as properly as by dipping, though originally confined to the latter. Again, nor are such applications of the word to be accounted for by metaphor, as Gale asserts. They are as literal as the primary meaning. It is by extension of literal meaning, and not by figure of any kind, that words come to depart so far from their original signification. *Bapto*, and *Baptizo*, signify the same thing, according to the Baptists."

If the compiler of the above quotations read Dr. Carson's argument, he could not fail to know that such a mode of quoting him would assuredly mislead especially the unlearned reader as to his (Carson's) conclusions respecting the action in baptism. Carson never said, never intimated, never gave the remotest hint from which the idea could be inferred that *bapto* meant to sprinkle, or pour. He has proved the word to have two, and only two significations: first, to dip; second, to dye. His ground is that *bapto* originally meant only to dip, but that as dying was performed by dipping, the word gradually assumed this as a secondary meaning, first with reference to the signification of the word, and ultimately without any reference whatever to mode. *Bapto* never appears in any writing sacred or profane, where it does not indicate to dip if employed in its primary sense, or to dye if employed in its secondary. It never means to drop, or pour or sprinkle. But if it did, it would not affect the baptismal controversy; for the primary word is never employed to indicate the Christian ordinance. *Baptizo*, and not *bapto*, is the original of baptism. The writer of the article in question obviously understood this, and hence he says, "*Bapto* and *baptizo* signify the same thing according to the Baptists." This is a grand mistake Mr. *Echo*—a grand mistake! You have quoted Carson, have the manliness, have the justice to give the following from the very beginning of the next section of his work succeeding your quotations, he says:—

"Having viewed *bapto* in every light in which it can assist us on this subject, I shall now proceed to exhibit the examples of the occurrence of *baptizo* itself, which, to the utter exclusion of the root, is applied to the Christian rite. *Bapto*, the root I have shown to possess two meanings, and two only, to dip and to dye. *Baptizo* I have asserted has but one signification. It has been formed on the idea of the primary meaning of the root, and has never admitted the secondary. . . . My position is, THAT IT ALWAYS SIGNIFIES TO DIP; NEVER EXPRESSING ANY THING BUT MODE."

What now becomes of the reckless assertion that Baptists believe *bapto* and *baptizo* to signify the same thing? Here is the testimony of a Baptist who gave more attention to this point than did any other man on either side of the controversy, and he proves that the derivative agrees with the root in its primary meaning namely to dip, but never means to dye, so that the result of Carson's investigations is, that Christ has commanded his disciples, not to be dyed but to be dapt. Why did not the *Echo* give us a few examples from the classics where *baptizo* meant to pour or sprinkle? Perhaps he will yet do one of two things in the premises, either produce the examples called for, or frankly tell his readers that he cannot. Such a confession would at least sustain the old Liturgy of the Church of England.

Baptist Theological School in Canada.

At Hamilton, on Thursday, the 11th instant, there was held a meeting of the Committee appointed by the Regular Baptist Missionary Society of Canada, to make arrangements with Dr. Maclay, or otherwise to provide some means to raise an endowment for a Theological School in the Province. The Convener stated, that in accordance with the desire of the Society, he had written to Dr. Maclay, soliciting him to devote a few weeks to visit the churches in Canada, with a view to raise, if possible, the sum of £10,000 for the above important object; and that Dr. Maclay, in reply, had not only expressed his willingness to comply with the wishes of the Society, but had intimated that he would give his services gratuitously; and that he intended to make a donation of \$100 to the fund—a like sum to which he has recently subscribed to each of the Theological Schools of Acadia and Rochester; and having further subscribed \$200 to Madison.

Dr. Maclay, being present, further expressed his high sense of the importance of establishing an institution, that would render the churches of Canada independent of all other countries for a supply of well-trained and faithful ministers of the Gospel. He stated it to be the firm conviction of his mind, after a long experience and extensive and varied observation, that it was through such an institution alone that such a supply could ever be obtained. In the United States there was a growing demand for many more laborers than all their institutions could furnish. And though it were not so, no laborers would so well occupy the field as those who were Canadian in feelings, habits, attachments and education. He claimed that his past course, as well as his recent contributions, would shew that he said all this with a sufficient appreciation of the value of Madison and Rochester to the State in which his own home lies. He assured the Committee that he had long looked with interest and affection to the Baptists of Canada. And that such was his sense of the importance of this object to their best interests that, to secure it, he was willing to undergo any labor which his constitution would endure. And if it should prove the last service of his old age, he would consider it well and worthily devoted.

The Committee, impressed with the disinterested, philanthropic, and judicious sentiments of our venerable father, felt that his course established the strongest claim upon the gratitude of the brethren; and that the best expression of it would be, a hearty and earnest effort, to attain the contemplated end.

A communication was read, and suggestions were made regarding the location and arrangements of the institution for which an endowment was to be sought; but on mature deliberation, the Committee decided that it was not their place to determine upon the details of the enterprise; that their business was only provisional and preliminary; and that the whole management and direction of the fund should be vested in an Education Society, to be organized through subscribers to the

endowment; and to be composed of members of Regular Baptist Churches in Canada.

Dr. Maclay accordingly was encouraged to proceed on his mission; and to procure subscriptions to the following object, and on the following terms, which are designed to protect the interests of the institution, and the rights of subscribers:—

"Being desirous to promote the proper education and scriptural training of young men, members of Baptist Churches, who may be called of God to the work of the Christian ministry among us, we agree to pay to the Rev. A. Maclay, D.D., for the purpose of establishing a Theological School in Canada, the respective sums set opposite our names, at the time also specified, on condition:

I. That an amount not less than five thousand pounds be subscribed, to be applied to the endowment of one or more professorships in said Theological School, for the payment of incidental expenses, and the purchase of a library. If the subscription shall exceed five thousand pounds, and yet not be sufficient to endow a second chair, then the surplus shall be invested, and the interest, together with such further subscriptions as may be obtained, added periodically to the principal, until a sufficient amount is obtained to endow a second chair. No part of the subscription shall be applied, excepting in such manner as to yield an annual return in money; that is, all books or apparatus shall be purchased, and incidental expenses paid from income not from endowment.

II. That a meeting of subscribers shall be held at Toronto, on Wednesday, January 19, 1853, to organize an Education Society, for the establishment, regulation, and maintenance of said Theological School; at which meeting a Constitution and By-laws shall be adopted, and office-bearers elected for one year.

III. That in the organization of the said Society and in the adoption of its constitution, subscribers shall have the right to vote as follows:—Every subscriber of \$100 shall have one vote—of \$200, two votes—of \$100, three votes—of \$700, four votes—of \$1000, five votes: with an additional vote for every \$500, until the number of votes held by any one subscriber shall amount to ten, which shall be the largest number held by any one subscriber: subscribers of smaller sums amounting in the aggregate to \$100 may associate together, and confer their joint vote on any one of their number, who shall, as representing such association of subscribers, have one vote.

IV. Any subscriber entitled to vote who may be unable to attend this meeting, shall have the privilege of voting in the adoption of the Constitution through any other subscriber he may appoint.

V. In the event of the foregoing conditions being carried out, we, the subscribers, hereby bind ourselves to give our notes or other securities to the Treasurer of the Education Society, bearing interest from the date of note, interest payable half-yearly, and principal payable as specified."

The Committee were unanimously of opinion that the Baptists of Canada should attempt only the establishment of a Theological School, and that it is no part of their duty as Baptists to provide a school for classical or professional students. It

is to be understood that the endowment now subscribed for is to be held sacred for this object. And that the endowment asked is such that the instructions of the professors who may be appointed, shall be open without fee or charge to all students received in accordance with the directions of the Education Society.

The subscribers were appointed a sub-committee to make necessary arrangements for Dr. Maclay's tour; and to address the churches in advocacy of the object in view.

We have felt that we should best discharge the latter trust, by making a simple statement of facts, as above; and then by commending our generous and venerable friend to their sympathy and co-operation. He has commenced his labour of love in Toronto; and will first visit the churches in that vicinity. He will next visit the friends in the Eastern Association, and thence proceed westward through the Grand River and Western Associations. If he is met in a spirit, kindred to his own in zeal and devotedness, there is little doubt as to the result.

The brethren will bear in mind how much may now be determined for the interests of our common cause, and the glory of our common Master. It may well be a time of prayerful solicitude as well as generous effort. And to your prayers and liberality we commit the enterprise.

JAMES INGLIS,
A. T. McCORD,
JAMES PYPER.

Toronto, November 18, 1852.

DR. MACLAY.—By the time that our present issue reaches the subscribers, Dr. Maclay will be amongst them, taking up subscriptions for the endowment of a Baptist Theological School in Canada. During the past month, we issued an extra, (which we again publish), apprising the churches of what the committee appointed by the Regular Baptist Missionary Society to attend to this matter had done, and what it is expected that we, as a denomination, will do. This is no local, personal, or party matter. It belongs to Canada—to Canadian Baptists. The Institution will be located where the subscribers choose to determine: its character will be such as the subscribers choose to impress upon it: its professors such as the subscribers choose to appoint. Surely no man, who loves the best interests of Zion in his own land, will stand aloof from this movement? Our venerable brother, Dr. Maclay, gives his services, and \$100 beside; and while he pleads not for himself, but for us—not for his own, but for the interests of Canadian Baptists, shall a half-hearted endeavor on our part defeat his benevolent designs? To God we commend our excellent father in Israel, praying that his valuable life may long be spared, and that he may soon see a flourishing "School of the Prophets" in Canada, disciplined with a corrected version of the Scriptures in their hands.

MONTREAL BAPTIST ASSOCIATION.—We have received the Minutes of this Association; and learn that it held its last session with the church in Montreal. Rev. A. Gillies of Eator, was chosen

Moderator, and Deacon James Milne, Secretary. The Association is small; only nine churches, with a membership of 418 individuals, being represented. The circular letter, written by Rev. A. Gillies, deserves a wider circulation. In our next, we shall endeavour to find room for it.

THE BIBLE UNION.

It is highly gratifying to notice that much of the bitterness of feeling as well as much of the caustic severity of denunciation which has marked the controversy relative to a revision of the English Scriptures, is giving way to a more rational as well as a more Christian-like manner of argumentation. The issues between the friends and opponents of revision are fast disappearing, indeed we have come down to one or two points, the principal one of which is, that the Union is co-operating with A. Campbell, a gentleman with whom the old Society corresponded and co-operated, as long as he was willing with purse and pen to aid them. The heterodoxy of Mr. Campbell is positively too lame an apology for declining to co-operate with the Union. Sensible men, capable of reading and understanding the following rules, which we clip from the *N. Y. Chronicle*, will perceive at a glance how utterly impossible it must be for any man to introduce into a revision any idea which, in the judgment of the most competent scholars, is not contained in the inspired originals:—

"Our readers have already been informed that numerous scholars are employed by the American Bible Union to revise the common English version of the Scriptures. They are now engaged upon the New Testament. One of them has submitted a portion of his work to the Committee on Versions, and a copy of it has been sent to each of the other revisors, to be returned with their critical suggestions, and committed to the original revisor for another review at his hands; after which this, together with the work of every other revisor, each having passed through the same routine of criticism, is to be thoroughly examined by a College of revisors, appointed by the Union, before it comes to the Board and the Union for final approval; that every error which can be detected in King James' version may be removed, and that no change may be made in that version which is not necessary to a faithful translation of the divine originals.

General Rules for the Direction of Translators and Revisors Employed by the American Bible Union.

1. The exact meaning of the inspired text, as that text expressed it to those who understood the original scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

2. Wherever there is a version in common use, it shall be made the basis of revision, and all unnecessary interference with the established phraseology shall be avoided; and only such alterations shall be made, as the exact meaning of the inspired text and the existing state of the language may require.

3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected.

Special Instructions to the Revisors of the English New Testament.

1. The common English version must be made the basis of the revision: the Greek Text—Bagster and Sons' octavo edition of 1851.

2. Whenever an alteration from that version is made on any authority additional to that of the revisor, such authority must be cited in the manuscript, either on the same page or in an appendix.

3. Every Greek word or phrase, in the translation of which the phraseology of the common version is changed, must be carefully examined in every other place in which it occurs in the New Testament, and the views of the revisor be given as to its proper translation in each place.

4. As soon as the revision of any one book of the New Testament is finished, it shall be sent to the Secretary of the Bible Union, or such other person as shall be designated by the Committee on Versions, in order that copies may be taken and furnished to the revisors of the other books, to be returned with their suggestions to the revisor or revisors of that book. After being re-revised with the aid of these suggestions, a carefully prepared copy shall be forwarded to the Secretary.

In view of the above regulations, we ask, Is it a conceivable thing, that sectarianism, by a settled design, or by a loose casualty, can find a place in any revision made by the Bible Union?

In relation to the necessity of revision, there is now little or no controversy. And indeed, the man who should assume that our present "excellent version" could not be made yet more excellent,—that the mind of the Spirit could not be more clearly conveyed to an English reader, than it has been by King James's translators, would prove nothing so much as his own title to be regarded as an incompetent judge. The scholarship of the English and American nations have settled that question long ago.

We issued, last week, an extra containing Dr. Maclay's response to a very kind and admirably written letter addressed to him by brethren in the lower Provinces. We trust that all who received it, have perused it thoroughly. It is a carefully written document, and cannot fail to carry home conviction to any mind yet free to think independently as to the necessity of a revision of our English Scriptures. We are glad to learn that the work of revision is progressing; and that we shall soon see the Word of God given to the world, as perfectly translated as the scholarship of the age can accomplish.

TEMPERANCE.

It was related with no little exultation, by various parties that the Queen had refused the royal sanction to the liquor law in New Brunswick. In that Province it was the last hope of the liquor dealers, that her Majesty would never consent to a measure so anti-British and tyrannical. Beyond the Province this hope ripened into a reported fact. But, after all, the Queen has abandoned "the lords of the demi-john," and leaves her faithful subjects of New Brunswick to have their own way in the matter of forbidding to make drunkards, bankrupts, criminals, and idiots.

We have looked with deep interest to the operations of the law in those States where it has been adopted, and we must confess that its results, thus far, seem much more promising than we had dared to anticipate. Attempts are made amongst us to raise a cry of "failure;" but still facts and figures are constantly coming to us with the assurance, that a great social blessing is flowing from the measure wherever it has been introduced.

Among the latest statements, is one from Lowell, Mass., where the number of cases of drunkenness, reported by the police, were, for

Two months, ending Sept. 22, 1831 - - - 365
 " " " 22, 1832 - - - 107

And that is by no means a favourable example of its beneficial operation. The conclusion is scarcely to be avoided, that this, at length, is the true method of dealing with a gigantic evil; and the concurrence of men who have seen and felt the evil most thoroughly, and who are probably incapable of any high moral enterprise, is evidence that it is so. Men are not to be made virtuous by Act of Parliament; but an Act of Parliament may forbid and actually stop a demoralizing and destructive traffic. One advantage of this mode of dealing with this evil is, that it will save men from the delusion that a temperance movement is the embodiment of all virtue, if not a substitute for all religion: and leave the friends of humanity open to the conviction, that important as sobriety is to the advancement of man, something more must be done than to circulate an abstinence pledge, in order to the true elevation of society, and the elevation of the individual.

INDIA.

The state of society, as well as the attitude of Christian missions, intimates plainly enough that the hoary superstitions of Hinduism—waxing old—decay, and are ready to vanish away. A learned Brahmin has recently published a defence of the system, in which, after stating some recent facts in the progress of Christianity, he says, "The ancient and noble edifice of Hinduism is now on all sides stoutly assailed by the adherents of a hostile faith; and we are filled with dismay at finding that there is also treason within. Hinduism is sick unto death. I am fully persuaded that it must perish."

Among the most faithful and efficient of the noble leaders of the Christian cohort on that great battle-field, we always greet with unmingled delight the name of John Anderson, of the Free Church Mission College, at Madras. It may not be regarded as out of good taste to recall that gallant man. He was a son of poverty; and in his boyhood led a blind father about the rural districts of Scotland. In that unpromising lot he attracted the attention of a Christian lady, who charged herself with his education. A charge which he well repaid. On the completion of his studies, when everything seemed to promise success and honour at home, as well as distinguished usefulness, he gave the whole of his great heart and intellect to the service of the General Assembly's mission in India; and has conducted the institution at Madras with a zeal and success not inferior to those with which Dr. Duff has conducted the kindred institution at Calcutta. There is something truly refreshing in the tone, as well as the matter of his letter. Indeed, his recent communications, in their exalted spirituality, almost awaken the suspicion, that he must be near the end of his course:—"Though my outward man is perishing, my inward man is renewed day by day; and I get glimpses of that eternal weight of glory which

these light afflictions are working out for me; and which leave me calm and satisfied." After speaking of the success of some of his spiritual children and pupils as evangelists, and of all his sorrows and joys in his other converts, he adds:—

"As to the affairs of this world of change and death, and the machinations of Antichrist, I am glad that the Lord reigneth, and that, whether things are dark or bright in his church or in the world, and whether judgments are impending over an unbelieving and guilty world or not, the government is on the shoulder of King Jesus; his will shall carry the day. The sceptre of his kingdom is a right sceptre, and his throne for ever and ever. Let us look through the mists of sense to the grand catastrophe, when the Great King sits on his judgment throne, and the kings and mighty ones of the earth become little men in his presence, and mourn and wail before him whom they have pierced! May we be found faithful in that day, brother, our loins girded, and our lamps burning!"

We remember that brother Day of the Baptist Mission at Nellore, with eyes brimming over with emotion, attributed the saving of his life to the unstinted kindness of John Anderson, at Madras.

MESHULLAM AND THE JEWS.

It may be within the recollection of some of our readers, that some eighteen months ago, we gave in the *Observer*, some account of the establishment of an Agricultural Manual Labour School on the plains of Bethlehem, by Meshullam, a converted Jew. The facts were derived from a little volume entitled "Tidings from Jerusalem," by Mrs. Minor, of Philadelphia. That lady, with her family, have since gone to settle in Bethlehem, devoting their lives and all they possess to the good of God's ancient people in Jerusalem. She has written an interesting account of the journey of the family, and their arrival at the home of Meshullam. The establishment they found prospering. The benevolent labours of Meshullam are becoming extensively known and appreciated. The Turkish government, English residents, the Arab sheiks, and the inhabitants of the surrounding country, seem to unite in befriending him and forwarding his object. The Sultan himself has been interested in it, and offers the site of Casarea, if the enterprising Jew will undertake to rebuild it. This offer, however, Meshullam declines. Even the wild Jordan Arabs, the terror of travellers, are his friends, and protect his cattle.

The American party are now comfortably settled, and have fairly entered on their labours. Their design is, "to stimulate the poor Jews, by a quiet, industrious example to cultivate their own land; and to win them by deeds of humility and charity to the knowledge and experience of the divine love of Jesus." We can scarcely doubt that the blessing of Israel's God will be on them.

We have had "paragraphs going the round," intimating the probability of some successful negotiations by the Rothschilds to establish the independence of Palestine. We attach far more importance to these unpretending practical labours; and regard it as a noticeable sign of these times, that a great variety of efforts are being made in the direction whither Meshullam's enterprise points.

Mrs. Minor mentions that a party of rich gentlemen had arrived in Jerusalem with the purpose

of commencing a colony at Jericho. At Tyre and Sidon, an architect had arrived from England, with men and means to commence a colony.

We do not wonder at the kindling of enthusiasm by such an enterprise; and could easily yield to the charm. But there is work, and great work to be done in Canada.

OPENING OF THE NORMAL AND MODEL SCHOOLS.—The spacious and elegant new buildings erected for the use of the Normal and Model Schools were formally opened by appropriate ceremonies on Wednesday, the 24th of last month. The Theatre or Examination Hall was crowded by a brilliant assemblage, and although several distinguished gentlemen failed to appear as speakers, whom we had been led to expect, and although others were called upon in consequence of such failures to speak without due preparation, still the ceremony went off well.

Communications.

CENTRALIZATION OF EFFORT.

To the Editors of the *Christian Observer*.

MESSRS. EDITORS.—Baptist principles in Canada are making progress, and swelling the numbers of the Baptist denomination. This will be seen by reference to the last census of the Province, and comparing it with the previous census. The fact itself is gratifying, as evidencing that the principles and precepts of God's word are being more attentively regarded and practised. But while there is an increase of numbers, there is also a lamentable deficiency in the putting forth of the energies of the Baptists—a lack of centralization of effort, not merely in a Provincial point of view, but also in a local,—an indifference to the interests and advancement of the cause of Christ, which looks very much like *cnui*. How different from the example of Him, who while on earth, went about doing good!

There are a great many Baptist churches in the Province, who make little or no efforts in their own locality to win souls to Christ; and they excuse themselves by saying, "We are few in number, and we can't do much;" and there are, in the neighbourhood of those very churches, who tell us that their numbers are few, and that they can't do much, individuals calling themselves Baptists, standing aloof, satisfied to pursue their worldly occupation, and seemingly satisfied that these churches should either prosper, or be designated by "Scobie's Canadian Almanac," as "*vacant charges!*"

Now, Messrs. Editors, I desire to call upon those churches and those individuals, before alluded to, "to let their light shine, that others seeing their good works, may glorify their Father who is in heaven." There is a responsibility resting upon them to do their duty—a responsibility from which they can never be relieved.

Poverty is often pleaded by Baptist churches and individuals as an excuse for not prosecuting the work of Christ vigorously. But, it appears to me, there is a great distinction between a man

calling himself "poor," and another telling him he is "poor." There are very many, who, without the slightest change in their circumstances for the worse, would be exceedingly offended if it was told them they were "poor;" and yet when called upon to give of their substance to support the gospel, they are not slow to call themselves "poor." It is true, there are many in the Baptist denomination that are really poor. The widow that cast into the treasury her two mites, which was all she had, was poor, very poor; and yet she did not attempt to plead that she was poor. She brought her gift and cast it into the treasury; and Christ said of her, "She has cast in more than they all."

The poverty that exists in Canada, and is complained of, is after this wise:—A man buys a farm, and subsequently makes the necessary improvements; his family grows up; this son must have a farm to set out in life with, and so must the other son; whilst provision must be made for the rest of the family; and scarcely before one heavy debt is paid, another is contracted. And all this is for the purpose of providing for the future, which may yet be some dozen or twenty years in the distance; or perhaps the parties for whom the provision is being made, may be taken hence, and consequently never need it. But he is very poor, notwithstanding, when appealed to give of his means to sustain the cause of Christ; and yet he adds house to house, farm to farm, and is constantly increasing his wealth. How very little faith in God, and how much selfishness there is in the heart of man! "I have never seen the righteous forsaken, nor his seed begging bread," is the declaration of holy writ; and therefore neither poverty, nor the fear of becoming poor, can ever be pleaded as an excuse for not prosecuting the work of Christ diligently.

A vast field in Canada is open to the Baptists of Canada to cultivate. First.—In their own localities; for there sinners are ready to perish, and there they should set about their work with zeal and promptitude; and let those Baptists that stand aloof remember, that isolated effort (if they make any), is not approved of by the Word of God—the disciples of Christ, in the days of the apostles, acted together in the work of the Lord. No disciple of Christ has a right to stand aloof from the church of Christ. Christ's family is one, though part is in heaven and part is on earth; and who is the Christian that will dare be found in a position where he will not labour with the children of God? Secondly.—The Missionary Society will afford the Baptists of Canada an excellent medium of communicating of their abundance to supply the spiritual destitution which does now so lamentably prevail in the Province; and Thirdly.—The Theological School (for the endowment of which the venerable Dr. Maclay is now proceeding through the Province to raise the necessary fund—£10,000), in which young men, decidedly pious, filled with the Spirit of God—their souls overflowing with love to souls—young men whom God has endowed with the necessary natural qualifications, will go through a course of education to fit them for the glorious and responsible duty of preaching the gospel of the blessed God, the Baptists of Ca-

nada will now have an opportunity of determining whether the school shall be permanently endowed by the liberal amount of their subscriptions; and also of evincing whether they approve of establishing a Theological School in Canada, in which their talented young men may be trained in their midst for the gospel ministry; or whether they will send these young men to be educated in Theological Schools in the United States, and lose them. Let the efforts of Dr. Maclay be heartily seconded by the denomination, and Canada will have the means within herself of supplying many of the now destitute and languishing Baptist churches with not only pious but efficient pastors.

One thing is certain, there is a great work for Canadian Baptists to do in Canada, three sections of which has just been referred to,—many more sinners might be brought to the knowledge of the truth as it is in Jesus, by the instrumentality of Baptists than there are. "They that honour me, I will honour," Jehovah says; but if Baptists will not work for Christ, or only do a very little, God will honour others in doing his work, and leave the Baptists covered with shame. Remember Meroz, and the bitter curse that rested upon him. "for he came not up to the help of the Lord, to the help of the Lord against the mighty."

Yours, &c. DELTA.

Canada West, November 26, 1852.

Missionary.

To the Ladies' Societies Auxiliary to the Grande-Ligne Mission.

From the Grande Ligne Mission Register.

MISSION HOUSE, G.-L., Oct. 11, 1852.

LADIES AND DEAR SISTERS IN CHRIST,—I am again permitted to address you in reference to what ever forms the subject of our intercourse; the work of our God, and the welfare of our dear Canadians.

Since writing you my last letter, I have had the pleasure of attending the examination of our girls' school at St. Pie, with which I was fully satisfied. The pupils were examined in Reading, Writing, Arithmetic, Grammar and Geography, together with needlework, washing, ironing and other household employments. Assuredly, if we consider whence they started, the progress has been considerable, and we are most happy in realizing the result of our efforts with these dear girls.

But my gratitude was not called forth for the pupils alone on this interesting occasion, I was deeply moved by the appearance of the young teacher, who had done his part towards instructing them.

Up to the age of twelve years, he had been plunged in a most unfortunate position, whence he was snatched as a brand from the burning. Adopted into our family, he there received his education and found his Saviour. And now, he has for more than two years honorably filled the post of a good teacher. In seeing him so well act his part, my heart, filled with the liveliest emotions, recalled with gratitude the way in which God had led him to the present moment.

Oh! how deeply did I realize the value of our Institution at Grande-Ligne. There, the dark shades of Popery which had deadened his mind were effaced, it was cultivated, his heart was opened and his soul was saved.

While visiting one of our stations a few weeks

since, I again discovered the precious fruits of the school at Grande Ligne, in a family whom I found under deep impressions, from the reading of a letter that one of our pupils had written to his parents. This child, warmly attached to the Romish church, which he considered the only good one, was greatly desirous of receiving an education, and had in fact become habitually sad, because he saw no means of accomplishing his wishes.

The possibility of being received into our house pleased him much, but he was kept back by one thought, the fear of losing his religion. Finally the love of instruction triumphed over his fears, and he joined us some sixteen months since, but quite determined to keep his religion. By degrees, the light of the Gospel penetrated his mind and his heart, and he said unto me one day with a joyous expression: "I have lost my religion, but am very glad, for God has given me that of the gospel instead." His solicitude for his parents is very great, he ardently desires to see them as happy as he is himself. I give you an extract of the last letter he wrote them.

"DEAR PARENTS.—I wish to write you to express my sentiments, and to make you feel the goodness of God towards you, and with what patience he awaits your repentance and your conversion. Dear parents, do not remain longer indifferent, you know too well the way of life to continue in so dangerous a state. Since God in His goodness has given His Word, pray be attentive to its voice, especially you, my dear mother, who can read the Bible, you should know more than one suppose you do by your conduct. And you, my dear father, you greatly need his Holy Word which rejoices the heart, have it often read to you by my dear mother, or by my brother, meditate upon it in your heart, compare the road in which you are walking with this Holy Word and you will see the great difference. My dear parents it is not to grieve you, that I write you this, nor to render you unhappy; on the contrary, it is to procure you joy and eternal bliss. You do not know the happiness you will experience when you are entirely the Lord's. Hasten to give yourselves up to this Father so tender to His children, for he has for a long while said: "Give me thine heart," and I fear you have not yet answered Him once. Give yourselves up entirely to Him from this moment, leave behind you all that will hinder your approaches to Him, leave all error, all superstition, keep aloof from all those who would entice you to evil. The Lord Jesus says in the 7th verse of the 6th chap. of Math: "When ye pray, use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking." You have also read what God says to us all in the 20th chap. of Exodus, v. 4. 6. thou shalt not make to thyself any graven image, &c., Dear parents, let these passages sink deeply into your hearts, and show you the numerous errors, in the midst of which you are living. Let your hearts be often raised to the Saviour, and then we shall no longer have sorrow and tears in our dwelling, but joy, pleasure, and holy peace shall reign in our dear family. When you shall be seated around the door, you will read the beautiful passages of the Bible to my dear little brothers and sisters, who will surround you listening attentively, and having their young hearts filled with the love of God. You will not perhaps give much heed to this, because you will think that I have had it written by some one, but I assure you that these are my own words that I write with my own hand. I desire that these few words may soften your hearts, for you know that the good words of a child are still more sweet and precious than those of a friend."

We are more and more convinced of the necessity and duty of instructing youth, and preparing men capable of labouring in the great work that God has commenced, a work which should extend throughout the country. But we have only room to receive 32 pupils, and it is with regret that we are obliged to refuse admittance to youth, we should be most glad to receive. By building a small school-house for our primary school, the

pupils of which are principally from Romish families, we should gain room for 10 scholars more, the expense of the house would be at the most \$20, a small outlay for the good which would accrue. It is therefore with liberty and confidence that we ask this sum of the friends of light and education.

Now, dear sisters, according to my practice, I will not close these lines without reverting to the subject, upon which I am so incessant. *Money, still money!* Truly it seems to me that after faith and love, money is the object of my life, and I am often very weary not under its weight, but under its want.

As you will see, our last quarter's receipts have been extremely small, too little to meet our expenses, which causes us much solicitude and difficulty, especially at this season, which increases our necessity. More than ever do we depend upon your efforts to obtain the means to cover the expenses of our work. None of the missionaries can quit his post this autumn to raise funds, and for myself, I must give up the thought of such an effort, because it has pleased my God to render it impossible, by diminishing my health and strength. Do then, dear sisters, remember us and labor for us, while we are laboring in the vineyard of our common Master, and ask him to grant you the grace to do it always with the courage, that faith and love impart.

In bidding you adieu, dear sisters, I pray our Heavenly Father to facilitate your task and to fill your hearts with his love.

Yours, with true affection,

In eternal bonds,
HENRIETTE FELLER.

St. MARY.

By the Blessing of God, we can rejoice that we are not left without proofs of his gracious presence.

God has resulted from the opening of our little chapel; the Roman Catholics who were present, praised all they saw and heard; while those who were too bigoted to join us were distressed by this manifestation of the truth amongst us.

The parish priest so dreads to have his people attend our meetings, that he ceases not to remonstrate from the pulpit with all those who dare appear amongst us.

But notwithstanding his active opposition and that of his warmest partisans, the truth makes its way, several young persons of good character and belonging to Romish families, have just decided to follow openly the teachings of Jesus Christ and to leave their church. As is usual, the world makes them feel their hatred and animosity for the things of God, but they rejoice in the truth, and persevere in the way of life. We hope their example will soon be followed by many others.

The influence of the the truth is also extending itself among the people generally, notwithstanding the indifference of many. The curate said lately to a woman who is half protestant that since the establishment of protestants in the parish, the inhabitants were much more enlightened in the Scriptures than they had ever been. They have all more or less doubts, said he, and were we to oblige them to believe all the church teaches, and withdraw the Bible from them, they would leave the church altogether.

I asked a person, a few days since, if he read the Gospel, he replied: alas! not often enough, I read however every Sunday, but I am so unhappy, that like many others, I often prefer darkness to light. I know the Gospel is the truth, that there is no other.

St. GREGORY.

This parish has also enjoyed, in company with St. Mary, blessings from above. The truth made its way here about the same time, and has pro-

duced good fruit. We have lately been rejoiced by several conversions.

The case of a young father of a family shows us the power of a single word when the Saviour blesses it. Three years ago he came to the missionary for medicine and advice for his wife, he found with him a Canadian, who had come to procure a copy of the Gospel, he was very serious and said to him just as he was leaving. "Well, are you not going to take a testament, too?" He was so filled with prejudice and antipathy to protestants, that he instantly refused. Notwithstanding, these words: "Are you not going to take a testament, too?" remained upon his mind and were constantly recurring to his thought. He had some religious books in which he found extracts from the Holy Scriptures; in these he took delight, but especially the passages from Holy Writ struck him forcibly and left impressions that he did not quite understand. After several months he returned to the missionary, and bought a New Testament; he took it immediately to his priest, who after having examined it, said that it was a good book, but that he must not keep it. "But why, sir, said he, can I not keep it, since it is a good book?" "You have had this book from the protestants," said the priest. "they are so pleased when we take their books, that you must not give them this satisfaction; give it back." In returning, the man said to himself; it is the word of God, it is a good book, why then may I not read it? and notwithstanding the advice of the priest, he decided to keep it. Every day, after his labours, he read it with delight, several neighbours joined him in his readings and they were led to say; The Roman Catholics are wrong. The poor man's wife, at this avowal, lent the Testament, that her husband might cease to read it, and burned his tracts. The man was a day-labourer, his employers threatened him, and having but little light and being deprived of his Testament, he was overcome and sunk into a state of indifference, if not infidelity. He seemed to have forgotten all his good impressions, for during a time of great excitement, against the protestants, while Mr. Chiniquy was holding forth, he several times attacked some of our brethren with the intention of beating them. About this time one of his neighbours was converted and knowing what had at one time been his interest in the Gospel, he spent much time with our friend, showing him his folly in having left the truth for the world and sin.

These words in season touched his heart, he saw his folly and began to read and meditate upon the Word of God.

He suffered much from a brother-in-law who was a school-master. Owing to his education and superior abilities, he succeeded in silencing our friend. This led him for a time to turn his back upon the truth and to refuse intercourse with his Christian friends; but his conscience made him uneasy, his Bible friends often came to his mind and he again began to read the Scriptures and be better disposed, until a new attack from his brother-in-law threw him back. In this state he continued a year or two, halting between two opinions, between God and Rome.

Finally, this Word, which is quick and more powerful than any two-edged sword, penetrated his soul and gave him the courage to surmount all obstacles; and it is with sentiments of joy and gratitude that we now see him confess the Saviour. His wife is distressed at this change, and gives him much sorrow, his old friends attack him in their turn, but he, firm and believing, looks above, whence comes his strength.

Our friend is an intelligent zealous man and we hope he will do much good by his influence. May the Lord enlighten him more and more, strengthen him, and make him faithful unto the end.

Another instance of defection from the Romish church, which has given us pleasure, is that of a father of a numerous family. After wavering between the Bible, Mass, and the world, the husband and wife are unitedly serving the Lord.

The influence of the truth is not limited to the

cases of which we have just spoken. Many are reading the Bible in spite of the many adversaries which here as every where are to be found, and the truth is quietly making its way in upright and candid minds.

The following conversation took place between a missionary and several men whom he met by the way side, and I give it as a specimen of daily conversation. A man says to me what is your employment, sir? are you a teacher or a farmer?—Neither one nor the other, sir.—What are you then? What do you do? I dispense the Gospel of our Lord Jesus Christ. This appears to surprise him much.—Do you know how to read my friend? No, sir I am not so happy. You do not then read the Bible?—Tell me, said he, do you know M^o of St. Mary who has been baptized? Did he change his name at his baptism?—No, my friend, we require only a change of heart; that is indispensable, it is what God commands. As we were speaking of the Gospel and its contents, another asks: Is not purgatory spoken of somewhere in the Scriptures? No, not a word of it, neither of mass, nor of the invocation of the Virgin Mary, nor of saints.

Why do you look upon the Virgin Mary as a woman merely? said another.—We look upon her indeed as a woman, a holy and virtuous woman, the mother of Jesus but she was a sinner before she brought forth the son of God, as well as when she nursed him on her knees. They then began to scoff, saying: Fi! that is the way the protestants talk.—No, friends, it is the Word of God, which represents the Virgin Mary as needing a Saviour with the rest of mankind.—the Virgin Mary never sinned.—You are at fault, my friends; have you never read the Word of God? Have you never heard, that in the beginning God created our first father of the dust of the earth, that he then with one of his ribs formed him a wife and placed them in an earthly paradise? They were then both without sin, and happy. The devil, jealous of their happiness, came to them under the form of a serpent to tempt them to eat of the fruit of the forbidden tree. Adam and Eve listened to the tempter, fell and became sinners and guilty before God, who drove them from paradise. They after had sons and daughters and a great people descended from them. Take notice that these people were descendants from sinners and were consequently sinners like their parents. The Virgin came from this people, was conceived and born in sin, since her parents were sinners like all of us. She then needed a Saviour with all sinners, with you and I. Have you never thought of all this, my friends?—No, we have been told that the Virgin never sinned and in a submissive spirit we have believed it. One of them, then said: Protestants say that they obey the Word of God, but they do not speak the truth, because no one on earth is able to obey it.—Unhappily, my friends, in many things we all offend and on account of our great weakness and of our want of love for God, we do many things which he forbids. Let me tell you; when harvest comes, you put in the sickle, and when your grain is gathered in, you say that all is cut down at the same time there remains many a stalk which has not been cut.

This is just what happens a Protestant, who is a true christian, when he says that he obeys the Gospel, he does not pretend to say that he does nothing contrary to its divine teachings, but that he believes it and is determined to obey it as far as in him lies, by the grace of God.

He knows, he feels, that he sins each day, that is his greatest sorrow, this he confesses to God, but he knows also that he has a Saviour in Heaven and that there are no sins however great and numerous they may be, that he will not pardon, if asked in faith and contrition. In doing this, the Protestant loves and respects the Gospel, while you, papists, reject it, burn it, and you like a thousand times better to hear the word of a mortal, sinful priest, than those of a Holy God and Saviour. At the conclusion of these words, these men passed on to their day's labor and I continued my way.

In another locality, adds the same laborer, I visited an intelligent couple who love the Word of God. Neither of them know how to read, but I read to them and we spoke together of a change of heart, of regeneration by the Holy Spirit, of the errors of the Romish church and of faith in Jesus. We enjoyed ourselves much together and I left them, commending them to the grace of God.

JAMAICA.

From the Baptist (Eng.) Missionary Magazine.

Brother Clarke writes under date July 8, "the small-pox has prevailed awfully in the Brown's Town District. There have been about two thousand cases, and a large number of deaths. The distress of the people, I am told, was greater than was ever known before. Whole households were prostrated, so that one individual could not assist another. Food was scarce; water could not be obtained except from a distance of from six to ten miles, so that young plantain suckers had to be cut down, to extract the moisture from them; and even now, where the disease is, we hope, subsiding, there is much suffering. In many cases those numbers of families, by whose labour the remainder were supported, are unable to work. I have reason to bless God for his goodness and mercy to the churches under my care. With some exceptions, the numbers have, during my absence, walked according to the gospel. A few of those who were awakened during the cholera have turned back; but the greater number have been faithful to their profession. There are a goodly number of candidates for baptism, but I have not yet been able to converse with them. The attendance at our schools has fallen off, in consequence of the sickness and distress, but they will soon I hope, be restored to their former state. Since my return, I have preached one Sabbath at Brown's Town, and the other at Bethany, to immense congregations.

AFRICA.

Mr. Wheeler's health has materially improved since his return. Mr. Saker's labours are being zealously continued. Respecting Clarence, the latter writes: When I found Mr. Wheeler was really gone, I felt then that something must be done to continue the services here. For me to resume the entire charge of this station, I felt to be impossible. In a few words then I will tell you what I have done. I resolved to visit Clarence as often as possible; so that it involves no neglect of anything on the continent;—to leave the services and the church at Cameroons more in the hands of Horton Johnson;—to appoint J. Wilson a teacher for the time being at Clarence, and arrange with him that two days shall be devoted to the church during the week; that when I am not here, the services shall be conducted by him and by brother Smith during the week and on the Sabbath. So then, with brethren Johnson at Cameroons, Fuller at Bimbia, and Wilson and Smith at Clarence, I hope to continue all the stations.

CALCUTTA.

Mr. and Mrs. Makepeace, and Mr. and Mrs. Jackson have arrived. Mr. and Mrs. Pearce were expected to leave about August 6th. in order to return home for the purpose of recruiting their health.

SERAMPORE.

Mr. Denham urges the necessity of an extension of educational efforts. Our brother remarks in his letter: One fact is patent to all, that the preaching of the pastors at home is not less frequent, nor their success diminished, nor are their contributions to benevolent objects less, where schools and bible classes are found in active operation. These observations apply to India; intimacy and frequent intercourse with the better instructed and more influential youth among the heathen, give a hold on a neighbourhood that every wise missionary will improve.

PROTESTANT MISSIONS AMONG THE CHINESE.

From the London Missionary Magazine.

A recent number of *The Chinese Repository* contains an elaborate article, under the above title, embodying much valuable information regarding the number of agents, the date of their appointments, their respective spheres of labour, and the changes that have from time to time occurred. We are precluded, by want of space, from giving more than a brief summary of this analysis; but the subjoined extracts will, we are persuaded, be interesting to many of our readers.

The writer of the article, after giving a carefully prepared schedule of the missionaries of the different societies, who have been engaged in the Chinese Mission, from the arrival of Dr. Morrison, in 1837, until the close of last year, comprising a total of 150, proceeds to observe:—

"Of those one hundred and fifty persons, seventy-three are now in China, and five are absent on account of health or other reasons. Twenty-five died in the field of labour, or on their passage home; of these, three were killed by violent hands among the natives; four were drowned; five died during the voyage taken for the restoration of health; the remaining thirteen died at their stations, or when absent in the prosecution of their missionary labours. Twenty-five revisited their native land; forty-eight have retired, most of whom did so on account of their own ill-health, or that of their families. One hundred are, or have been married, according to this list, but satisfactory data in all cases have not been obtainable on this point; eleven of this number married again after entering the service of their Missionary Society. Nineteen of the whole number were physicians, and eight of these were clergymen at the same time. Four are printers. Of the hundred who were married, twenty-four lost their wives while at their stations, or in foreign lands, showing a far greater percentage of deaths among females than males, being nearly one-fourth to one-sixth, including the seven males who died by casualties or violence. Of these twenty-four ladies, Mrs. James is the only case of casualty. In addition to the list of missionaries and their families, eighteen unmarried females have been sent out assistants to various missions, seven of whom have married after their arrival.

"The total number of years of labour of the twenty-five who have died in the field is one hundred and thirty-four or an average of five and a half years to each; but four of this number aggregated seventy years, leaving an average of only three years to the remaining twenty-one. The total number of years of the forty-eight who have retired from the service of their society, or from the missionary labours among the Chinese, is two hundred and two, or an average of about four and one-fifth years to each. Some of these have been induced to retire, in addition to other reasons, by the little progress they made in learning the Chinese language; and fully three years may be deducted from the period of serviceable labour of every missionary as time spent in learning the language. Most of those persons in the employ of the London Missionary Society are Congregationalists; and in that of the American Board they are Congregationalists or Presbyterians, except the members of the Mission to Amoy, all of whom belong to the Reformed Dutch Church. Most of those from the continent are Lutherans.

"Of the whole number, forty-seven were Englishmen, eighty-eight were Americans, and fifteen were from the continent; of those now in China, including the five absent, forty-four are Americans, twenty-three are Englishmen, and five are from the continent. The London Missionary Society has sent from the commencement thirty-four labourers; the American Board of Congregational Foreign Missions, twenty-six; the Board of Foreign Missions of the (American) Presbyterian Church, twenty; the American Baptist Mission-

ary Union, nine; the Board of Foreign Missions of the Baptist Southern Convention, nine, two of whom were originally under the preceding Society; the American Episcopal Board of Foreign Missions, ten; the Church Missionary Society, eleven; three other American Societies, ten in all; two other English societies, four; and five missionary societies on the continent, fourteen in all; two are enumerated in the list who were supported in China by the Morrison Education Society; and three who supported themselves.

"The Mission at Canton is the one which has been longest established, Rev. Dr. Morrison having occupied it alone from 1808 until February, 1830, with the exception of about a year, when Rev. Dr. Milne was with him. The total number of missionaries who have been stationed at this city is fifteen, of whom nine still reside here.

"The Mission at Hong-Kong has been established since the cession of the island in 1844. Rev. I. J. Roberts first settled there in 1840, and at no time has the station been vacant. There are now ten missionaries residing at Hong-Kong.

"The Mission at Amoy was commenced in 1811, and since that time the station has been constantly occupied. Sixteen missionaries in all, connected with five societies, have resided there, of whom eight are now residing at the station.

"The Mission at Ningpo was permanently commenced in 1844 by D. J. Macgowan, M. D., of the American Baptist Missionary Union, though Rev. W. Milne had resided there seven months during the two previous years. There are now fourteen missionaries stationed at the city, and one lady, Miss Aldersey, engaged in female education.

"The Mission at Fuh-chau was permanently commenced in Jan., 1817, by Rev. S. Johnson, of the American Board of Congregational Foreign Mission, through Rev. George Smith (now Bishop of Victoria) had made an exploring visit to the city in Dec., 1815. There have been sixteen missionaries labouring at this place, eleven of whom are now resident at the station, and one is absent for the restoration of health.

"The Mission at Shanghai is the largest at any of the five ports, there being now twenty-one missionaries, with their wives and four female assistants, residing at this place."

THE "FOUNTAIN" AND THE "OIL."

"In one of my early journeys," says an excellent missionary to South Africa, "we came to a heathen village on the banks of the Orange river. We had travelled far, and were hungry, thirsty, and tired. For fear of lions, we thought it best to go into the village and tarry for the night, rather than on our journey; but the people seeing us, roughly bade us stop at a distance. We asked for water, but they would give us none. I offered the three or four buttons still left on my jacket for a little milk; this also was refused, and we had the prospect of another hungry night at a distance from the water, though within sight of the river. Our lot looked hard, especially when in addition to these rebuffs the manners of the villagers aroused our suspicions.

"When the twilight came on, a woman drew near from the height beyond which the village lay. She carried on her head a bundle of wood, and had a vessel of milk in her hand. Without speaking she handed us the milk, laid down the wood, and went away. Soon she came back with a cooking-vessel on her head, a leg of mutton in one hand, and water in the other. She then kindled a fire and put on the meat. We asked her again and again who she was. She said not a word until we begged to know why she showed this unlooked-for kindness toward strangers. A tear stole down her black cheek as she answered, 'I love Him whose servant you are, and surely it is my duty to give you a cup of cold water in his name. My heart is full, therefore I cannot speak the joy I feel to see you in this out-of-the-world place.'

"On learning a little of her history, and finding

she was a Christian, a solitary light burning in a dark place, I asked her how she kept up the life of God in her soul without Christian Society. She drew from her bosom a copy of a Dutch New Testament, which she received from a missionary while at his school many years since, before her relation took her away to this distant region.

"This," she said, "is the fountain whence I drink; this is the oil which makes my lamp burn." I looked on the precious volume, and you may conceive how we felt when we met with this disciple, and mingled together our sympathies and prayers at the throne of our heavenly Father."

This "fountain" and this "oil" is ours, the blessed word of God. How it softened the heart of this poor heathen, brought her to the knowledge and friendship of her Redeemer, and filled her with brave yet tender love for all who bore his name.

Miscellaneous.

Shall I have my Child Baptized?

Mr. A.—was an efficient business man, of upright and honorable deportment, and in comfortable circumstances as to property. In May, 1819, his intelligent and amiable wife was removed by death, and he was left with the care of their only child.—He had been brought up "in the congregational order," and in the Autumn succeeding his wife's death, as he was one day caressing his little daughter, who was nestling affectionately in his arms, the thought occurred to him, "I am the only surviving parent of this child, and it behoves me to do what I can for her benefit." A train of reflections was now awakened, which he thus pursued: "According to the instructions I have received, and the usages of the church I attend, this child ought to be baptized, and it becomes my duty to secure for her the benefits of that rite. But where is the authority for infant baptism? I will examine the Bible to satisfy myself on that point."

This rational and noble resolution was faithfully performed. He read the New Testament very carefully, and with prayer to God for the guidance of his Spirit; but instead of finding a command enjoining the baptism of his child, as he had confidently expected, he discovered that he had not been himself baptized, although sprinkled in infancy, as he had been informed. He continued to read God's Holy Word, and ask light from on high, and he became satisfied that according to the teachings and evident meaning of the Bible, penitent believers in Christ are the only subjects, and immersion in water in the name of the Father, Son, and Holy Spirit, the only mode of Christian baptism. He then rode into the adjacent town, to communicate his views and feelings to the writer of this sketch. Disappointed in finding I had removed, but not discouraged he commenced a correspondence, which proved of a very gratifying character, and led to his making us a visit in June following. In that visit he gave still clearer proof that he had been born again, and was, indeed, "led by the Spirit of God." The relation of his Christian exercises, and views of Bible doctrine was very satisfactory to the church and on their unanimous vote of approval being communicated to him, he arose and expressed his warm gratitude to God for his kind reception by the brethren, and the encouragement and aid he felt he was receiving from them in his Christian duties, though he had come among them a stranger. He had never seen a person immersed, and was practically unacquainted with Baptist usages; but having learned from personal conversation, and the perusal of church articles, our general views of Bible faith and practice, he now appeared with the humility, teachableness, affection and ingenuousness of the little child, ready to pursue any course recommended by his brethren, that would assist him in obeying Christ. How solemn, and yet how interesting and delightful is the duty of a church and her pastor

at such a season! The next morning with a countenance indicating the heavenly peace within, he was buried with his Lord in baptism, and like the Ethiopian eunuch who had journeyed from a distant land to Jerusalem to wait upon God, he, "came up out of the water," and "went on his way rejoicing."

In a communication addressed to me a few weeks afterwards, he says: "I reflect with much pleasure on the time passed at your place. So far, especially, as baptism is concerned, I have an abiding satisfaction." On a visit the next year, when asked how he was getting along in his Christian course, he replied, "I feel that I am on the right road." C. W. W.

A REVIVAL OF RELIGION is in progress in the Baptist Church in Wellsville, Rev. G. W. Huntley, pastor.

THE EDITOR of the *South Western Baptist* states, that about 5000 persons have been baptized by the Baptist Churches in Alabama, within the last twelve months.

THE *Biblical Recorder* states that within the last twelve months, Elder Elwell, of North Carolina, has baptized over 300 persons.

THE GEORGIA ASSOCIATION, the largest body of Baptists in that State, recently held its annual meeting. Several of the churches had enjoyed revivals, and 497 members had been added by baptism.

DEDICATION.—The meeting-house of the Berean Baptist Church at Carville, in the 11th ward of Brooklyn, was dedicated on Thursday, the 11th inst. The sermon was preached by Dr. Hodge, pastor of the Washington Avenue Baptist Church, Brooklyn.

LONGEVITY IN CANADA.—The *Montreal Herald* mentions some singular instances of longevity which were brought to light by the late census. It says: "We understand that more than twenty persons are to be returned, whose ages are said to exceed one hundred years. The most venerable Patriarch of these, if we make no mistake, resides in the township of Grey, Simcoe county, aged 115 years. Ninety-five years ago he scaled the cliffs of Quebec with General Wolf, so that his residence in Canada is coincident with British rule in the Province. He has attached himself to the Indians, and lives, in all respects like them. This veteran is named Abraham Miller. Gallantry will not permit us to omit honorable mention of an equally distinguished person of the other sex. Helen Maguire is 106 years of age. She still dresses without help, and walks out for air and exercise whenever the weather is sufficiently fine to tempt her from the chimney corner. She still has all her faculties, and threads a needle without spectacles."

MAKE YOURSELF INDISPENSABLE TO YOUR EMPLOYERS.

Make yourself indispensable to your employers; that is the golden path to success. Be so industrious, so prompt, so careful, that if you are absent one hour out of the usual time, you will be missed, and he in whose service you are, shall say, "I did not dream L—— was so usual." Make your employer your friend, by performing with minuteness, whatever task he sets before you; and above all, be not too nice to lend a hand at dirty work, no matter how repugnant to your sense of neatness it may be. The success of your business in after years depends upon how you deport yourself now. If you are really good for anything, you are good for a great deal. Be energetic, put your manners in your business; look as well as act with alacrity:

appear to feel an interest; make your master's success your own, if you have an honest one. Let your eyes light up at his request, and your feet be nimble; there are some who look so dull and heavy, and go with so slow and lazy a pace, that it is irksome to ask what it is your right to demand of them; be not like these. Be the wretch upon which your employer may rest with safety; let him feel that he may entrust you with uncounted gold.

If you do an errand lightly, you begin to loose his confidence; if you forget twice some important request, you cannot be trusted. If you accustom yourself to loose and untidy habits, you will gain no respect, but rather contempt. Avoid theatres, card-rooms, billiard saloons, as you would the pestilence; little faults are like so many loopholes in your character, through which all that is valuable sifts out, and all that is pernicious sifts in to fill up the empty places.

Do you say you want some pleasure? make your work a pleasure. There are two ways of seeing the sun rise—one with a dull, complaining spirit, that if it could, would blot out the great luminary, with its wishy-washy flood of eternal complaints, the other with a jealous lark-like pleasure, soaring out and upwards, and seeing along the western path, gates of gold, and palaces of ivory. So there are two ways of doing work; one that depresses the soul by its listless, formal, fretful participation, the other that makes labour a boon and a blessing, and pursues it not only for gain, but the highest exaltation of the mental and moral being.—*Olive Branch.*

MARRIED.

On the 17th November, by the Rev. J. Clarke, Mr. Peter Aury to Miss Rachel Rott, both of the township of Erin, C.W.

DIED.

On the 16th of October last, at Highbuilding, Farnhurst, Sussex, England, Robert Bart, Sen., in his 90th year.

NOTICE.

THE OTTAWA BAPTIST ASSOCIATION will hold its Annual Session with the Church at PETITE NATION, on Wednesday, January 12, at 10 o'clock, A.M.

For some years past, the Annual Meeting of this Association has been thinly attended, in consequence of the storms which generally prevail about the season it was held. To prevent this hinderance, the meeting is appointed earlier in the winter; and we hope to see all the churches connected with the Association represented at it.

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Pastor of the Bond Street Baptist Church, Editor.

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