

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Covers damaged/  
Couverture endommagée

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Cover title missing/  
Le titre de couverture manque

Coloured maps/  
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Bound with other material/  
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:/  
Commentaires supplémentaires:

Coloured pages/  
Pages de couleur

Pages damaged/  
Pages endommagées

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Pages detached/  
Pages détachées

Showthrough/  
Transparence

Quality of print varies/  
Qualité inégale de l'impression

Continuous pagination/  
Pagination continue

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# CHRISTIAN OBSERVER.

Vol. II.

TORONTO, OCTOBER, 1852.

No. 10.

## Poetry.

### A PRAYER FOR DEAR PAPA.

BY MRS. EMILY C. JUDSON.

The following inexpressibly touching lines were written by this excellent lady, in April, 1851, after the departure of Dr. Judson for Maulmain, on the voyage from which he never returned:—

Poor and needy little children,  
Saviour, God we come to thee,  
For our hearts are full of sorrow,  
And no other hope have we.  
Out upon a restless ocean,  
There is one we dearly love—  
Fold him in thine arms of pity,  
Spread thy guardian wings above.

When the winds are howling round him,  
When the angry waves are high,  
When the black and midnight shadows  
On his trackless pathway lie,  
Guide and guard him blessed Saviour,  
Bid the hurrying tempest stay;  
Plant thy foot upon the waters,  
Send thy omens to light his way.

When he lies all pale and suffering,  
Stretched upon his narrow bed,  
With no loving face bent o'er him,  
No soft hand about his head;  
O, let kind and pitying angels  
Their kind forms around him bow:  
Let them kiss his heavy eyelids,  
Let them fan his fevered brow.

Poor and needy little children,  
Still we raise our cry to Thee:  
We have nestled in his bosom,  
We have sported by his knee,  
Dearly, dearly do we love him—  
We, who on his breast have lain;  
Pity now our desolation,  
Bring him back to us again!

If it please thee, heavenly Father,  
We would see him come once more,  
With his olden step of vigor,  
With the love-lit smile he wore;  
But if we must tread life's valley,  
Orphaned, guideless, and alone,  
Let us loose not, 'mid the shadows,  
His dear foot prints to thy throne.

**EVIL THOUGHTS.**—Have a care of evil thoughts. Oh, the mischief they have done in the world! Bad thoughts come first, bad words follow after,

and bad deeds bring up the close. Strive against them! Watch against them! Pray against them! They prepare the way for the enemy!

Bad thought's a thief! He acts his part;  
Creeps through the window of the heart;  
And, if he once his way can win,  
He lets a hundred robbers in.

## Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

### PERSONAL INFLUENCE.

A bare glance at the above caption, may induce the remark by many a reader—"Well, that don't apply to me"—and by a sort of logical deduction, reached at one bound, concludes—"for I haven't any." To this inference, we must put in a total disclaimer, as calculated to reflect upon Him who is the source of all intelligence. No mortal, gifted with rational mind, can possess such, and be inoperative in the relations which he sustains to his fellow creatures. Daily evidence admonishes to the contrary, and establishes the fact, that much which has been interwoven into our own nature, whether it consist of pleasure or pain—whether the occasion of a thrill of joy or a throb of anguish—has a derivative source, and is traceable circumstantially, and point by point. And the extent of this social feature is universal and unexceptional; inasmuch, as to leave none beyond the range of its compass. For, even the idiot, though seemingly, a unit useless to his kind, with vacant stare and indiscriminating gaze, cannot be contemplated, but with singularly marked and imparted impressions, and contrast necessarily instituted; and the character of the thoughts at such a time, especially if commingled with pious emotion, are morally healthful, lasting, and tuned with a gratefulness of which no harmonious language is an adequate vehicle for full utterance.

The Scriptures of Truth frequently advert to the immortality of our being—"to the life which now is and that which is to come,"—and, as moral intelligences, our position is prominently conspicuous for good or evil. Mind, by consent, takes precedence of all natural instrumentalities, and its productions must be corresponding and determinate. The Apostle in elucidating the moral by the

natural, forcibly illustrates this thought in the practical declaration—"A little leaven leaveneth the whole lump." The Saviour, again—"Beware of the leaven of the Pharisees and of the Sadducees." These lessons are fraught with meaning and general import. And if a natural cause possesses such a propelling and diffusive energy, and reacts until it produces a likeness of the whole to itself, what can be the commensurate effect of the action of mind upon mind—boundless in its reach—affecting the present and embracing all future.

It is the part of judicious wisdom to institute an enquiry as to the character of the influence we do exercise, for such is our province—and it is attended with responsibility of moment. In life's daily journey, what is there that is tinctured with the leaven of unrighteousness, which communicates and reproduces with such sedulous energy? A thought deposited in a circle is not a dormant thing, with its periods of life alone; but is, when uttered, a moving agent, an intellectual essence—an influential messenger, bearing a torchlight of improvement and attraction, or a seed productive of tares and growing evil.

As endowed, our capacities are peculiarly adapted both to the receiving and communicating impressions. From this, arises so much of the favored privileges of life, resulting from interchange—a blessing which still exalts us. And with it, all mankind are identified as participants; and from it, results, pregnant with blessings or fruitful with misery, flow.

Our education in this life is but a succession of modifications, which wisdom and experience should contribute to make more perfect. And the model of character finally exhibited, is in a measure dependant upon associated influences and habits. In these two sources are to be found a whirlpool of iniquity, which counteract the most holy resolves and neutralize the most devout purposes. And although sin begets misery, still a wedded evil is ever ready for the sacrifice. Conscience is but a feeble barrier to inveterate personal or united transgression. The incentives to that which is pure and that which is forbidden, are linked and closely allied with our personal relations, and are powerful or feeble, from the incorporative bias arising from them.

In order to the exercise of an influence for good, it is absolutely requisite, that we

should be established in sound and holy principles, having their origin above. Evil ones, like weeds, need neither planting nor nurturing care;—their existence, already, being by far too obnoxious. Our views on moral questions should be clear, luminous, and rooted, characterized by no loose swing of accommodation, and our action efficient, zealous, and with purpose. An individual of marked and decided character, whether identified upon the side of virtue or vice, preponderates weightily in the scale on which he leans. Mind is more accessible to error than truth, and recruits will ever be found swelling the ranks of both. The propagation of sentiments entertained is one of the leisure employs of life, and by this means the mass of mind is brought in contact, directly and socially; and in proportion to the amount of truth elicited and developed, will these collisions result in good.

There is a native power in truth, which, when lodged in the soul, will ultimately ripen, and produce its legitimate convictions. Who have not felt its power, at least in part! Reader, have you ever sat down, composedly, to listen to truth, and been suddenly awakened by sentiments uttered, which have touched an according unison in your own heart, and for the time a moral electricity pervaded the soul and held spell-bound and captivated its powers? Such was the influence of truth, fruitful in its repository upon earth, and fruitful for the garnering of heaven!

Of course we need hardly remark that the utmost caution in selecting pure companionship, and care for our personal influence should be exercised. W. L.

California, August, 1852.

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

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

In *professing* the religion of the Bible, we covenant with God to make HIS word our rule of life. This requires us to "present our bodies a living sacrifice, holy and acceptable unto God;" to "purify ourselves, even as he is pure;" to "give none occasion of stumbling to any brother;" to "give none offence to the Church of God;" to love our neighbour as ourselves;" to "do good to all as we have an opportunity;" to "abstain from all appearance of evil;" to "use the world as not abusing it;" and "whether we eat or drink, or whatsoever we do, to do all to the glory of God."

If any think these precepts too strict for frail men, be it remembered, God is too *benevolent* to prescribe rules of action *less* holy. He has given them, and they are "the same that shall judge us in the last day." Any *indulgence*, therefore, not consistent with these divine precepts, is actually

sinful; is *inconsistent* with a holy *profession*, and must disqualify us for "standing in the judgment."

That the habit, which some professing Christians still indulge, of drinking and tempting others to take intoxicating drink, in this day of peculiar light, is inconsistent, must, on examination, be perfectly manifest to those who admit the binding authority of God's precepts.

I. The use of such liquor, instead of enabling us to "present our bodies a living sacrifice, holy and acceptable," *actually degrades, impairs, and prematurely destroys both body and mind.* The most eminent Physicians uniformly tell us it is poison. Dr. Rush, after enumerating various loathsome diseases of mind and body, adds, that these are "the usual, natural, and legitimate consequences of its use." Dr. Choynce says—"Pure water is the most suitable for man." Sir Astley Cooper declares ardent spirits to be poison, and the most frightful source of disease. When taken freely, its corrupting influences are strikingly manifest. And even when taken moderately, very few *now* pretend to doubt that it operates as slow, insidious poison, and inevitably shortens life. Nothing can be clearer than that he who, by any sensual indulgence, willfully cuts short his probation of life, is as truly a suicide as if he slew himself violently. He is by the law of God, "a murderer." And can this character be consistent with that religion which teaches, that *no murderer shall inherit eternal life?*

2. This habit of drinking is *incompatible with that desire of eminent holiness and growth in grace, which a consistent profession implies.* The great Founder of Christianity enjoins "Be ye perfect, even as your Father in heaven is perfect." A soul, animated with such heavenly desire, and aspiring to the image of God, will have no relish for any counteracting spirit. God's mandate is universal; "Be ye holy, for I am holy." And all professing Christians are solemnly *pledged* to abide by this rule, and make it their constant efforts to be like God.

To this end all men are charged to "abstain from fleshly lusts which war against the soul;" to "mortify their members which are upon the earth;" to "exercise themselves rather unto godliness;" and to "be kindly affectioned toward all men." But who does not know that intoxicating drink not only "eats out the brain," but "taketh away the heart," diminishes even "natural affection," and deadens all the kindlier feelings; while it cherishes those very passions which the Holy Spirit so pointedly condemns? And how can one "professing godliness," and aspiring to the divine image, drink that which tends to destroy all that is pure, and spiritual, and lovely, while it kindles in body and soul the very flames of hell?

3. The use of this liquor is inconsistent with anything like pure and high spiritual enjoyment, clear spiritual views, and devotion.

Abstinence from highly stimulating liquor or food has ever been regarded as indispensable to that serenity of soul and clearness of views so infinitely desirable in matters of religion. Hence the ministers of religion were solemnly commanded not to touch any thing like strong drink, when about to enter the sanctuary. And *this*, it is added, shall be a statute for ever throughout your generations; that ye may put difference between holy and unholy; clearly shewing God's judgment of the effect of temperance on spiritual discernment.

4. The use of intoxicating drink by professing Christians is inconsistent with the good order and discipline of the Church. A minister of great experience in ecclesiastical concerns, gives it as the result of his observation, that nine-tenths of all the cases calling for Church discipline, are occasioned by this liquor. This is a tremendous fact. And can it be right to continue an indulgence that is bringing tenfold more disgrace on the Church, than all other causes united? Do not these foul "spots in our feats of charity" clearly say, "Touch not the unclean thing?" "It must needs be that offences come; but woe to that man by whom the offence cometh."

5. The use of *intoxicating drink* by professors of religion is *inconsistent with the hope of reforming and saving the intemperate.* The *Christian* knows that every soul is inconceivably precious, and that drunkards cannot *inherit eternal life.* He knows also, that hundreds of thousands in this land now sustain, or are contracting this odious character; and that if the evil be not arrested, millions will come on in the same track, and go down to the burning gulf.

The *Christian* who drinks just so much as to make himself "feel well," cannot improve the drunkard, who only does the same thing. The drunkard may say to him, "My appetite is stronger than yours; more, therefore, is necessary to make me 'feel well;' and if you cannot deny yourself the *little* that seems needful, how can I control a *more* raging appetite?" This rebuke would be unanswerable.

All agree that total abstinence is the best hope of the *drunkard.* But is it not preposterous to expect him to abstain, so long as he sees *professing Christians* and other respectable men, using the poison? With mind enfeebled, and character lost, can he summon resolution to be singular, and live even more temperately than his acknowledged superiors?—thus telling to all that *he has been a drunkard!* This cannot be expected of poor sunken human nature. No; let moderate drinking continue, and in less than thirty years, according to the usual ratio of their deaths, armies of drunkards will go

from this land of light and freedom to "everlasting chains of darkness." If then, the drunkard is worth saving, if he has a soul capable of shining with seraphim, and if there be in members of the Church "any bowels of mercies," let them give him the benefit of their *example*. Professing to "do good to all as they have opportunity," let them be consistent in this matter. By a little self-denial they may be instrumental in saving millions from hell. But "he that denieth not himself, cannot be Christ's disciple." He that will not yield a little to lead his fellow-sinners from eternal pain, has nothing of the spirit of Him who, for his enemies! exchanged a throne for a cross; nor can he consistently bear his name.

Could all the wailings of the thousand thousands slain by the drunkard's drink come up in one loud thunder of remonstrance on the ear of the churches, they would then, perhaps, think it *inconsistent* by their example, or by any act, to sanction its use. "But let God be true," and those wailings are as real, as if heard in ceaseless thunders. It cannot, therefore, be consistent, either with love to God or love to man, to open the pathway for multitudes to swell the eternal wail.

6. The use of *intoxicating drink* by professing Christians is *inconsistent with the hope of ever freeing the nation from intemperance*. All former efforts to arrest this alarming sin have failed. A glorious effort is now making, and thousands of patriots and philanthropists are rejoicing in the remedy. Not a thinking man in the nation really doubts the efficiency of total abstinence. Who, that loves his neighbour or his God, can still thirst for that which has darkened the pathway to heaven, threatened our liberties, desolated the land, and peopled hell? Who can be expected to adopt this substitute, if they do not, who have sworn allegiance to the Holy One? If they withhold their example, will worldly and sensual men, and the enemies of all righteousness, take up the work, and reform themselves, and purify the land? For professors to expect this is preposterous; and to pray for it, while they *cling* to the abominable thing, is gross insult to the Most High.

But let all professing Christians in this land resolve on TOTAL ABSTINENCE—let this great example be held up to view—and it would be such a testimony as the world has not seen. Let such a multitude shew that intoxicating drink is useless but under medical prescription; the reformation is easy, and the demonstration would be complete: few of the *moral* would continue the poison; thousands of the *immoral* would abandon it at once; and the nation be reformed and morally regenerated. Hence,

7. The use of this drink by professing Christians is utterly inconsistent with the proper influence of their example. The Saviour says, "Let your light so shine be-

fore men, that they may see your good works, and glorify your Father who is in heaven." But will men esteem Christians the more for drinking? and thus be led to glorify God on their behalf? Rather will not their drinking lead some to excess, and thus sully the Creator's work? Nay, it is not certain, that if professing Christians thus indulge, the example will lead millions to drunkenness and perdition? And, on the other hand, it is not morally certain, that if they would abstain, their combined influence might instrumentally save millions from infancy and endless ruin?

8. The use of *intoxicating drink* by a part of the Church, is *inconsistent with that harmony and brotherly love which Christ requires in his professed followers*. He requires them to "love one another with a pure heart fervently;" to "be all of one mind;" to be "of one heart and one soul." But who does not see the utter impossibility of this, if some members continue an indulgence which others regard with abhorrence? Since public attention has been turned to this subject, thousands have come to the conviction that *indulgence* in intoxicating drink is a wicked as well as a filthy practice. Some of the most distinguished lights of the Church decidedly embrace this sentiment. The holy apostle Paul speaking on the subject of appetite, says, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God."

9. The use of *intoxicating drink* by members of the church, in this day of light, is *incompatible with their receiving a large effusion of the Holy Spirit*.

God may have "winked at the times of ignorance;" but to expect him to do so in this day of light, would be awfully presumptuous. We are not, then, to expect his Spirit to come down "like showers that water the earth," till we put away that which we know tends to wither and consume the "fruits of the Spirit." But "let us draw near in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," and "he is faithful that hath promised." He "will open the windows of heaven, and pour out a blessing, that there shall not be room to receive it."

10. The waste of property in the use of intoxicating drink, is *inconsistent with the character of "faithful stewards for Christ"*. The "contributions of the church are among the appointed means for converting the world. But allow each of our eight hundred thousand (the supposed amount in America) professing Christians only twopence worth of intoxicating drink daily, and the amount is upwards of TWO MILLION FOUR HUNDRED THOUSAND POUNDS! which would be sufficient to support constantly at least twenty thousand missionaries! Let professed "stewards" of the Lord's treasury, then, who would consume their portion of this

little on sinful appetite, ponder and blush for such *inconsistency*; and let them hasten to clear off that heavy charge, "Ye have robbed me, even this whole nation."

11. For Christians to indulge in the use of intoxicating drink is *inconsistent with all attempts to recommend the Gospel to the heathen*. Nothing has done more to prejudice our Indian neighbours, and hinder among them the influence of the Gospel, than those poisonous liquors which we have encouraged them to use. The more thinking among them have perceived these liquors to be fraught only with mischief. Several tribes have set the noble example of excluding these articles by the strong arm of law; and it is only by convincing them that really consistent Christians do not encourage such evils, that our missionaries have been able to gain their confidence, and to introduce our literature and religion.

The same feeling must prevail in more distant heathen nations. They cannot but despise the Christians who use and sell a polluting drink, which they to a great extent regard with disgust and abhorrence. Our missionaries must not only be unspotted, they must also be able to testify, that no real Christians pollute themselves with this or any other unclean thing. With such testimony they might secure the conviction, that our religion is indeed purifying and elevating, and that our God is the true God. "For," saith Jehovah, "then shall the heathen know that I am the Lord, when I shall be sanctified in you before their eyes."

(To be Continued.)

On the work of the Holy Spirit in connection with Preaching.

Through the afflicting hand of God upon me, I have not been able to preach for many months, but at times I am permitted to attend the house of the Lord, and listen to the voice of my brethren in the ministry; and while I should dread to say a word to the annoyance or grief of any of my fellow labourers, yet faithfulness requires me to say that in some instances I have been disappointed at the manner in which the Gospel has been preached. I have listened while the servant of the Lord has told the sinner of his utter ruin, and inability to save his precious soul;—I have heard the glories of the Redeemer set forth,—his willingness and ability to save; and listened with great satisfaction while the poor sinner has been invited to Christ, to receive all the blessings of the Gospel "without money or price;" but in some instances I have not heard any allusion to the work of the Holy Spirit, and my heart has been grieved. The blessed Saviour has taught us that the Spirit is the great agent in the work of conversion, and told us to ask for him at the hand of our heavenly Father. He convinces of sin—he quickens—he takes

of the things of Christ, and shows them unto us—he guides into all truth—so explicitly does our Lord speak in his last conversation with his disciples before his death;—but in some instances the sinner, after hearing what I have heard, might have said in the language used in Acts xix. 2, “We have not so much as heard whether there be any Holy Ghost.”

I do not for a moment doubt the correctness of the views of my brethren upon this important subject, nor am I setting up myself as their judge, but it strikes me that unless the Holy Spirit is more clearly placed before the sinner in the preached Gospel, the work of conversion will not be likely to proceed. If we do not honour the great Agent, how can we expect to prosper, or to see sinners taught the way of salvation? But if the work of the blessed Spirit is set forth more prominently, may we not expect to see greater success attend the labours of God's servants? I venture these brief remarks for the consideration of my fellow-labourers in the vineyard, and they are forth in all sincerity.

A COUNTRY MINISTER.

#### CHOICE SAYINGS OF GOOD MEN.

From *Primitive Church Magazine*.

“LEAD ME TO THE ROCK THAT IS HIGHER THAN I.”

Christian faith may find itself severely tried. God tries it purposely. Satan again tempts it; but the heaviness with which the soul of a believer may become acquainted in the secret exercise of his spirit before God tends in its results to more abundant joy in him. The end of God in dealing with those who are sons and not bastards (Heb. xii. 8), is to acquaint them more perfectly with his own way—to render them more widely conversant with him as a Saviour God. While any lurking root of self-seeking—any unwithered shoot of self-righteousness remains unjudged in the soul, God cannot fully expound himself in Christ. The heart, when brought fully to a sense of its own helplessness ceases from itself. The mist which surrounded it then rises, and the glory of Christ, as the rock of its salvation, becomes distinctly manifest. God in Christ is found to be a present refuge. Not only so. Glory also, and rest are found in immediate connection with the grace which in Christ responds to the cry of the afflicted spirit. The soul, out of weakness, is made strong, when simply given up in faith into the hands of God. “Lead me.” Thus will Israel find it when taking words of needy, but faithful prayer upon his lips, he turns again to seek the Lord (Hosea xiv.) He will then be known as the fruitful dew which shall clothe, with the beauty of Lebanon, the once dry and sapless branch.

Often the believer has to learn the lesson of practical dependence in a painful way. The private aims of the heart are not easily extinguished. Steps are taken, and plans are formed, which if allowed, to grow to their issue, would remove the soul further than ever from the presence of God. But the Father of mercies knows how to wither these flowers of our own planting; and thus reducing the soul to a sense of its intrinsic poverty and weakness, he enables it to turn with renewed earnestness of desire to the rock which is higher than itself, and to find therein its everlasting strength and joy.—*Notes on the Psalms, by A. Pridham.*

#### USE OF AFFLICTION.

“I have read of the pine-tree, that if the bark be pulled off it will last a long time, but if it continue on, it rots the tree. Oh! how bad, how rotten, how base would many have proved had not God pulled off their bark of health, wealth, friendship! Near and dear relatives stick as close to us as the bark sticks to a tree; and if God did not pull off this bark, how apt should we be to corrupt ourselves. He barks us that, like the pine, we may thrive the better.”—*Brooks' Mute Christian.*

A CURSE IN THE BEST THINGS OF THE WICKED.

—A BLESSING IN THE WORST THINGS OF THE RIGHTEOUS.

As there is a curse wrapt up in a wicked man's health, so is there a blessing wrapt up in a godly man's weakness. As there is a curse wrapt up in a wicked man's strength, so is there a blessing wrapt up in a godly man's weakness. As there is a curse wrapt up in a wicked man's wealth, so is there a blessing wrapt up in a godly man's wants. As there is a curse wrapt up in a wicked man's honor, so is there a blessing wrapt up in a godly man's reproach. As there is a curse wrapt up in all a wicked man's contentments, so there is a blessing wrapt up in all a godly man's crosses, losses, and changes.”—*The same.*

#### MURMUR NOT AGAINST GOD.

“I have read of Cæsar that having prepared a great feast for his nobles and friends, it fell out that the day was so extremely foul, that nothing could be done to the house of the meeting: whereupon he was so displeased, that he commanded all them that had bows to shoot up their arrows at Jupiter, their chief god, as in defiance of him for the rainy weather he had sent, which, when they had done, their arrows fell short of heaven, and fell upon their own heads, so that very many of them were sorely wounded. So all our murmurings are but so many arrows shot at God, which will return upon ourselves. They hurt not him, but they will wound us. Therefore it is better to be mute than to murmur.”—*The same.*

#### ON MORTIFYING SIN.

In the strength of Christ, and in the power of the Spirit set roundly upon the mortifying of every lust. One leak in a ship will sink it; one wound strikes Goliath dead as well as three-and-twenty did Cæsar: one Delilah may do Sampson as much spite and mischief as all the Philistines: one Achan was a trouble to all Israel: one Jonah raises a storm and becomes a laden too heavy for a whole ship. So one unmortified lust will be able to raise very strange and strong tempests in the soul in the days of affliction, and, therefore, as you would have a blessed calm and quietness in your own spirits, under your sharpest trials, set thoroughly upon the work of mortification.—*The same.*

#### BREVITY OF LIFE A MOTIVE TO PATIENCE.

To silence or quiet your souls under the afflictive hand of God, dwell much upon the shortness of human life. What folly would it be in a man to mutter and murmur when his chains are being knocked off, and he is just going out of prison. This is just thy case, Christian. All thy bonds of mortality and pain will soon be loosed, and thou wilt emerge into glory. Thy life is but short: thy troubles cannot be long. Hold up, and hold out quietly and patiently a little longer, and heaven will make amends for all.—*The same.*

#### ROMAN CATHOLIC DOCTRINE.

From the *N. Y. Journal of Commerce*.

The *Shepherd of the Valley*, a Roman Catholic paper, published at St. Louis, not long since made some startling admissions in regard to the intolerant and persecuting spirit of Romanism, for which it was called to account by the *Catholic Herald* of Philadelphia. The St. Louis paper now comes out again stoutly in defence of the statement first made—intimating too, that the reason why others are not equally candid, is because they are afraid, or have too much policy to tell the whole truth.

Hear what the gentle “*Shepherd*” says on sober second thought, as to “*Toleration*”:

“Well, then, is this doctrine of toleration a Christian doctrine, or is it not? does it come from heaven or hell, from God or the devil? do we see any thing of it in the Bible, in the Fathers, in the actions or writings of the Saints, in the treatises of the doctors of the Church? was it heard of before the birth of Protestantism? has it not been condemned by the Council of Constance, and repeatedly, by the Supreme Pontiffs? is it any thing more than a convenient theory, got up that Catholics living amongst Protestants may meet with less ill-will? are not the French philosophers and their disciples, its most zealous advocates? is not

Gibbon full of it? Has it ever had any thing more than a theoretical existence, except where it had been practically impossible to carry into active operation the principles which it condemns? was St. Thomas right when he said that "it is a much worse thing to corrupt the faith, by which life is given to the soul, than to falsify money, which is an assistance to the temporal life?" did he reason correctly from these premises when he argued that temporal princes might justly punish convicted heretics? may we not expect the Church and Christian rulers to act again as they have acted? is it not our boast that the Church never changes, and is not her history an open book, which all may read, which we cannot close if we would, and of which we are accustomed to say that we have no cause to be ashamed?

"We will say, however, that we are not in favor of roasting heretics, and that if this sort of work is to be revived—though in our miserable times it is quite impossible, since men have no belief which they care to propagate, or which they dare endure—if persecution is to be renewed, we should rather be its victims than its agents; but we are not, therefore, going to deny the facts of history, or to blame the saints of God and the doctors and pastors of the Church, for what they have done and sanctioned. We say that the Protestants do not persecute us here, simply because they have not the power; and that where we abstain from persecuting them, they are well aware that it is merely because we cannot do so, or think that, by doing so, we should injure the cause that we wish to serve."

#### A QUESTION FOR CASUISTS.

The holding of slaves is authorized by Divine revelation, and therefore right. Well, how did it become right? To steal a man and his wife is wrong. Our laws denounce the crime and punish it as piracy. It is not only illegal, but is an essential wrong—a sin *per se*. But it is done,—and we will suppose that in spite of our laws to the contrary, such a man and such a woman are brought into our territory and consigned to slavery in this country by the ordinary forms of sale and delivery. Is it right to hold them in slavery? No, certainly, any man will say who has a particle of moral sense left in him. Suppose they are held, nevertheless;—they have children, and these children, following the condition of their parents, are slaves likewise. Is the wrong now repaired? Are these children of free parents rightfully slaves? No, again, a correct moral sense must reply. How long then,—for this is the question,—is it before this succession of wrongs make a right? In what generation do the descendants of stolen parents lose their rightful claims to freedom, and become rightfully slaves? At what time does this bondage,

begun in cruelty and outrage, against which every and honorable sentiment of human nature protests become a "patriarchal institution," defensible by Christian men on Christian grounds?

This hypothesis is the actual history of slavery as it exists and is defended in the United States. African men, women and children, where torn from their native land, and amid the horrors of the middle passage brought hither, and sold into hopeless bondage;—they died, leaving their chains as their only legacy to their descendants, who wear them now. When, we ask, was the original wrong repaired? When did the accursed crime lose its deep crimson tinge, and take on the color which symbolizes purity and righteousness? What reparation has been made to the original sufferers? What reparation can be made in this generation, but to do justice to their descendants,—to repudiate the whole series of wrongs, and break the yokes which hold them in bondage?—*Watchman and Reflector*.

#### PREACHING OF THE PEW AND THE PULPIT.

There is no more effectual preacher of the gospel than the life of a truly consistent Christian. Though he were deaf and dumb, and incapable of vocal utterance in testimony of the truth, the silent, subtle influence of his character and life would speak with a force, and argue with a resistlessness, which the voice of the most silver-tongued occupant of the pulpit could scarcely surpass. The tenderness of a truly spiritual mind; the persuasiveness of a countenance beaming with benevolence; the logic of an humble, gentle, truthful, loving life, would make their way to the heart of a beholder, when access to his head might be choked up with doubts, suspicions, and cavils. Men who could never be reasoned into faith, may be drawn thither by the attractive light that continually radiates from the beauty of a godly walk. This is preaching which has no necessary intermission; the week day as well as the Sabbath, the road side as well as the sanctuary; in the midst of cares and business the silent sermon goes on, enforcing its lesson and making its impression.

Thus every professor is a preacher, ordained and installed, and invested with a charge, to whom he is ministering, for good or evil, at all times. The week day sermon may be as important as the Sabbath day discourse. It is safe to say that if its doctrine and its influence be adverse to that heard in the sanctuary, the latter can do but little good. The preaching of the pulpit may be confronted and argued down by the preaching of the fireside, the neighbourhood and the place of business. This is a species of dialectics that is often carried on—pastor and people occupying, unconsciously, but virtually, the position of antagonist orators, appealing to those who are without,

with their contradictory strains. What the pulpit strenuously and tearfully asserts, the pew flatly denies. The chains of God's law, of Christ's love, of the eternal interests, are set forth in persuasive tones on Sunday; the conflicting claims of the world, of business, of pleasure, and of gain, are preached all the week. The pulpit asserts the superiority of the unseen and spiritual over the seen and temporal, and urges men to forsake all to win the heavenly crown. The pew practically declares that though the future is well enough, there is no mistake about the value of the present—that though heaven is valuable, it is not worth the sacrifice of earth. The pulpit tries to save the soul; the pew strives, and drives, and labors to enrich and bless the body. The ungodly world looks on and listens to the respective pleadings of the two, amused at the discrepancy, unmoved by both.

To be effectual, the gospel should be preached both by pew and pulpit. Enforced by godly example, and clothed with the persuasiveness which sincerity and fervid feelings always possess, its warnings and appeals could hardly be resisted. There is a great waste of moral power in the practical conflict which often exists between religion preached and religion practised. The energy and courage of the preacher are impaired, and the force of truth is lessened. We get a glimpse of the power which the pulpit might have, if seconded by the faithful, praying, consistent pew, in times of revival, when Christian life and Christian doctrine are brought for a time into harmony. What solemnity gathers upon a congregation, when the sacred words of warning or invitation of the preacher pass to the sinner's heart through an electric atmosphere of prayer! What reality does the truth of religion become, when it beams from the moistened eye and heaving heart of the Christian alive in revival! There is a philosophy, as well as experience, in this; and happy is the preacher who has a proof of his words in the life, faithfulness and zeal of some devoted hearer. He has a perpetual illustration at hand—an argument that will make its way where all other arguments fail.—*N. Y. Evangelist*.

## For the Young.

### THE LITTLE PAUPER.

The day was gloomy and chilly. At the freshly opened grave stood a delicate little girl of five years, *only* mourner for the silent heart beneath. Friendless, hopeless, homeless, she had wept till she had no more tears to shed, and now she stood with her scanty clothes fluttering in the wind, pressing her little hands tightly over her heart as if to still its beating.

"It's no use fretting," said the rough

man, as he stamped the last shovel full of earth over all the child had to love; "fretting won't bring dead folks to life; pity you hadn't got no ship's cousins somewheres to take you; its a tough world, this 'ere, I tell ye; I don't see how ye're going to weather it. Guess I'll take yo round to Mrs. Fetherbee's, she's got a power of children and wants a hand to help her, so come along. If you cry enough to float the ark it won't do you no good." Allie obeyed him mechanically, turning her head every few minutes to take another, and yet another look where her mother lay buried.

The morning sun shone in upon an underground kitchen in the crowded city. Mrs. Fetherbee, attired in gay color and calico dress, with any quantity of tinsel jewellery, sat sewing some showy cotton lace on a cheap pocket handkerchief. A boy of five years was disputing with a little girl of three, about an apple; from big words they had come to hard blows and peace was finally declared at the price of an orange a piece, and a stick of candy—each combatant "putting in" for the biggest.

Poor Allie, with pale cheek and swollen eyelids, was staggering up and down the floor under the weight of a mammoth baby, who was amusing himself, pulling out at intervals little handfuls of hair.

"Quiet that child! can't ye!" said Mrs. Fetherbee, in no gentle tone. I don't wonder the darling is cross to see such a solemn face. You must get a little life into you some how, or you won't earn the salt of your porridge here. There, I declare, you've half put his eyes out with those long curls dangling around; come here, and have 'em cut off, they don't look proper for a *charity child*," (and she glanced at the short, stubby crops on the heads of the little Fetherbees.)

Allie's lip quivered, as she said, "Mother used to love to brush them smooth every morning; she said they were like little dead sisters; *please don't*," she said beseechingly.

"But I tell you I do please to cut 'em, so there's an end of *that*," said she, as the several ringlets fell in a shining heap on the kitchen floor; "and do for creation's sake, stop talking about "dead" folks, and now eat your breakfast if you want it; I forgot you hadn't had any—there's some the children's left; if you're hungry it will go down, and if you *aint* you can go without."

Poor Allie! The *daintiest morsel* wouldn't have "gone down;" her eyes filled with tears that *wouldn't be* forced back, and she sobbed out, "I *must cry* if you *beat me* for it—my *heart pains me so bad*."

"H-i-t-y—T-i-t-y! what's all this!" said a broad-faced, rosy milkman, as he set his shining can down on the kitchen table; "what's all this *Missis Fetherbee*? I'd as lief eat pins and needles as hear a *child cry*. Who is she, pointing to Allie, and what's the matter of her?"

"Why, the long and short of it is, she's a poor pauper that we've taken in *out of charity*, and she's crying at her good luck, that's all," said the lady, with a vexed toss of her head. That's the way benevolence is always rewarded; nothing on earth to do here, but tend the baby, and amuse the children, and run to the door, and wash the dishes, and dust the furniture, and tidy the kitchen, and go of a few *errands*, ungrateful little baggage!

Jemmy's heart was as big as his farm—and that covered considerable ground. Glancing pityfully at the little weeper, he said skillfully; "That child's going to be sick, Mrs. Fetherbee, and then what are you going to do with her? Besides, she's too young to be of much use to you. You'd better let me take her."

"Well, I should'nt wonder if you was half right," said the frightened woman. "She's been trouble enough, already. I'll give her a quit claim."

"Will you go with me, little maid?" said Jemmy with a bright, good natured smile.

"If you please," said Allie, laying her little hand confidently in his rough palm.

"Sit up closer," said Jemmy, as he put one arm round her to steady her fragile figure, as they rattled over the stony pavements. "We shall soon be out of this smoky old city—consarn it! I always feel as if I were poisoned, every time I come into town—and then we'll see what sweet hay-fields, and new milk, and clover blossoms, and kind hearts will do for you—you poor little plucked chicken! Where did you come from, when you came to live with that old Jezebel?"

"From my mother's grave," said Allie.

"Poor thing! poor thing!" said Jemmy, wiping away a tear with his coat sleeve. "We'll, never mind. I wish I hadn't asked you. I'm always running my head agin a *ber m*. Do you like to feed chickens, hey? Did you ever milk a cow? or ride on top a hay-cart? or go a berrying. Do you love bouncing red apples, and peaches as big as your fist? It shall go hard with you if you don't have 'em all. What's come of your hair, child? Have you had your head shaved?"

"Mrs. Fetherbee cut it off" said Allie.

"The old serpent! I wish I'd come in a little quicker. Was it *your curls* them young 'uns were playing with? We'll, never mind," said he, looking at the sweet face before him, you *don't need 'em*; and they might get you to looking in the glass oftener than was good for you."

"We'll, here we are, I declare; and there stands my old woman in the doorway, shading her eyes from the sun. I guess she wonders where I raised you!"

"Look here, Betsy! Do you see this child? The earth is fresh on her mother's grave. She has neither kith nor kin. I've

brought her from that old skinflint of a Fetherbee, and here she is. If you like her, it's well and good; and if you *don't*, she'll stay here just the same; but I know you *will*," said he coaxingly, as he passed his brawny arm around her capacious waist. And now get hersomething that will bring the color to her cheeks; for mind you, I have no *white slaves* on my farm!"

How sweetly Allie's little tired limbs rested in the fragrant lavendered sheets! A tear lingered on her cheek, but its birth was not of sorrow. Jemmy pointed it out to his wife, as they stood looking at her before retiring to rest.

"Never forget it, Betsy," said he. "Harsh words aint for the *motherless*. May God forgive me, if she ever hears one from my lips."—*Olive Branch*.

#### HEATHENISM AT HOME.

THE readers of "Uncle Tom" will remember that when Miss Ophelia expostulated with St. Clare on the condition of the slaves, he retorted by reminding her that many people who show a great deal of zeal in behalf of distant objects of charity, are amazingly apt to neglect those which are at their own doors. They will remember, likewise, that when he had sufficiently enlarged upon this practical error, he committed to her charge that interesting Topsy, that she might have an opportunity to try her hand upon her. Now albeit the reproach uttered by St. Clare is often urged in a bad spirit, and to an unreasonable extent, it is not to be denied that there is some occasion for it, and that most people, like Ophelia, would do well while laboring for the welfare of the destitute and perishing abroad, to do a great deal more for some Topsy at home. As a general fact, the people who are the very ones, if once their attention is arrested, to engage most heartily in the required home service. For be it remembered, that the utterers of the complaint to which we have alluded, are not often themselves very zealous people; they are astonished, indeed, to see so much interest and zeal expended on the heathen, while the poor and suffering at home are unrelieved, but generally, as matter of fact, they do far less for those at home than is done by those about whom they are scolding. If ignorance is to be enlightened, or poverty to be relieved, commend us for the means to those whose hearts are warmed by the love of Christ, and whose warm sympathies are broad enough to embrace a world. What is wanted is, not the heart to do for those at home, but the knowledge of the demand, and the necessary practical appliances to meet it. It is difficult for us, amid our intelligence and comfort, to understand and feel that there is heathenism around us as dense and dark (wanting the idolatry only,) as prevails in Asia. And even if it is understood and felt, the very fact that there are so many denominations, so many societies, and so many individuals who may be supposed to be interested in the required work of love, occasions neglect, on the principle that what is anybody's business is nobody's. But it is time to wake up to this subject thoroughly, and to see to it that appliances more systematic and more effective are brought to bear on our home-heathen. We must drop the idea that there is no heathenism where there is no idolatry,—we must remember that to know no God, to possess no Bible, to have no Sabbath, is heathenism, and that the moral degradation and wretchedness of life which are witnessed in idolatrous countries, may be equalled, and are equalled, in the heathenism of Christian lands. There is heathenism in all our considerable towns, and we have known it among our rural population, even in Massachusetts. We ask any New England reader of these lines, whe-

ther in city or country, to look round him, and ask himself whether he does not see heathenism somewhere within the circle of his acquaintance, as truly demanding Christian sympathy and aid, *his own* sympathy and aid, as any heathenism to be found in the world. Let the streets of this city be searched, and how much, how very much of such heathenism would appear.

Our attention has been arrested to this subject by a moral survey of some spots in New York which we find over that signature of C. L. B., (Charles L. Brace, we suppose,) in the New York Tribune, with an account of some missionary efforts there put forth. We copy the dreadful narrative entire, and hope the reading of it may not be without effect. Our own mind has been deeply affected by it.—*Watchman and Reflector.*

#### EFFORTS FOR OUTCASTS.

In a notorious district of New York an humble, quiet work is going on now, which may be a model for all our grand public charities.

During the early part of 1850, an earnest Christian man offered himself to his religious denomination as a missionary in the Five Points. The idea was thought rather chimerical; still no opposition was made, and the missionary went out to his task. His first effort was with the children. In walking round the streets of this quarter, he soon found that the boys not only had no home and no parents, but the most of them very little to eat. So the very first morning of his ministry he gathered a knot of them around him, and told them to lead the way to a baker's. The baker objected to feeding such a crowd of pickpockets and thieves, but our friend insisted, and bought his bread-*cake* and distributed it among them. After this was over, he told the boys he should hold a meeting the next Sunday at the corner of Cross street, and asked if they would come. "They would be——if they wouldn't!" they replied.

On the next Sunday he opened his meeting with a very considerable crowd of women and boys. But what with the oaths, and the shouts, and the pelting of everybody, except the preacher, and the general row occasioned, the services did not get on very well; and our missionary at length told them he saw "this would not do," and he would have a meeting next Sunday in a room. They gave him three cheers, and he left, not at all discouraged. For the next Sunday a snug grog-shop was bought out, cleaned and furnished with seats, and a very good audience was collected, perhaps partly by the associations of the place. During the first prayer, the missionary was interrupted by a very singular noise, and opening his eyes, he beheld the whole audience scrambling under the seats for the door. It appears there were assistants stationed at every seat, and the boys thought that they were to be "trapped."

We will not continue farther the account of Mr. P.'s mishaps. It is enough to say, that by a mingled system of feeding and preaching, and by an unceasing good nature, he gathered at last an attentive, well-behaved audience of the worst characters of the district.

While distributing his tracts one day among the brothels, an old, withered woman who had kept her house there twenty years, told him "she liked them tracts, and the preaching. She kind o' thought it did her gals good. They allers got more drunk afterwards."

One of the prostitutes, too, said to him, with a bitter curse, "What are you giving these things to us for? We'll read 'em, and perhaps we'll repent a day; but what of it? Give us something to keep us from *starving*."

The missionary soon came to the conclusion that preaching for such was worse than useless. It aroused only to make them more reckless, as they saw the utter hopelessness before them. Starvation or crime was always the grim choice. He went, accordingly, to his Society for means to provide work for these women. They replied to the effect that he was sent to the Five Points to be

a minister of the gospel, to preach and pray, and not to set up a workshop.

He tried then for private subscriptions, and succeeded, by means of these, in hiring a quantity of material from one of the shirt-making establishments. With this he sent twenty or thirty of the women to work, on the promise of ultimately getting them places if they proved steady. They stitched from early at morning till late at night, the first day, and he paid them the wages of the best seamstresses.

He soon found, that if he would really gain much influence in the district, he must live there. He accordingly indicted one of the vilest of the houses, ejected its occupants, and rented it. The old brothel keeper, as she left it, told him that "he would soon be sick of his bargain. There were lice and vermin enough in the house to eat him out." "If you can live there, I can!" said Mr. P. "The work of cleaning such a house, none but a housekeeper can appreciate,—boiling water, slack-lime, scrubbing, soaping, sanding, white-washing, &c., for a week, until even the bricks on the outside were running with water." At length he and his family moved in. The prostitutes were taken into the house, and regular work and board given them, and places found for them. A day-school for the children was established, where they were partly clothed and fed. A Sunday school and religious services, too, are carried on within the building. Mr. P. has since indicted and rented two other houses, has now a hundred of these women under his charge—and has had, as we understood him, *over eight hundred* of them in his family, since he has been there; for the great majority of whom he has found honest means of livelihood, and with very many of whom he has seen, as he thinks, thorough changes of character. He states that he has had over \$300 of sewing work out, in the Five Points, at one time, and has never yet lost a penny's worth—and though any one else might have his pockets picked at the first step, he does not believe a single article of his would ever be touched, if he should leave his doors wide open.

His most enduring influence, in my opinion, is over the children, who collect in considerable numbers to his day school—as bright-looking a set of little vagabonds as we ever saw. We heard them lately explain the map of the United States, quite as intelligently as could the children of our higher classes at the same age.

All this labor has been no easy one, it may be imagined, for Mr. P. His health is breaking down under that foul, diseased atmosphere; and he has hardly yet recovered from being stoned by the brothel-keepers—a brutal attack which laid him up last year for four months. It will give a better idea of his work, and of the needs of this great city, to describe a brief visit we paid in his company, last Sunday, to some of the families of his parish.

A dark, narrow passage in an old house, with little rooms opening on each side of it. We almost stumble over a drunken woman on the first stairway, who had sold everything but her nightgown for liquor.—Two flight of stairs, the dirt hardened in masses on the boarding; no light, and air reeking with foul stench; and we knock at an upper room. As the door opens, we find a low, stifling place, no furniture, an old woman on a dirty comfortable in the corner; and another doubled up, her teeth chattering with fever and ague, on the floor near the entrance. In the opposite room are a crowd of dirty women, gathered round a bed, where a woman is gasping and convulsed with some fever. The doors and windows are shut, and the air is like that of a sewer. We open the windows and tell them what to do. In a larger room below are eight or ten prostitutes together, some drunk, some on the floor. They all meet the missionary very respectfully; and the "mistress" indignantly repels the idea of any of "the young ladies" being "tipsy." In one of the rooms a child is dying, in another is one dead, and no one appears to notice it. The filth, the air, the vermin—the brutal, sickly, foul faces are beyond all possibility

of description. As we enter the next house, a young girl, with pale, rouged face, is coming out. "Poor girl!" said the missionary, as he met her, "you are the one I sent last winter to the hospital, are you not? Why *have* you come back here? It is a hard place for you! You will die in a month here!" She casts down her eyes and says nothing; but it is plain from her sunken cheeks and continued cough, that her chances for life are anywhere small enough. She promises at length to come over and see him at his house, the next day.

In this building every nook and cranny is crowded with inmates. There are dirty lofts, without window or furniture, where we would not put our dogs, filled with men and women. They are generally lying, filthy and undressed, on the floor, as few of the rooms boast a bed or a chair. In the upper story is a pock-marked man, who informs us, he was "a member of the Presbyterian church once, in good and regular standing, till he saw the hypocrisy of it all"—and attempts to draw us, with a good deal of keenness, into a discussion. As we enter another room, we find several gaudily-dressed women, standing around two young girls, who are fighting on the floor. Through all, there are only a few of them who say they can read, though many of them take the missionaries' tracts.—The majority are evidently Irish or German, a few negroes, who seem to be more cleanly—or less dirty, rather—than the others. Mr. P. has a hearty, free way of addressing them, and they evidently understand his objects, and always are very respectful. He said but a few words, and those much to the point; and his efforts were mostly directed to getting the children into his school. We went also through the "Old Brewery."

It is sickening further to recall these scenes. No farmer would stable his cattle or his horses half so filthily. The hot, reeking air, the stench everywhere, the damp, under-ground rooms, or the close, foul upper ones, the rank, uncovered bestiality and drunkenness, the holes filled with filth and vermin, and steaming with miasma, where human beings live and die!—nothing in the civilized world can present an aspect of such utter and hopeless degradation.

There are some of us who believe that these half-brutes, who lie about the floors of the Five Point brothels, were made in God's image, and that ONE died for them once, even as for us. But how to reach them! What is there practically to do?

We think that here, as elsewhere, the first, great effort must be with the children. To prevent—to make the next generation, at least, of the Five Points, start better—is the practical course. And we have called attention to this truly noble work of Mr. Pease, because it contains the great principle which should be embraced in all our efforts for the vagrant children and the worst classes of the city: WORK, with religious educational influence; hope on earth, preparing the outcasts for hope in heaven; that the washing a vagabond and giving him work and a good name again, will best prepare his heart for the only thorough reform—and that any effort without this will inevitably fail, from the terrible power of temptation and circumstances.

#### Poverty and Debt.

Poverty is a bitter draught, but may, and sometimes with advantage, be gulped down. Though the drinker makes wry faces, there may after all, be wholesome goodness in the cup. But debt, however courteously it be offered, is the cup of syren, and the wine, spiced and delicious though it be, a subtle poison. The man out of debt, though with a flaw in his jerkin, a crack in his shoe-leather, and a hole in his hat, is still the son of liberty, free as the singing lark above him; but the debtor, though clothed in the utmost bravery, what is he but a serf upon a holiday—a slave, to be reclaimed at any instant, by his owner, the creditor? My son, if poor, see wine in the running spring; let



thy mouth water at the last week's roll; think none the less of a coat because it is threadbare.

## The Christian Observer.

TORONTO, OCTOBER, 1852.

Now that Brother Lugs has fairly recommenced his Editorial labors amongst us, we shall be able hereafter to present to our readers, from his pen, a *Monthly Summary of Intelligence*.

### The Month that is Past.

In commencing a *Monthly Summary* of events we must crave the indulgence of our readers if our record is somewhat vague and unsatisfactory until we can once more "get the run" of public affairs, and until we complete an arrangement for necessary exchanges. The difference between the world of to-day and the world of four years ago when we were accustomed to make a somewhat similar review is very striking at first sight. The men who are in prominent places and the measures which engage public attention are all changed. If some of the old men remain their position is so altered that we only know them by their names. And if some of the old measures remain as matters of present agitation, they stand in such different lights and connections that they are virtually new. But most striking of all is the difference between the hope and promise of four years ago, and the reality and disappointment of to-day. Witness especially all Europe to this. France wild with the excitement of new found liberty was then exulting at the head of the European democracy—now where is France and where the democracy? Kossuth was then leading on his heroic legion from victory to victory—now where is Kossuth and where is Hungary? Mazzini was then surrounded by freemen, besieged in the eternal city, and a slunk Pope was shivering amongst craven cardinals at Gaeta—Now where is Mazzini and what is Rome? But we must not fill up our space with thoughts of the past. Four years ago, at the rate of modern progress, is away back in antiquity.

The past month brings us little of interest from Great Britain in the shape of general news. The Ministry not unnaturally willing to hide from trials in Autumnal sports, has delayed the assembling of the New Parliament till November. Meanwhile it seems impossible to ascertain exactly the numerical strength of parties. There are so many new men, and the issue in different parts of the country has been so various, that it is impossible to tell whether Ministers are in a minority or have a majority. It is evident that it is not much either way. And the existence of such a ministry with such a house to operate in will be an adroit but unprincipled adjustment of policy to rival interests prolonged amidst much mortification for sake of the good old Tory birthright of place and pension. It is quite possible that a few liberal measures may be extorted from them. It is consoling to know that the first attempt to make a retrograde movement in any important interests will secure their overthrow. Failing some such movement the various fragments of the liberal party seem a long way from any great question on which

they can concentrate their force. The question which awaits their union is the dissolution of the union of Church and State, and it is not surprising if they pause to take breath for that struggle. There must be a considerable agitation and preparation from without before the leaders will venture to lead off; but to this it must come at last, poor Bishops, Deans, Doctors, Proctors, Rectors, and all the rest of your orders! *The North British Review* has a well written article on the crisis of political parties. The writer perceives the want of a great question to rally the liberal party; but conceals that the question is that to which we allude above. He pretends not to be aware that there is such a question before the country, or that there is a prominent member of the House pledged to the voluntary principle. "The great demand and desideratum of the country is a strong government," says the *Reviewer*, and proposes the formation of a Ministry, comprising Lord Clarendon, Sir James Graham, Mr. Gladstone, &c., not forgetting of course Lord Pannure. He names strong men; but it wants something more to make a strong Government, as every political coalition that was ever heard of, proves. The next six months will probably satisfy the advocates of conservative progress that the voluntary principle is not to be simply ignored.

Emigration to Australia is a prominent topic of discussion and remark. The prospect of immense treasures there as yet receives no check but every other interest of the colony is for the present overborne.

The Caffir war is still prolonged. The Caffres will at least command the respect of their military contemporaries. Perhaps by and bye they may command fair play.

The Burmese war is more prosperous and will prove more profitable. Rangoon is already a British Station, and will be a large addition of territory to British India. Out of the evil of this war will be brought we trust the advantage of security to Christians in Burmah, and free access of the missionaries to that benighted people.

The insurrection in China is still prolonged, with no marked gain on either side. It becomes more and more apparent that the position of the reigning dynasty is insecure.

### THE CONTINENT OF EUROPE.

We can scarcely even glance at affairs on the continent. In France the next step will be to proclaim Lewis Napoleon President for life, as preliminary to the declaration of the Empire. The reactionary Governments are everywhere fortifying themselves. If the revolutionary party is doing anything effectually, it is with masterly secrecy. Yet humanity it would seem must soon be outraged beyond the point of endurance.

### UNITED STATES.

Our neighbours are in the hot fit of their presidential fever. The manner and tone of the agitation does not exalt our estimate of their principle or their intelligence. There is still considerable vapouring about the Fisheries difficulty, though it seems to be a general impression that Mr. Webster would let the English nation off with something less than annihilation. The last few weeks have read them some awful lessons on the peril of their reckless management of public conveyances. The

destruction of the *Henry Clay* with a loss of seventy lives was followed by the *Atlantic* with a loss of two hundred and fifty passengers, and the *Reindeer* with a loss of about forty.

### POPIPII ZEAL.

When a plant is injured in a vital part it makes a premature effort to fructify. And it is not an unwonted phenomenon of either the vegetable or animal economy that a most unerring intimation of approaching death should be a preternatural display of vitality. It may be by a similar law that Popery with a worn at the core should be putting forth in every direction the most astonishing indications of revival. The bold and even ostentatious activity of the emissaries of Rome in England and the United States everywhere strikes the eye of the observer. In Catholic countries there appears in many directions a retrogression towards the priestly arrogance and popular superstition of a former age. For instance, our English exchanges contain accounts of a gorgeous ceremonial at Cambridge, on the restoration of a Statute of the Virgin Mary, at which Cardinal Wiseman was conspicuous. A French paper says, "The procession leaves far behind any thing that the most brilliant secular jubilees could have attempted." But in this and all similar efforts there is one felt defect which no priestly tact can remedy. The above paper thus expresses it, "It would have been sublime had there been for actors or spectators the pious and enthusiastic people of three centuries ago, instead of which there was the population of the 19th century with its barren curiosity, sometimes mocking, and ever sceptic—we might add, with the priesthood of the 19th century—with its mimic devotion sometimes laughing in its sleeve and ever infidel." Belonging to the same head is the attempts of reactionary governments to put down the right of private judgment in matters of religion.

Our zealous Baptist brethren throughout Germany have been exposed to violent persecution. Even the contemptible government of Hanover has managed to attract attention by an edict forbidding "all meetings of Anabaptists," and threatening their ministers with imprisonment if they preach within the Hanoverian territory. Marshal Haynaus, "Imperial Master," has further signalled his reign by ordering the expulsion of "the fanatic Baptists" from Waldeck. In Tuscany a man and his wife have been cast into prison and sentenced—the man to fifty-six months, and the woman to forty-six months, solitary confinement for reading the Bible. How long, O Lord! how long!

### METHODIST INFATUATION.

The abuses that have grown out of the masterly policy of Wesley have long been forcing it upon the conviction of the votaries of the Wesleyan system, that it was after all a human contrivance, imperfect, and therefore perishable. The leading ministers of the English Conference seem so bewitched by the charm of priestly prerogative and power, that no experience can reach them. After all their hopes of past years they are obliged to confess a net loss of 20,000 in the Conference year just closed; but they still go on legislating in the language of a contemporary, "as though expulsion were the true method of securing church prosperity." It seems equally perplexing and unac-

countable to one accustomed to breathe the air of religious liberty, that a so-called Christian ministry should attempt thus arbitrarily to Lord it over God's heritage, and that a Christian people should abjectly tolerate the assumption—nay, voluntarily support it. With the singular devotion of its founder a somewhat arbitrary administration might be overlooked, but when the devotion perishes and the arbitrary rule remains alone to distinguish his successors, its days must be numbered. It must be remodelled, and the sooner the better for the interests of our common Christianity.

## RELIGIOUS ANNIVERSARIES.

*The Evangelical Alliance* or rather the British organization of that body commenced its sixth Annual conference on August 24th at the Rotunda Dublin, under the presidency of Dr. Blackwood—whose introductory address, was an ineffectual apology for the existence of the body. We cannot regard it either as a great virtue, or a great gain, that members of different denominations should repress their antipathies so far as to shew themselves together on a platform, and say to the world, "Behold the marvel! here we are all together without a fight?" If there was much true fraternity it would not seem so mighty a feat. And we do not perceive that its members come home with their keen partizanship abated, or their charities enlarged, or one whit nearer being "visibly one." A member of the body expressed its inefficiency, rather severely, while he professed love for the Alliance. "It had existed seven long years, and its stock in trade was Dr. Achilli." We fear that this Conference at which a great many good handsome, and kindly words were spoken, has not done much to redeem its character. The report spoke of offering a prize for an essay on the Sabbath,—drew attention to a revision of the English Scriptures under the care of Drs. Brown, Alexander Cunningham, and Mr. Goold,—and recommended a work called "the papacy." A proposal was made to send missionaries to the Celtic population of the United Kingdom, but we do not find in the report before us that it resulted in any action. There were, besides many benevolent suggestions touching slavery, christian hotels the amelioration of Ireland and similar subjects. Resolutions were adopted, expressive of sympathy with efforts making in Ireland for the conversion of Romanists, adopting a memorial to the grand Duke of Tuscany, complaining of the condemnation of Medeais for reading the Bible, a remonstrance against the opening of the Crystal Palace on the Lord's Day, and other laudable objects. But after all, it will be found that the Evangelical alliance is an expensive and cumberous machine, for manufacturing an annual series of resolutions. And it will be found impossible to sustain the interest of its meetings without a definite, and practical object. We must in justice add that there was a considerable amount of important information submitted regarding the progress of truth in Ireland, and the state of religion on the Continent, and if we may judge by the expressions at the close Conference on Aug. 31st: those who were present enjoyed the meeting.

The annual meeting of the American Board of Commissioners for Foreign Missions, held last month, shews increasing pecuniary support; but

we cannot discover a higher spiritual tone in the discussions of the body, and we almost fear that there is a tendency to urge altogether a lower class of motives to zeal and liberality, than the glory of the Redeemer, and the salvation of souls.

These are the only religious anniversaries of the past month of general interest. The meeting of the Congregational Union in England, and an important meeting of American Congregationalists, to be held at Albany N. Y., on Oct. 5th, will furnish some important and interesting intelligence. And before our next issue we shall have a report of the Annual meeting of the American Bible Union, which will inform us of the progress of the greatest enterprise of the day, the rendering of the scriptures fully and faithfully into all languages without exception.

The annual meeting of the British Association for the advancement of science was held in Belfast, with probably less effect than formerly, but attended by the usual numbers of distinguished men. On Sunday the Archbishop of Dublin preached what is called the associational sermon. With a good sense and fidelity, which we would commend to clergy of lower degrees, on similar occasions he preached the gospel without flattering his audience by so much as touching on the subject of the meeting. Members of the British association are on precisely the same footing with Chardy's school boys, before a true preacher of the cross. A great number of interesting papers and reports were read in the various sections. The American association has not life enough to get up its anniversary.

## PROVINCIAL.

**THE LEGISLATURE.**—The proceedings of the Legislative Assembly thus far have been as animated as keen personal conflicts could make them, and as unprofitable as personality and recrimination must always be. Whether it is a natural and necessary characteristic of the novitiate of members and ministers, or whether it is peculiar to the management of provincial affairs we cannot tell but it is a lamentable fact, that the whole train of public discussion in Parliament and by the press, threatens to degenerate into a mere personal squabble. If it is the characteristic of a novitiate, it might be worth enquiring whether it could not be got through in a cheaper and less ostentatious manner—say in a few years' practice in a debating society, or a seat in some village board of trustees, before being eligible to Parliament or the Executive Council.

If it is peculiar to our provincial position, which invests our affairs with too little importance, and our public trusts with too little dignity, to occupy the attention of our public men, and inspire them with mutual respect, then all that remains will be, to abate the nuisance and lessen the expense, by diminishing the number of combatants and the period of conflict. What necessity is there for all this turmoil of a general election, and this trouble and expense of gathering a body of representatives at Quebec, and maintaining them there for so many months, if the whole thing to be done is, to settle a personal difficulty between George Brown and the Inspector General? Let the chamber be fitted up in the style of a cockpit. Hire the necessary disputants—one or two on a side: say Messrs. Hincks & Cameron v. Messrs. Mackenzie

& Brown, with two or three torces of the Dixon stamp, as bottle-holders and to cheer on the fun; and let the spectators pay their own expenses. If we could reach the ear of Parliament, we should entreat the leaders of that body for the sake of their country to pause; or if they refuse, we should supplicate the body itself for the sake of public morality, to interpose and frown down this miserable skirmishing. The advocates of responsible government are bound especially to remember how much dignified forbearance and decorum is demanded in order to the success of the great experiment which Canada is making in the eyes of this continent and the world. In the neighbouring States, we can all see and condemn the low personalities of a party canvas, previous to an election; but the election just, the personal conflict is ended; for the executive is not present as a party in legislative discussions. But here, where the responsible advisers of the crown—the actual executive is present, and upon the floor of the house, we are threatened with a prolongation of election squabbles throughout a whole legislative session.

The object of the opposition thus far in the present session has been to fix the ministry in some awkward dilemma, to turn against them public censure, to hold them up to approbrium, to fasten upon them the charge of inconsistency or insincerity, in short, by some means or by any means, to damage them as a ministry, and shake public confidence in them as men. Week after week is being consumed in this trifling, unworthy, and unpatriotic employment, while there are so many great public interests waiting the leisure of the house for attention and action. The questions which have been suffered to be proposed, no matter how important, have only furnished additional occasions for the gladiatorial exhibitions of which we complain. Even the great question of the day in this Province, the Clergy Reserves, could not secure a fair and statesman-like consideration. The interests of religion, the social peace and prosperity of Canada, and its future progress were all forgotten in presence of the rival claims and merits of two or three politicians. What is it to the people of Canada what Malcolm Cameron said twelve years ago, or George Brown printed in the *Globe* yesterday? What we want to know is how can we get rid of the incubus of a beggarly church establishment, and defend our liberties against the encroachments of pauper priests. And that is the point to which you, gentlemen, our representatives, are desired to speak. It has not been discussed and we are unprepared to form a decided opinion of the question at issue in the ministerial resolutions. We do not discover in the course of ministers thus far any disposition to escape the main question, and certainly it is not a time when trust in public men should be unnecessarily disturbed. If the resolutions present the proper means of reaching the final settlement of the question then assuredly it is out of character to object to them because the ultimate disposition to be made of the Reserves is not declared. That is the very thing which we object to submit to the decision of the British Parliament. Ministers have shown no indisposition to avow their ultimate views; and we cannot do better than give them credit for sincerity, until they shall betray our trust.

Other important measures have been touched or are approached. Among these—Sabbath observance—the Maine Liquor Law—Amendment of the University Charter, and of the Common School Law.

Mr. Young has resigned his office of Commissioner of Public Works on the ground of difference of opinion with his associates regarding their commercial policy, Mr. Chabot succeeds him, and it is said will ably fill the office.

#### GENERAL.

Energetic measures are being adopted by the friends of temperance in various parts of the Province to arouse the public mind to a sense of the evils of intemperance, and to advocate the Maine Liquor Law as a means of remedying them. Messrs. Dick, Thornton, and others are doing good service as Lecturers. Mr. Gough also has taken the field again, and in Toronto and Hamilton has addressed crowded houses with his usual success. A still more efficient class of advocates is found in the unhappy victims of the vice, whose misery and infamy have been speaking out loud in an unusual number of serious accidents and offences. The secular press scarcely performs its proper share of this agitation, though there are honorable exceptions which we would gladly name.

The interests of public education is securing an increased amount of attention and interest throughout the Province. The press has directed attention of late to the University; and it is to be hoped that the measures now before the legislature will provoke more discussion. The people have not yet learned to regard this institution as their own; and anything which will make the public aware of the fact—that it is no longer the Bishop's—will do the University and the public alike a favour. We would fain persuade those who have the management of its interests, to address themselves to popular sympathy, and invite popular support. This much, at least, might be perfectly consistent with academical dignity, that they should take a little pains to keep the public informed of the condition of the University, its arrangements, and its terms. From a want of such information, the youth of Canada are going into a foreign country, in pursuit of a liberal education, and are attending colleges there in every respect inferior to our own. If the University alone suffered on this account we should be less disposed to complain, but there are consequences to the Province which it is impossible to estimate in the alienation of youthful affections, the cultivation of unsuitable habits and views, and especially in the substitution of a superficial smattering for a good education. The Senate might be expected to have practical men enough in it to devise and carry out some plan to bring the University within the knowledge and interest of the people of Canada. And the people of Canada may then be expected to have common sense enough to perceive where their true interests and the interests of their children lie, to sustain their own University and turn a deaf ear to the Peter Funks of education, the drummers and canvassers of little Sectarian schools dignified with the name of Universities and Colleges.

There is a continual uneasiness on the part of

the Colonial Episcopacy, which it would be well to quiet, and we fear that the Derbyshire ministry will rather minister to it. Its Bishops and clergy will persist in the delusion that it is just the same sort of established thing in the colonies that it is in England. Yet their own necessities as well as the snubbing to which their ecclesiastical vanity is constantly exposing them, might open their eyes. For instance, and it is a curious fact, while the drummers and canvassers of American Sectarian Schools are operating upon the feelings and inexperience of other denominations here in behalf of their so-called Universities, the Episcopalian body here having got up a sectarian concern in the same spirit, sends a reverend drummer to the United States to beg the balance which the very reverend the Bishop has failed to cajole out of his allies at home. And then for a lesson of another kind we may quote the snubbing to which the ridiculous conceit of the Bishop of New Brunswick exposed him by demanding that the military should present arms to him. The demand being referred to the Duke of Wellington, the old soldier replied that the only attention the military should pay the Bishop was to his sermons.

We observe that in the spirit of Dr. Strachan and this New Brunswick dignitary, the Bishops of their church in South Australia, Van Dieman's Land, and Victoria, are agitating these colonies with their ambition and self-will. The law officers have already declared that all denominations are equal in the colonies, and that it is not in the power of the Crown to elevate any one of them above another. But these Bishops are about to seek the interposition of the British Parliament on their behalf. It behoves us here to watch their manœuvres; at the same time that we insist on the obliteration of every distinguishing mark from the Legislation of this Province.

#### Canada, and the Regular Baptist Missionary Society.

The manifest proofs of social and economical progress meet us everywhere in Canada. The commencement of that progress dates from the fair establishment of responsible government over the ruins of a selfish Compact. And when it is considered how recent this date is, it will be acknowledged that in none of the Western States of America has the development of natural resources been more energetically or successfully conducted. It is true that the ruins of the old system yet encumber the field, but the disadvantages of this is in some measure compensated by the check it will impose upon any tendency to excess or extravagance. What is lost in speed will be gained in safety.

Whilst we find a source of congratulation in what has been accomplished, there is yet greater ground of satisfaction in anticipating the new career of enterprise and activity upon which the province is about to start. The great lines of railroad either in progress or in contemplation will exercise an influence on Canadian character and condition which it is impossible now to estimate. This much is certain, that influence will not be confined to our commercial and indus-

trial relations. It will reach our whole national character, infuse new life in the whole social system, and for good or evil will be felt in the moral and intellectual condition of the whole population.

To the patriot whose views are limited to the present and perishing interest of the people the prospect must be in the highest degree exhilarating. But to the Christian there may be the grounds of apprehension in that which the man of the world regards only with satisfaction. That which promotes the economical well-being of a nation does not necessarily advance spiritual interests. Divine wisdom has suggested the peril. "How hardly shall they that have riches enter into the Kingdom of God." When we apply this to individual cases we may be able to note and name many who escape the peril, but where it is applied on a large scale, the history of the world will sustain it as a universal truth that an influx of temporal prosperity is followed by the decay of pure and undefiled religion. In the stimulated speculation and enterprise which we have in prospect, in the inflated hope of wealth, and keen scramble for property which will be the sure result of the increased facilities of transportation and intercommunication, and the profitable employment of immense capital, there is, to say the least of it, occasion of great watchfulness on the part of Christians. The love of riches, the cares of this life, luxurious indulgence and carnal hopes, will endanger the spirituality of those who have named the name of Jesus, and will choke and tread down the good seed sown by the way side, and in stony places.

In addition to all this we may expect that an influx of population, attracted by the enterprise of which we speak, a population morally and religiously inferior, will greatly add to the spiritual destitution which we already bewail. Of that destitution Christians of every denomination have talked long and loud, but they have done little to relieve it. Whatever guilt and reproach there may be on this score to be justly urged against others, a large measure of both lies at the door of Baptists. It will be a shorter method of arriving at the truth in this matter to ask what we have done, than to ask what have we left undone. What have we done to supply the religious destitution of this province, and what are we doing?

We shall not discuss either the policy or propriety of depending upon the agency of foreign societies to accomplish the work to which God in his providence has called us, nor the expediency of sending our contributions to the support of evangelical laborers by way of a New York Board. What we desire is that the gospel be preached to the perishing: if any prefer to aid in the accomplishment of this end thro' such channels we have no quarrel with their choice. But there are those amongst us who have arrived at the conclusion that if this object is ever to be accomplished it must be done, through the blessing of God, by home efforts and a home agency. There is a maxim in worldly policy which is not inapplicable to the spiritual exigencies of the Province.

"Who would be free, themselves must strike the blow."

This much is certain we cannot roll over our responsibility upon a foreign society, that will remain at home. In accordance with these convictions the Regular Baptist Missionary Society has been organized. We will not at this day enquire into the motive and aims of those who have obstructed its operations, nor will we consent to view it in any sense as a party organization, or as the antagonist of any other society whatever. We hold by it as an association with the simple design "to promote the preaching of the gospel, and to disseminate the word of God in the province of Canada." And with this view we invite the earnest co-operation of all the holy brethren.

Its efficiency has been obstructed, and most that is past has been preparatory to our actual work.

But we must no longer delay our operations. It will be in vain to wait till all opposition is silenced and rivalry abolished, and what remains is that those of us who can see eye to eye in the matter should urge on the great work that lies before us leaving opposition from whatever quarter it comes to take care of itself, and standing prepared to welcome to our alliance all faithful and true brethren as their confidence should be won and their interest awakened.

The Anniversary of the Society approaches, and the attendance on that occasion and the interest manifested then will do much to determine its future course, at least for the space of one year. We invite the attention of our readers to the subject, and invite the attendance of all who are interested in the design of the Society, at the meeting in Toronto, on Wednesday, the 13th inst. There is a great work to do, and the matter is urgent. It is a work and labour of love. It originates in the grace of the Lord, and it aims at the salvation of souls. And we earnestly desire to see all those who are prepared to co-operate in that work, and none others assembled on the occasion. We hope to see them gathered together in love, to take sweet counsel with one another, to unite their prayers for the divine blessing on the enterprise, to encourage each other's hearts and strengthen each other's hands in the good way and work of the Lord. And we anticipate a meeting which shall be graced by the Spirit of love and truth, from which all will retire invigorated and refreshed, and which will leave behind it a sweet savor of the name of Jesus. Then we shall have reason to expect that many destitute and desolate spots will be made glad by the fruits of that love to the praise and glory of God.

In the outset we remarked upon the dawning prosperity and greatness of the Province as wearing a somewhat threatening aspect towards pure and undefiled religion. And whilst this must awaken our solicitude, we must not forget that it promises also an increase of pecuniary means in the hands of the churches, if only they are prepared to consecrate it to the service of the Lord. It is certain that there would be no lack of missionary funds, if our hearts were united in the aim, and fired with a genuine Christian zeal. Our first object should be to reach the heart and not the purse. At the same time, it will be well for the churches and brethren already connected with the Society to

remember the treasury previous to the expiry of the current year.

#### Public Meeting—Sabbath Association.

On the evening of the 17th ultimo, a public meeting was held in the City Hall, Toronto, for the purpose of taking into consideration the propriety of forming an association for promoting Sabbath observance. The Hon. J. H. Price was called to the chair, and James Fraser, Esq., was requested and consented to act as Secretary.

After prayer by Mr. Geikie, and an exceedingly appropriate introductory speech by the Hon'ble chairman, the following resolutions were discussed and unanimously adopted:—

1st. That the Weekly day of rest is of Divine authority, and of permanent and universal obligation.

2nd. That Sabbath observance is essentially connected with the physical and social well-being of man, and that its neglect is highly prejudicial to the best interests of every community.

3rd. That public abuses of the Sabbath, by labour in the Post Offices; by unnecessary transmission of Mails, by Steam vessels and Railway travelling, by the keeping open of Public Houses and other ways, are much to be deplored, and that this Meeting resolve to petition the Legislature and Executive, in favour of a strict observance of the day of God in connection with public business, and especially the Post Office.

4th. That an Association shall be formed in Toronto for promoting the better observance of the Sabbath, and protecting it from abuse.

5th. That the following gentlemen shall be a Committee named for the purpose, with power to add to their number, and that they be authorized to adopt By-laws for their regulations:—Ministers of the Gospel of the different denominations who shall enrol their names,—with Messrs. J. S. Howard, J. H. Hagarty, W. Marling, E. F. Whittemore, John McMurrich, William McMaster, David Buchan, John Elliot, Andrew T. McCord, Nathan Gatchell, Robert Dargavel, Thomas Clarkson, John Nashsmith, James Lessie, Richard Brewer, R. H. Brett, Peter Freeland.

The audience was large and attentive; and seemed to take a deep interest in the subject under consideration. And how is it possible that a believer in the Bible can be indifferent to such a subject? Nay, how can the merest tyros in physiological knowledge, or men who have lived in the world with their eyes open, fail to give their warmest support to such a movement? Christianity demands, and philanthropy and patriotism plead for, Sabbath observance. The work of the Association is two-fold. First. To move the city by moral suasion to keep the Lord's day; and—Second. To aid in moving the Legislature to put an end to Sabbath labour in the Post Office, and in all departments, and on all public works controuled by the Government. To the employment of moral suasion on any subject, there is, there can be no opposition, beyond the limits of a tyrannical despotism; hence to promote Sabbath observance by such means is not deemed objectionable by any class in the community. But some are enraged at the bare mention of legislative interference in the matter. They fancy that they are amenable to God only for a violation of his laws. Now, to a certain extent they are right, but not by any means to the extent to which they push their

claims. Let men sin without violating the rights of others, without breaking in upon the peace of the social compact, and abridging the privileges of their neighbours, and we would leave them in the hands of God. True, we would affectionately, yet earnestly warn them of their fearful danger,—we would urge the editor who wrote his editorials on the Lord's day—the lawyer who arranged his cases for court—the merchant who took stock; or the mechanic who plied his implements, to pause and ponder the physical and spiritual, temporal and eternal consequences of his course; but we would neither hang nor burn, fine nor imprison him. But should he get intoxicated and disturb the public or private devotions of his neighbours, here he is treading upon the privileges of others: this he has no right to do: and therefore ought not to complain if he is restrained by the arm of the law. Certainly, if the law does not restrain him, it grants him privileges at the expense of the rights of others; and thus subverts the first principles of social and civil equality. The same may be said of driving a train of cars, with all their din, through cities or villages, where, in obedience to inspired example, the people of God have assembled together on the first day of the week for worship. All is confusion and painful annoyance until the whistle has sounded, and the angry blast of the steam, and the thundering roar of the cars in motion, have died away in the distance. Now, we claim that no company or government has any right thus to interrupt men in obeying God, and abridge a privilege conferred upon them by the Most High. No right whatever! And when a government sanctions such proceedings, it is class legislation, and God-defying legislation.

But our government ought to cease desecrating the Lord's Day as a government. Post-office and other public business ought to be discontinued, that officers and assistants may have the privilege of worshipping God in and with their families, but in many instances this right is denied them. We may be informed that men choose such situations voluntarily, and consequently have themselves to blame for their privations—very true; but who gave the government the right of banishing men of conscience from the public service, and invoking the recklessness of depravity to aid them in violating God's laws? Who conferred this right? did God confer it? No! no! Did then the people confer it? Our Legislators profess to be the free representatives of a free people sent to Parliament to carry out the people's wishes. Now is it the will of the Canadian people, with responsible government, with the control of matters in their own hands, that the Lord's day should be desecrated by their government? If so, then deplorable indeed is our condition; but if not, let us arise in our moral dignity, and tell our Legislators plainly what we expect at their hands. Let us not endorse governmental Sabbath-breaking, and feel that we are guiltless before God. In such matters responsibility rests upon the soul of every voter.

What is done by our representatives in Parliament, without remonstrance or dissent on our part, has our sanction; and the question is, can the Canadian people calmly assent to unnecessary labour in government departments on the Lord's day?

But we are very gravely told that we are not now under the law of Moses, and consequently not under so rigid a rule in relation to Sabbath observance as he enjoined. It is true that we are not under the legislation of Moses on this matter. The Sabbatical institution goes back of Moses to the period when God rested from his works. Man is so constituted as to require every seventh day as a day of rest,—he requires it for body and soul; and if the New Testament admits of a violation of this arrangement, it sanctions physical, intellectual, and moral suicide. This institution was incorporated with the ceremonial law and its observance guarded by the most fearful penalties,—but the law of commandments contained in ordinances Christ nailed to his cross. So far then as the legislation of Moses is concerned on this subject we have nothing to observe; (not regarding the tables of stone as a part of his legislation for Israel,) but the Sabbatical institution is God's gift to man; is based upon natural law; and consequently can never cease to be binding upon man in his present condition. The law of Moses has passed away, having been fulfilled; but the Sabbatical institution remains, a sacred day commemorative of a most sacred event—the resurrection of our Lord. The Redeemer never, that we read of, met with his disciples on the Jewish Sabbath, after his resurrection, but once and again he sanctioned by his presence their assembling together on the first day of the week, and on this day the disciples came together to break bread and listen to the Apostle's doctrine. So testifies the Spirit of God. We have then still a day of rest—a sacred commemorative day: the "LORD'S DAY."

Every institution which God has given to man must be observed with holy hearts. He, the Most High, cannot sanction any other kind of observance. What would we think of the church who in celebrating the Supper, should partake of the bread in the most devout manner and state of mind; but should smile and chat about their worldly business, when the cup, containing the emblem of a Saviour's blood, was in their hands? Would we not call such conduct desecrating the ordinance? What then must we think of serving God on one part of the Lord's Day, and serving the world on another part, the WHOLE day is the Lord's Day. Sabbath breaking is a fearful evil. No family can be thus guilty and prosper. No nation can disregard this heavenly institution, without sinking deeper and deeper into degradation. And shall the people of Canada remain indifferent to this subject? We cannot believe that they will. Love to Christ—love to his day—nay, love to social order, must and will, we think, lead our country to raise its voice against Sabbath desecration.

#### The "North British Review" on Infant Baptism.

"Religious controversies are every day assuming more and more the sharp and definite form of an antagonistic struggle between the Christianity of Scripture and the Christianity of tradition."—*N. B. R.*

Speed the time when this issue will be felt and acknowledged every where! For years we have watched and wearied for the day when parties and principles shall no longer be confounded at the

point of conflict; but in distinct array we shall stand the host of Christ and the host of Antichrist, to contend respectively for the Word of God and tradition. We have fondly thought that the separation was silently but effectively advancing. Every thing seems conspiring to aid it. The bold and somewhat reckless advances of superstition and tradition has done much to open the eyes of the unsuspecting, and to force the undecided to declare themselves. The signs are thickening around us, that on either side the time of truce and compromise will not be tolerated much longer.

The sentence quoted above is one of many distinct intimations which we have recently heard from influential quarters of the approaching change in the attitude and relations of religious parties. The article from which it is taken is on "Liturgical Reform in the Church of England," in the August Number of the *North British Review*. This article contains what is better far than an expression of opinion as to what is taking place, in matters of religious debate: it contains a gratifying exemplification of the progress which the advocates of evangelical truth have made in disencumbering themselves of the shackles of tradition. It shews not only a disposition to appeal to Scripture, but a preparation to appreciate the testimony of Scripture. It shews not only a preparation to perceive the truth, but great boldness and freedom in its avowal.

It has long been apparent to us that if the practice of Pædo-baptism could be sustained by Scripture then the doctrine of baptismal regeneration could not be denied, that your full-blooded Tractarian is the only consistent advocate of infant baptism, that Scriptural language could not be used with reference to this ordinance without implying all that the Bishop of Exeter demands. This advantage has been pressed by the High Church party in England with great zeal and success, until there remains no choice to their brethren but to admit the conclusion or deny the premises—to avow the fearful dogma of baptismal regeneration or to renounce infant baptism. We could not have wished another voice to be the first to break silence at such a crisis than the *North British Review*. Most of our readers are aware of its excellence and influence, and of its relation to the Free Church of Scotland, and to the noblest and best men in the land. We quote the manly and honest declaration of truth from such a quarter, not in the littleness of sectarian triumph, but with feelings of respect for the writer, and of honest joy at the prospect of seeing eye to eye on this and kindred questions with many whom we love in the truth, and from whom we are own reluctantly sundered in our advocacy of a common faith:—

"The doctrine of the baptismal service is true: the unconscionness of the infant is the real *fons mali*. The baptismal service is founded on Scripture; but its application to an unconscion infant is destitute of any express Scriptural warrant. Scripture knows nothing of the baptism of infants. There is absolutely not a single trace of it to be found in the New Testament. There are passages which may be reconciled with it, if the practice can only be proved to have existed; but there is not one word which asserts its existence. Nay more, it may be urged that 1 Cor. vii. 14, is incompatible with the supposition that infant baptism was then practiced at Corinth. The Apostle in this passage

seeks to remove the scruples of those Christian partners in mixed marriages, who believed that a conjugal union with a heathen was a state profane and unholy in God's sight. He re-assures them by an argument founded on a *reductio ad absurdum*. You admit, says he, that your children are holy; then be persuaded that the marriage from which that sanctity was derived is holy also. For, were it otherwise; if, as you imagine, the marriage is unholy, then it would follow that the children that are the fruits of it would be unclean and unholy also; whereas you know and admit the reverse; you confess them to be holy. It is absolutely indispensable for the validity of this argument, that the sanctity of the children should have been exclusively derived from the sanctity of the marriage; for on no other hypothesis could the sanctity of the children have furnished a proof of the sanctity of the marriage. Had the children been baptized, they would have been holy in their own right, as members of Christ; and a father, who had had his children baptized, would have effectually demolished the Apostle's reasoning by the simple reply, that the holiness of his children, as members of Christ's Church, was no reason for his thinking the marriage holy, or his not putting away his unbelieving wife. Many, indeed, have explained the term holy as meaning, "have been admitted to baptism," making the verse say, that if the faith of the believing partner had not sanctified the marriage, the children would not have been admitted to baptism, whereas they had been baptized. But this is to re-write Scripture, not to interpret it.

"History confirms the inference drawn from the sacred volume. Infant baptism cannot be clearly traced higher than the middle of the second century; and even then it was not universal. Some, indeed, have argued that in the silence of Scripture it is fair to presume that a custom whose existence is seen in the second century must have descended from the Apostles: but the presumption is wholly the other way. Baptism appears in the New Testament avowedly as the rite whereby converts were incorporated into the Christian society: the burden of the proof is entirely on those who affirm its applicability to those whose minds are incapable of any conscious act of faith."

After further remarks to the same effect the reviewer adds, "Dr. McNeile, Mr. Litton, we may almost add the Archbishop of Canterbury, are perceiving that the practice of infant baptism is not found in Scripture." It may seem strange to some that a writer so plain and straight-forward should say after all this, "We have not wished to breathe the slightest insinuation against the legitimacy and the importance of infant baptism," and then go on to argue the policy and fitness of the "institution." But, we may bear with this lingering attachment to the cherished rite. Such a lover of truth will soon acknowledge the peril and Popery of such will-worship; and at all events when the teachers abandon the Scriptural grounds of the rite, the people will speedily abolish its observance.

EDMUND GALLUP.—During the commencement season of Madison University we were abarers of the hospitality of Professor Gallup and his excellent Lady; and we shall not soon forget their unwearied efforts to render all around them happy. The guests were all deeply interested in the Professor's little family, and especially in the eldest son. God has so constituted the human mind that except in cases where a long course of moral obliquity has subverted the finer feelings of the soul, the sympathies of the mind are spontaneously cast around helpless innocency; and little "Eddie," as we familiarly called him was fitted to awaken

the liveliest emotions of sympathy. He was two and a half years old, yet had been little else than a babe in his mother's arms. His back was so much affected as to destroy his power over his limbs and to prevent his walking. This difficulty however nature seemed to be removing. Under the unceasing day and night care of his parents he had began to stand and walk with a little assistance. He was daily gaining strength, and high hopes were awakened in the bosoms of his parents that their lovely boy would soon outgrow his physical difficulties, but the Lord's thoughts are not as our thoughts, nor his ways as ours; in his own infinite wisdom he has seen fit to call the young spirit to himself. In a few short days after we saw him, he was seized with distressing bowel complaint which sympathetically affected his constitutionally weak back and produced frequent spasms which soon terminated his life on earth. We are informed by a private letter from the afflicted father, that "about an hour before he died he turned upon his side; his breathing became less difficult and he sunk peacefully and gradually away as ever infant fell asleep upon the bosom of its mother."

The death of their first-born is a heavy affliction to Professor Gallup and his Lady; but the calm assurance that all is well with their loved boy cannot fail to assuage the bitterness of grief, and lead them to a more ready acquiescence in this decision of infinite wisdom. To have a child on earth is pleasing; but to have a child in heaven is glorious beyond the power of human conception.

**A BOOK OF DEVOTIONS AND SERMONS;**  
Designed chiefly for the use of Mariners. By  
the Rev. GEO. MACDONNELL, Bathurst, N.  
B. Montreal: Armour & Ramsay.

There is room for a difference of opinion as to the utility and propriety of printed prayers as aids, either to private or public devotion. And it is not our present design to discuss this question. We may remark, that if there are any circumstances where a manual of devotion is allowable and desirable, it is in the circumstances for which the Book of devotion and Sermons," mentioned above is adapted. In the course of a voyage, when frequently large bodies of men are shut up together without any one who is accustomed to lead in public worship; and when for weeks together, they are cut off from all access to the customary means of grace, there must arise many occasions when the pious Captain, seaman or passenger would gratefully use such a manual.

Criticism of prayer is always offensive and absurd; but objections will not lie against expressing an opinion of a book of devotions. And we have pleasure in speaking of the manner and spirit in which our author has executed his labour of love. The first part of his work consists of a series of morning and evening prayers, with a few occasional prayers, such as the incidents of a voyage would most likely demand. The second part consists of Discourses, expository and practical, on such subjects as would most likely awaken the interest and suit the cases of sea-faring men. There are also appropriate prayers accompanying the discourses.

Of the prayers in either part, we may say that they appear to be the humble and fervent utterances of a spiritual mind, and are adapted to the use of one who "has a depth and a length, a height and a breadth of desires, feelings, confessions, sentiments, and aspirations, which forms may stimulate, but which they cannot supply."

The sermons we regard as admirably adapted to the end proposed. The subjects are happily chosen. The history of Jonah furnishes seven of them; the graphic and lofty description of a voyage, in the 107th Psalm, furnishes another. Our Lord's voyages on the Sea of Galilee, and his connection with its fishermen; and the voyages of Paul and his companions, supply the rest. The manner of treating these subjects is suited to the audiences who are most likely to listen to them on board a ship. With equal good taste and good judgment, the author has avoided all affectation of nautical phrases and figures, and has a plain, direct, but yet sufficiently elegant style. The matter of the discourses is thoroughly evangelical Scriptural truth earnestly and faithfully urged upon the heart and conscience. Upon the whole we cordially recommend the work, and cannot doubt that Mr. MacDonnell will be rewarded a hundred fold in ministering to the spiritual advancement of the important class whose wants have engaged his interest and efforts. We should be glad to learn that a supply of the works were placed within reach of our Lake sailors.

**BAPTISMS.**—On the 5th of last month, the two eldest sons of the late Dr. Judson, were baptized by the Rev. A. Perkins, pastor of the Baptist Church of Hamilton, N. Y. An eye-witness thus describes the scene:—

"After a very stirring and appropriate sermon in the morning, by our beloved pastor, Elder Aaron Perkins, we were allowed to assemble once more on the green banks of the beautiful Chenango, where, after singing and prayer, the man of God first led 'down into the water' a rejoicing disciple, in the prime of life, afterwards a lovely young lady, whom he baptized. Then followed Adoniram Judson, and Elnathan Judson, the two eldest sons of the pioneer of our Foreign Missions, the late Dr. Judson. There stood the much esteemed widow of the departed veteran of the cross, and the rest of his children, (except his step-son, George Boardman,) all bathed in tears, amid a vast spell-bound assembly, while these lads, with beaming countenances, and eyes sparkling with unutterable felicity, were 'buried with Christ by baptism into death.' It was a delightful scene. My thoughts were turned backward to the bedside or the dying father, when having read in a letter from a friend in this country that his eldest son, Adoniram, was earnestly enquiring 'What he must do to be saved,' with his great heart beating and throbbing with anxiety that can only be felt and never described, he looked his loving companion in the face and exclaimed, 'Oh! that some one would point him simply to Christ!' That is, to none but Christ—to him alone. How simple the exclamation, and yet how significant! Point him to Christ, who 'came to seek and save that which was lost.' 'Who can save to the uttermost'—and who only can 'do a helpless sinner good.' Point him 'simply' to him."

Five individuals were, on the evening of the 19th ultimo, baptized in Bond Street chapel, Toronto; and amongst them an interesting convert from Popery,

**SAINT HELENA MISSION.**—Dr. Bertram, missionary from St. Helena, preached in our city last Lord's day, and took up collections with a view to the erection of Meeting Houses on the rocky Isle of the ocean. Next Lord's day he will again speak in two of the churches. His description of St. Helena is exceedingly interesting. He is an energetic speaker, and cannot fail to enlist the sympathies of all who hear him in behalf of the world-renowned Island on which he steadily labors. He has with him a work on a deeply interesting character entitled *St. Helena and the Cape of Good Hope*, written by Dr. Hatfield of N. Y., with an introduction by Dr. Cheever. It is a sketch of Dr. Bertram's missionary life. For sale at the Book Stores of Messrs. Leslie, Scobie, and Fletcher.

**THE PROVINCIAL FAIR.**—Our Provincial Exhibition seems to have given great satisfaction to all who were in attendance during the period which it lasted. Never having attended any former Fair in Canada we cannot speak from personal experience in contrasting the present with past Exhibitions, but competent judges say that, taken as a whole, the late Fair was the best that has yet occurred. Certainly the display of Horses, Cattle, Sheep, Hogs, Agricultural Implements, Fruits, and Flowers, natural and artificial, Grain, Vegetables, &c., &c., was highly creditable to the Province. Perry's great Fire Engine, which eclipsed all others at the World's Fair in London, was on the show grounds and attracted the attention of crowds. The number of persons attending the exhibition was immense, not much short of thirty thousand. Such exhibitions, by provoking to emulation our Farmers and Artisans, cannot fail to exert a most beneficial influence in the Province and urge us along the path of enlightened progress with accelerated speed.

## Communications.

[FOR THE CHRISTIAN OBSERVER.]

HAMILTON, Sept. 28, 1852.

MY DEAR BROTHER,—A fortnight ago a Mr. Moore called upon me, professing to be engaged in Agency for the sale of Dr. Carson's works, and his brother's life of Dr. C., and for raising funds for the use of Mrs. Hanna. He received one or two subscriptions for the works and a number of contributions for Mrs. H. Some things about his mode of procedure excited my suspicion, and I thought it due to the Christian people of this Province to ascertain whether his mission was authorized.

I have just received a note from J. D. Carson, Esq., New York, in which he says, "Mrs. Hanna has never seen the person to whom you allude, nor has she directly or indirectly authorised or sanctioned any person to go about raising money for her. Assistance of that kind she does not require. And if she did, she would apply to her own family. This she wishes to be understood and known." I understand that Mr. Moore has prosecuted his pretended agency in other parts of the Province; and

you will do a favour to Dr. Carson's family to send the truth after him. It will add another to the cautions which the Baptists of Canada have been receiving of late regarding the credit due to foreign agents.

Yours sincerely,

JAMES INGLIS.

[FOR THE CHRISTIAN OBSERVER.]

The following notice should have been forwarded for publication before this time, but through some inadvertency was neglected:—

The ordination of the Rev. John King, to the pastoral charge of the Baptist Church in the Rear of Chatham, took place on the 3rd day of June last.

The Rev. W. K. Anderson preached an introductory sermon, in which he presented with much clearness the teaching of the New Testament on the nature and constitution of a Christian church. In answer to questions proposed by Rev. J. Edwards, Mr. King briefly stated his views of the prominent doctrines of Christianity. Rev. J. Dempsey offered the ordination prayer, with the imposition of hands. Mr. Edwards then addressed the pastor in a lengthened charge; after which Mr. Dempsey delivered an address to the church.

Mr. King has for a number of years laboured with the church in Chatham, and has been instrumental in leading many sinners to Christ; and though discharging the duties of a pastor, was not, till last June, formally set apart to that office.

D.

Rear of Chatham, Sept. 20, 1852.

[FOR THE CHRISTIAN OBSERVER]

**BAPTIST CHURCH, BAYHAM.**

The following churches and individuals have paid the sums opposite their names, for the purpose of defraying the expense of building the Chapel of the Second Regular Baptist Church in Bayham:—

Boston Church	- - - -	\$6 69
Beamsville	- - - -	11 50
Toronto	- - - -	20 00
St. George	- - - -	12 25
Dundas	- - - -	13 00
Rev. J. Clutton, of Beverley,	- - - -	1 00
First Brantford	- - - -	3 47
Scotland	- - - -	2 00
Hartford	- - - -	2 50
A Friend in Oakland	- - - -	25
Second Beverley Church, by Elder Patton	- - - -	4 00
Total	- - - -	\$76 66

The above is the result of five weeks' faithful labour, during which time I visited twenty-one churches in Canada; and I am still left with a large debt hanging on me, in consequence of building the aforesaid chapel. Who will help us?

SIMEON ROUSE.

Bayham, August 5, 1852.

**WORK TO BE DONE BY THE CHURCHES.**

"Pray ye therefore the Lord of the harvest."  
 "No man that warreth, entangleth himself with the affairs of this life."

To the Editor of the Christian Observer.

DEAR BROTHER PYPER,—The church of Christ is under responsibility to the ministry: it belongs to the church to create, sustain and support them in the discharge of their important duties.

In the Baptist body, their ministry is first called of God, then trained to suit the field of their labour, and subsequently ordained to the work of evangelizing the world. The Regular Baptist churches do not appear to be acting at present upon correct principles in their relation to the present and future ministry. The erroneous notion is, that God will do the whole work, and leave the church in ease and idleness. Christ is our example: he called his apostles, bestowed great labour in their instruction in private and public—then sent them forth to the work of the gospel ministry. What the Saviour did for the first ministry, the churches are bound to fulfil to the ministry of every age, until the end of the world. This important and imperative duty is at present greatly neglected. There is an ignorance of its secret, solemn obligation. Public conscience, in many of the churches, seems to be dormant. This work is done by council from sister churches. To be performed right in the sight of God, requires previous considerations of great weight to be attended to.

The churches composing such councils, and participating in their responsibility, previous to proceeding, ought to be prepared to show that they have fulfilled to the extent of their ability their portion of the implied obligation,—that they have instituted and supported the necessary means to teach properly those whom God has called to preach the Gospel. Neglect of this primary duty is sinful in the sight of God, and the fruits arising from such apathy is spiritual death in the churches. The churches willing to leave this duty to the hap-hazard of the world, are in the condition of being addressed in the pointed language: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." This supineness is fatal to the hope of a useful or powerful ministry. It discourages those who would be encouraged to come forward to the ministry, were the churches acting upon Scripture principles, and following the Saviour's example.

The causes leading to these results are evident: the attempt to perpetuate the evil is mournful to those who love Gospel order, and are able and willing to labour in this department of duty, giving full proof of their ministry.

The late statistical returns of Western Canada report the Baptists as numbering 45,000. Ten years since, their number was 19,000. Their increase during this short period, exceeds every other denomination in the Province. This is an important fact. It shows that the preachers of this body are acceptable to the people—they have a good report from them who are without. Let them look well to this commanding position for

good: it has been given for wise purposes—not for idle show. It is a door of opening. Let them add to their faith diligence. This demand of the world to the Baptist ministry, is very cheering, and full of encouragement. Let them show, by their union, zeal, diligence, and activity, that they are equal to this special call of God.

The painful feature in this pleasing and inviting prospect is, the fact that the Regular Baptist body is the only denomination in Canada, who have no instituted means to fit and prepare the ministry for the pastoral office. Hitherto they have depended for supply upon England, Scotland, Ireland, and the United States. As might have been expected, a ministry so diverse in their national origin, not unfrequently called forth under the power of conviction, upon the doctrine of believer's baptism, leaving other denominations, they bring along with them the peculiarities of the forms of church government and doctrines they have left behind them. These elements often jar, and produce discord, rather than sweet music, as is frequently the case at their associational meetings.

Is there any hope for a better state of things? Many are saying, "who will show us any good?" The principal evil is a defective and inadequate ministry. The people are educating themselves. Are the ministry to follow, or lead the people? Is not now a question. It is a fact waiting their solution. And what is the answer of the Baptist ministry. In social conversation the evil is frankly admitted and deplored; in their official and public acts, there is nothing of a very definite character upon the subject. In the Western Association, there is a leaning to home productions, after the old-fashioned model. In the Grand River Association there are men of talent, capable of doing good service in building up an Institution for the education of the ministry; but there the power of religion is lost in the vain ambition of who is to rule and direct the brethren. It is to be hoped, that this spirit of strife will give place to the desire of being useful in assisting to create a talented and profitable ministry.

There is no wrong without its remedy. The churches must rise to their high responsibility. They must educate the men which God has called and raised up among themselves to preach the unsearchable riches of Christ to a lost and guilty world. The only public and official body among the Baptists in Canada, is the Regular Baptist Missionary Society. The ministers and churches constituting this organization are willing and able for the supply of this desideratum.

There is such a thing as national Christianity. It has a spirit—it extends its influence—it has the inspiration of authority—it does not consist in the desire for state pay—its essence is the love of country, reverence for what is good in its laws and institutions, with honesty and firmness to cherish, support and defend these as a part of religious duty. The Toronto University at one time was denominational. The people of Canada struggled until it has become national. Its character for teaching in the various departments of literature, science, and philosophy is second to none upon the continent of America. The expense being less than at any similar institution. Is there

a Christian pastor in the Regular Baptist body, so recreant in spirit, as to encourage the youth of our land, either in private or in public, to turn their backs on such an excellent and noble institution, in favour of the inferior schools in the United States? But it may be said, that while what is literary and philosophical is excellent, as taught in the national university, the religious training necessary for the pastoral office is not to be found there. In reply to this objection I would consider we have a most important advantage among ourselves. Before we can be said to give full proof of our ministry, we must place our successors in office, under such theological tuition, as will insure to the churches, that the vital doctrines of the cross will be maintained in all their integrity.

The present ministry are responsible for the doctrinal knowledge of those who are to follow them. It is only doing justice to them to place under their guidance and superintendence those who are called of God to the ministry. The churches would soon experience the benefits of such an arrangement. It would re-act upon themselves. It would be the conservation of all the natural talent and zeal lying latent in the denomination; and bestowing upon it intellectual life and power, with a view to its consecration to the service of Christ. With such an institution in our midst, men of talent would look to, and take a deeper interest in, the Baptist churches. The churches would take a more lively interest in the forthcoming ministry,—prayer on their behalf, would be elicited at the family altar. This would open a way for their future influence over the hearts of the children. Ministers would make them the subject of special prayer in the sanctuary. This would pave their way into the church.

The Professors to whom the churches would commit this important task of forming and moulding their minds in historic and theological knowledge, would be known in their personal character and pulpit ministrations to the churches. This would be some security for their soundness in the faith, and ability to teach others.

There are points in theology requiring special attention in teaching young ministers—the liberty of man, and the sovereignty of God in the administration of the kingdom of grace. This is often put in such a way as to cause the inquiring sinner to stumble. This is a confessed difficulty with young ministers. How necessary, then, that they should be properly taught before they divide the word of truth. No church, itself sound in the faith of Christ, can be indifferent to the teaching given and received upon the vital portion of the will of God. The doctrine of the substituted righteousness of Christ, as the motive to obedience in the believer, must ever be the ground-work of evangelical holiness. In church history attention is required to the formation of ecclesiastical councils, their use and the limits of their authority. The ordinances of baptism and the Lord's supper, divorced from their connection by all churches,—their indissoluble connection, as taught and practised by Christ and his apostles,—must be maintained by the Baptists.

It is to be hoped that the churches are now beginning to find out that a ministry, fortuitously

educated and encumbered with the secular cares of the world, are in some cases a hindrance to the progress and development of the Baptist churches. There are many excellent brethren so circumstanced, the fault is not altogether theirs. The churches are not clear of blame while they occupy this position. The indolent in the cause of Christ trust to them; and they will not put forth their withered arm at the command of the Saviour. Whenever this fatal delusion to any extent prevails, ease and imbecility of mind is the general feature in the churches. What they ought to do for themselves, they hope others will achieve for them, in spiritual labour. Where they to manage their farms and stores on the same principle, the result would be decay and ruin. Let the churches be admonished,—let the Regular Baptist Missionary Society be found equal to the crisis.

A BAPTIST MINISTER.

September 10, 1852.

## Miscellaneous.

### Who makes most of Baptism?

REV. MR. THOMPSON, one of the editors of the *Independent*, and pastor of the Broadway Congregational church, while on his way to Liverpool, was called upon to administer an ordinance of his Church to an infant who was in a dying condition. He says:—

"Early one morning I was summoned to baptize a child supposed to be dying. Its parents were members of the Church of England, and I baptized it according to the rites of that church. It would have edified Dr. Pusey himself to have heard me read that service with certain omissions for conscience sake."

Who attaches the greatest importance to an external ordinance—the man who gets up early in the morning to "baptize," that is, to *sprinkle* an unconscious, unbelieving babe, or they who baptize, that is, *immerse*, such only as repent and believe?

That our readers may see what kind of a service was performed by Mr. Thompson over that "supposed to be dying" baby, we will give a portion of the baptismal service of the Church of England. After a very lengthy ceremony, it says:

"Then the priest shall take the child into his hands, and shall say to the godfathers and godmothers, 'Name the child.' And then naming it after them, (if they shall certify him that the child may well endure it,) he shall dip it in water discreetly and warily, saying: 'N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' But if they certify that the child is weak it shall suffice to pour water upon it, saying the aforesaid words."

"Then the priest shall say, 'We receive this child into the congregation of Christ's flock, and do sign him with the sign of the cross (here the priest shall make a cross upon the child's forehead) in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end. Amen.'

"Then shall the priest say, 'Seeing now, dearly beloved brethren that *this child is regenerate*, and grafted into the body of Christ's church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him that this child may lead the rest of his life according to this beginning.'

If this ceremony, performed by Dr. Pusey, of the Episcopal Church, or by Mr. Thompson, of the

Congregational Church, upon an infant just born into the world, has any warrant in the word of God, or any connexion with the religion of Jesus Christ, we have entirely mistaken both the letter and the spirit of Christianity. If this is not the "baptismal regeneration," which Dr. Williams says "dislocates the entire gospel," (though he calls the church holding it evangelical,) then we are blind, and cannot see. Would Mr. Thompson "dip" the child according to this service.—*N. Y. Chronicle*.

JAMES SHERIDAN KNOWLES, the author of "The Hunchback," "Virginius," "The Wife," and other plays, was recently immersed, in Scotland, and is now a Baptist preacher. He has written a work entitled "The Priest Dismembered by his Idol;" being a reply to Cardinal Wiseman upon Transubstantiation.—*N. Y. Chronicle*.

A letter recently received by one of our city pastors states, that the Rev. Baptist W. Noel has baptized one of his sons, and that another is a candidate for the same ordinance.—*W. & R.*

STRONG PLACE BAPTIST CHURCH.—The meeting house of this church, in Brooklyn, lately erected, is a splendid edifice, and at a cost of \$75,000. It leaves Grace Church (Episcopal) entirely in the shade.

GOOD EXAMPLE FOR RICH MEN.—Perry Davis, the proprietor of "Davis's Pain Killer," is building at his own expense, a large and handsome church for the High Street Baptist Church, Providence, R. I. It is of brick, 91 feet in length, 29 in width, with two towers of 16 feet square and 85 feet high. In one of them will be placed a bell weighing 2,200 pounds, in the other a clock with three faces. The basement will contain a lecture room with 100 cushioned slips, and three smaller rooms for the church library, &c. The body of the house will contain 140 pews. It will be lighted with gas, and will contain an organ of the value of \$2,000, in a case of black walnut.

The whole cost of the church will be about \$25,000. Mr. Davis not only gives the edifice to the Society during his life, but he proposes, if the rent of the pews shall be insufficient for the salary of the minister and the other expenses of the Society, to make up the deficiency himself. Such evidences of a liberal spirit are rare indeed; though there are many wealthy men who might copy this example, without obtaining the blessing of sacrifice or self-denial.—*N. Y. Chronicle*.

Rev. Messrs. J. C. WARD and D. H. PAUL, recent graduates of the Theological Class of Madison University, have received appointments from the H. M. Society and are now pursuing their journey to their respective fields,—the first in Iowa, the other in Iowa or Illinois. Rev. Mr. PARKHURST of Iowa, another graduate of the same class, will soon return to that State and, probably, engage in the service of the Society.—*H. M. Record*.

Rev. Wm. ROLLINSON, missionary to California, has experienced a serious detention at Panama, on his passage to San Francisco, in consequence of the appearance of cholera among the U. S. troops and other passengers on the steamer. He and his family were mercifully preserved, but a large number of the passengers died of the disease. He was enabled to be very useful among the sick.—*Id.*

Rev. Dr. King continues at Athens un molested. The government shows no intentions of carrying the sentence of banishment into effect.

The Rev. Dr. Tidman, at the last anniversary of the Baptist Missionary Society in London, remarked that the circulation of European infidel books is probably greater in Calcutta than in London. The spread of infidelity among educated Hindoos is not more a proof of the decadence of old superstitions, than of the necessity of more strenuous missionary effort, to supply the void left by the receding paganism.

The number of Protestants among the Armenians is 2,000, and steadily increasing.



## THE CONQUEST OF INDIA.

From the Watchman and Reflector.

ARYAB, June 22, 1852.

MEASRS. EDITORS,—At our farewell meeting in Boston, I promised to write to you from Burmah. I am now happy to pen you a line from the pagan world. Since my return events have transpired indicative of good to the Burmah Mission. Christians have been praying for many years that Burmah might be accessible to the missionary; that prayer is now being answered but in a way not anticipated. In casting up a highway to the Eastern nations, God has employed the agency of the English.

Among the revolutions of modern times, the greatest and most wonderful is the rise and extension of Anglo Saxon power in the East. A company of merchants have established an empire as extensive as Imperial Rome. What is most striking, is the fact that India has been subdued and is held in subjection mostly by her own sons. England could never have spared a host sufficient to conquer a hostile people numbering one hundred and fifty millions. She sent able statesmen and Generals of renown, with a few soldiers. They enrolled the native and taught him the art of war. From the battles of Plassy and Assye, to the present conquest in Burmah, the Sejoy has acted a conspicuous part, and some three hundred thousand of these native soldiers now guard this mighty Empire.

I have simply alluded to the conquest of the East from the striking analogy there is between its temporal and spiritual subjugation—two mighty influences have been brought to bear upon India mostly through the agency of two great Anglo Saxon families. The one has come with embannered hosts, to subvert ancient governments, break the chains of oppression and establish an empire governed by good laws.

The American has entered the East in obedience to Heaven's mandate and commenced a conquest more magnificent, more enduring, and envolving greater destinies. The work has commenced, the invasion begun, the battle now rages; ancient superstitions being assailed, strongholds of idolatry being demolished, and the kingdom of heaven being established. A new King has appeared in the East; to him belongs the dominion; and to carry on the work of subjugation and bring the nations under his peaceful reign, the sons of India are again employed. With their hearts renewed and burning with love, they assail feebly their own once loved systems of idolatry. These are the Christian Sejoys. I have a class of them and daily witness their zeal and patience in preaching the glorious gospel. Blessed work! England's power in the East may wane, her empire so vast may crumble, and some future Gibbon write its decline and fall. Not so with the empire we are establishing; it is a kingdom that shall not be given to other people; Jesus shall reign so long as the sun and moon endureth. This kingdom is to be given into the hands of the saints of the Most High; they are to take the kingdom. How? By preaching the gospel to every creature. The field is now being enlarged; a strong force demanded. There is now great excitement in the British army in India. Regiment after regiment are volunteering to cross sea and land to share in the conquest of Burmah. When are the Christian warriors to emulate them? How many of your pastors will hear the call of the Master and hasten to the conquest of souls? How many who now fill the schools of the prophets, will feel the zeal that now animates the British soldier?

Dear brethren, a new era must dawn upon the church; the martyr spirit must again pervade it. Could the souls of Paul and Peter reanimate bodies again, do you think they would become settled pastors, and let the nations remain in darkness? O God! hasten that predicted time when the martyr spirit shall again rest upon the church!

We are daily in the zayat, where the natives

come and listen or dispute: many of the first men are fully decided, and convinced that Christianity is true. Some head men who have not yet been baptized, are preaching Christ. We wait now the influences of the Divine Spirit to quicken the seed that has been sown. Pray for us!

The rains have put a stop for the present to the war in Burmah. Bassein, Rangoon, and Martaban, have fallen. As soon as the cold season commences, the English will advance on Ava. The days of the Burmese empire have been numbered. A wide door is being opened. Our brethren who have prayed for the conversion of Burmah—if consistent, if they do not mean to mock God,—will now feel that they have something to do. God has told his people what they must do toward advancing his kingdom. The preaching, the distribution of the scriptures, the planting of the churches is in their hands.

Yours, &amp;c., L. INGALLS.

## Fruit in due Season.

The following extract of a letter from Miss Harriet E. Bishop, of St. Paul, Minnesota, will be read with interest by many. Miss B. was originally aided by the Board of the Popular Education Society to visit Minnesota, as a teacher, and may be regarded as the pioneer teacher and evangelical church member of that distant territory:—

It is with peculiar emotions that I set about the long neglected duty of writing you. Emotions awakened by a retrospect of the past peculiarly pleasurable. A little more than five years since, unattended by earthly friends, but led as I humbly believe by the Spirit of God, I set foot on this remote frontier town. Spiritual darkness reigned. No desert blossom or budding rose exhaled a grateful perfume through this moral wilderness. But, God, yea, the God of Israel was I'er. He had purposed great things for St. Paul—That, 'the little one should become a thousand.' Five years ago, this very Sabbath, was opened the first Sabbath School ever known in St. Paul, in that mud-walled hovel of immortal memory. I am present to-day with that little group, some of whom could not speak a word of English. I seem to see them as I saw them then, seated on a rough bench supported by two pins driven into the logs, myself on a similar one on the opposite side of the room. I see the eager attentive eye as I attempted to discharge the duties of that new relation. I remember, on that day my soul was *brim-full* of happiness, and I could rejoice abundantly that God had given me a willing heart to labor in just such a field as I then thought of so much promise. If such were then my expectations, how fully have they been realized. Yea more, 'the Lord has done great things for us.' That Sabbath-School has never been discontinued, but one denomination, after another has drawn off from it, and now have large and flourishing schools in their neat and commodious houses of worship. To-day, I meet my class under circumstances as favourable as can be found in Christendom. To-day, as five years ago, I feel that I would not exchange my field of labor with any other person living. Then, no gospel trumpet was blown here. To-day, I listen to two eloquent scriptural sermons, and a little church, whom God has been pleased to bless, find their heart 'beating double time' of christian love toward him who has been set as a watchman on those walls made desolate by the tyrant hand of Death. To the Home Mission Society, under God, we owe much. You have been to us as a tender parent; otherwise no Baptist Church could now have been assembled within well-finished walls of its own; otherwise we could not listen with such delight to the persuasive accents of love and mercy as fall from the lips of our beloved pastor. I speak the language of the entire church, when I say in our souls we thank you for sending us the man that now ministers to us in holy things. Be it ours to exhibit gratitude in return, and may we be emphatically a people whom God shall delight to water with the dew of heavenly grace.—*H. M. Record.*

## BIRTHS.

At Orillia, on 23th August, the lady of Dr Haynes, of a daughter.

On the 21th ult., the wife of Mr. S. Dadson, hatter, Church Street, of a daughter.

## DIED

At Dundas, on Sabbath morning, the 19th Sept., after a short illness, which she bore with great patience and Christian resignation, in the eighteenth year of her age, Mary Watson, youngest daughter of Mr. David Watson, late of Dundee, Scotland. The deceased has for some time been under the power of the truth, and made a profession of Christ, and though her friends have sustained a great loss in her early and unexpected removal, they rejoice in the confidence that their loss is her eternal gain, and pray that the dispensation may be the means of bringing them nearer and making them more devoted in the service of the Master whom she served.

DEATH OF THE DUKE OF WELLINGTON.—The intelligence was received here by telegraph from Halifax, on the 23th ultimo, that the Duke of Wellington had departed this life. His Grace died on the 14th September, in the 83rd year of his age. The Marquis of Douro succeeds to the dukedom.

## ANNUAL MEETING

OF THE

Reg. Baptist Missionary Society  
of Canada.

THE FIRST ANNUAL MEETING of the Regular Baptist Missionary Society of Canada, will be held in the Baptist Chapel, BOND STREET, TORONTO, on WEDNESDAY, the 13th of OCTOBER next, commencing at 11 o'clock, A.M.

The business of the Society will be introduced by a Sermon by the Rev. JOHN GILMOUR, of Peterboro'.

It is desirable that a large attendance from all parts of the Province, should be present at the ensuing meeting of the Society.

Brethren attending the meeting of the Society, will please call at the Warehouse of brother Wm. McMaster, foot of Yonge Street, or at the Chapel, Bond Street, where one of the Committee will be in waiting to direct them where they may be accommodated.

The BOARD will meet on TUESDAY Afternoon.

JAMES PYPER,

Toronto, September, 1852. Cor. Sec.

JOHN CARTER,  
BOOK AND JOB PRINTER,

CORNER OF KING &amp; NELSON STREETS,

DIRECTLY OPPOSITE THE MARKET,

TORONTO.

ALL kinds of Letter-press Printing neatly and expeditiously executed, and at very moderate prices.

## THE CHRISTIAN OBSERVER:

A RELIGIOUS MONTHLY JOURNAL,

Published at Toronto, by A. T. McCORD and JAMES PYPER, at One Dollar a-year, payable invariably in advance.

JAMES PYPER,

Pastor of the Bond Street Baptist Church, Editor.

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