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CHRISTIAN OBSERVER.

VOL. II.

TORONTO, JANUARY, 1852.

No. 1.

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

THE FULLNESS OF CHRIST.

The church is the fullness of Him that filleth all in all.—*Eph. i. 23.*

The word *πληρωμα* here rendered fullness, means literally, the filling up, the complement or supplement; that which fills up. The church then is the supplement of Jesus; the filling-up of Him who fills all in all. This is a wonderful idea. Let us try to illustrate it:—

As the eternal Logos or word, who was in the beginning with God, and who was God; the brightness of his glory and the express image of his person; the character of Jesus was complete. It needed no other illustration, no other means of development. It shone in its own glory, illuminating itself in its own brightness. When by him all things had been created, those created things were manifestations of his omnipotence, and the wonderful adaptation of their various parts, and the beauty of their arrangements, were manifestations of his wisdom and goodness.

But when he undertook to save ruined man, he came under responsibilities and excited expectations altogether new. His course of action is different, his manner of address is different, his names and titles are different, in a word a new view of his character is about to be opened up. He is no longer known exclusively by the term Logos. The Jews heard of him as the Messiah or Anointed One, and this prepared the mind of the church to hear of him under the more significant and ordinary name of Jesus—Saviour: "His name shall be called Jesus, for he shall save his people from their sins."

Now as created things were necessary to manifest the character of Jesus as Creator; so saved sinners are necessary to develop and establish his character as Jesus—Saviour. Without created worlds his character as Creator was not perfect; demonstration was not given, belief could not be demanded. And without the church, a company of saved sinners, his character as Saviour Jesus, was not perfect. It required a supplement, a filling-up, and this filling-up is done by the church. Even though Jesus

as the Eternal Word fills all in all; yet the church is his fullness, without it his character would be unmanifested and incomplete.

His blood he gave as the ransom price for man's redemption. But the giving of a price supposes some thing ought to be given in return as equivalent. Where nothing is given, the ransom has been paid in vain. A redeemer must have some specimens of his redeeming power, otherwise his assumption of the character is only pretension. Jesus is the head; but what an unseemly sight is a head without a body. He is the head of his body the church; without it he could not be made perfect. "He is the first born from the dead." "The first born among many brethren." From the grave an innumerable progeny must arise as the fruit of Jesus having been there. "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." Jesus was laid in the grave a bloody corpse; this was a dark spot in his history, but it was soon wiped off; for his Father did not allow him to see corruption but raised him from the dead. Even in full view of this hour and power of darkness, Jesus was filled with holy joy. For the joy that was set before him he endured the cross and despised the shame. His enduring the cross was in order to accomplish a purpose, viz., the redemption of a great number of the human family, and these redeemed ones he calls "brethren;" "he is not ashamed to call them brethren." But without a church Jesus should have no brethren. Their actual presence is necessary to prove and sustain his relative as brother; without them he could not be made perfect. Hence he prays, "Father I will that those whom thou hast given me may be with me where I am that they may behold my glory." Their final salvation was the subject of his joy; because he saw in it a new development of his own glory and the glory of his Father. It was according to the divine will (*θελημα* pleasure) to glorify himself in this particular manner; and to his Father Jesus could say, "I delight to do thy pleasure, O my God, yea thy law is within my heart." Thus we find that the Divine glory and the Divine pleasure are interwoven and consequently inseparably associated with the final salvation and glory of those brethren—this body the church of which Jesus is the head.

It is on the ground of these considerations, we apprehend, that the Apostle declares

that the church is the complement or filling-up of the Lord Jesus. His character as Messiah, Anointed, Christ; his character as Jesus, Saviour; his character as Redeemer; and his relation of brother, and as head of the body, are all incomplete and imperfect without the church. He must see the travail of his soul, otherwise he cannot be satisfied. They must be with him to behold his glory, otherwise his prayer is not answered, and his joy would be unfulfilled.

O how wonderful is the thought, Jesus fills all in all, and yet his fullness is incomplete without the church. Holy brethren, partakers of the heavenly calling; what a scene yet lies before us, what things we are yet to hear! We are to be exhibited specimens of what Almighty love can do; practical exhibitions of the manifold wisdom of God, which angels will delight to view and from which they will be happy to learn. How much these holy beings may feel interested in hearing from their own lips the experience of sinners redeemed; who can tell? Every page of our history will open up to their minds additional manifestations of divine wisdom, as seen in the manner in which a God of Love squared and polished these stones, in order to give them a place in the living Temple. Or to change the figure, every experienced Christian like the Cherubim of the ancient Temple; having been put into his beautiful proportions by the hammer, what wisdom and severe tenderness will then be seen to have given direction to these strokes. Every heat, and every stroke, was necessary to perfect the man of God, and thoroughly to furnish him for every good work. And all the glory of this will redound to Jesus. The removal of every spot, and of every wrinkle, is to be attributed to his care, and the application of his blood.

What a motive is this for the Christian's cultivation of holiness. He is a part of Jesus; a member of his body, of his flesh, and of his bones. We shall soon be with him, and see him as he is. What a purifying influence must this hope exert upon his mind! "He that hath this hope in him purifieth himself even as he is pure."

Brockville.

All my theology is reduced to this narrow compass, Jesus Christ came into the world to save sinners.—*Dr. Alexander.*

[FOR THE CHRISTIAN OBSERVER.]

AN ESSAY ON THE FIRST RESURRECTION.

Nothing is so cheering to the mind of the zealous and devoted Christian, who is praying without ceasing, and labouring continually to promote the Divine glory, and the best interests of his fellow men, as the assurance that his prayers shall be answered, and his labours crowned with the desired success. He reads in the Holy Scriptures of a coming period, when Israel and Judah, now the subjects of spiritual blindness, shall all know the Lord, from the least of them unto the greatest of them; when the Lord will forgive their iniquity, and remember their sin no more. He reads of a period coming, when "from the rising of the sun even until the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name: for my name shall be great among the heathen, saith the Lord of Hosts." These two classes, in scripture phraseology, include the whole human race; and the assurance, from the mouth of God, that these, without exception, shall be brought to the knowledge and worship of himself, presents us with the delightful prospect of a converted world.

But many pious characters are saying, "We shall not see this. Before this takes place, our earthly sun will have gone down in the shades of death; our eyes will be closed in the darkness of the grave." It is to relieve such characters of the effects which this painful thought produces, that attention is requested to the following essay:

Many hundred years before the birth of our Lord Jesus Christ, the saints of God were given to understand that in their resurrection state, there would be a marked and a striking distinction between the state of the saints who will live in resurrection glory, and those who will then live in the body. Of the former class, the author of the Apocryphal Book of Wisdom says, "In the time of their visitation, they shall shine; and run to and fro like sparks among the stubble: they shall judge the nation, and have dominion over the people, and their Lord shall reign for ever." And Paraphrast Jonathan, in his Chaldee paraphrase of Hosea xiv. 8, says of the Jews, "They shall be gathered together from out of the midst of their captivity; they shall dwell under the shadow of their Christ; and the dead shall live; and good shall grow out of the earth: and there shall be a memorial of their goodness fructifying and never failing; as the remembrance of the sound of the trumpets over the old wine, which was wont to be offered in the sanctuary."

The doctrine, that the restoration of the scattered tribes of Israel, and the resurrection of the pious dead, are simultaneous, runs through the theology of the ancient

Jews, and also through that of the Greek and Latin Fathers of the Christian Church. Both were to take place before the millennial reign of the Messiah. The risen saints were to reign in glory, with their Lord, over all the nations of the earth: and the Jews were to be placed at the head of the nations of the earth. On these subjects there seems to have been little or no difference among ancient writers. But without despising these good men, or lightly discarding their opinions and teachings, the Christian must have higher authority for the ground of his hope and confidence, than the judgment and wisdom of men. It is, therefore, a proper question, What does God teach on this subject? Has he spoken on the subject? if so, *what* is it that he has said? Let us have his judgment in the matter, and know *what it is*, for which he requires his people to prepare and live.

By turning to the Holy Scriptures, we find abundant testimony on this subject; and it is clear and plain. It is true, that this testimony is obscured in a great measure, by our having adopted that neological mode of interpretation to the prophetic parts of Holy Writ, which is adopted by German writers, in relation to the doctrines and miracles of the New Testament. Let us, however, endeavour to bring our minds to believe that the God of Truth speaks plain truth on these subjects, in a true way, and our difficulty will be at an end. It should be also remembered, that the spiritualizing system of interpretation, now unhappily so common, originated with the Rev. Daniel Whitby, D.D., who wrote a Commentary upon the New Testament as far as the Book of the Revelations. But, on coming to this part of the inspired records, he says, "I confess I do it not (write on this book) for want of wisdom; that is, because I neither have sufficient reading nor judgment, to discern the true intendment of the prophecies contained in that work. But yet, conceiving that I either found the true sense of those words (Rev. xx. 4.) which usually are alleged as the foundation of the supposed Millennium, or resurrection of the martyrs, to reign with Christ a thousand years, or have said what is sufficient to shew it it is not necessary to understand them in a PROPER sense, I have comprised my sentiments of that controversy in the ensuing treatise: which I submit to the judgment of the reader." Here we have the origin of the doctrine of a spiritual Millennium, and of a spiritual kingdom of Christ. The good man did not understand the Apocalypse; but believed he had written enough to shew that when God speaks, his words are not to be taken in a PROPER sense. In other words, he had written enough to shew that when the Divine Being reveals his purposes and will, his words are neither to be believed nor understood.

This is the inevitable consequence of the Doctor's theory; for if we are not to take the words of God in their own proper signification, we either reject them altogether, or take them in an improper or false meaning. In either case, of course, the meaning of God is lost to us. The late Rev. Edward Bickersteth, whose reading on this subject was extensive, says, "I have not discovered the idea of a spiritual Millennium uncommenced before Dr. Whitby's 'New Hypothesis.' It was published in the year 1718; and is now very widely received, and zealously maintained, by professing Christians and theological writers.

But let us not take the words of God in an improper sense. Let us not charge the Holy one with speaking falsely. Let us not suppose that we are at liberty to set aside the plain meaning of the words of God, and to give them such a meaning as suits our own inclinations, or those of other men; but let us take them in that meaning in which we should take them if used by any reputable human writer, and examine the following passages of Holy Writ:—

"Therefore the ungodly shall not stand (rise again) in the judgment, nor sinners in the congregation of the righteous." Ps. i. 5.

The word *stand*, is, in the original, *rise again*. It is the same word that is translated in Isaiah xxvi. 19, "Thy dead men shall live; together with my dead body shall they arise." It is also the same word in the Septuagint that is used the New Testament to signify rising from the dead. In this view it would mean that the ungodly should not at the time of the judgment and gathering of the righteous, be made partakers of the resurrection; and is further collateral proof of the doctrine of the *First Resurrection*." (Invest. of Proph. vol. v. p. 16.) Here we are taught, that when the righteous rise, sinners will remain, for a time, under the empire of death.

[FOR THE CHRISTIAN OBSERVER.]

A NEW YEAR'S SALUTATION

From the author of the articles on Unfulfilled Prophecy.

This is the season of mutual salutations. Will you allow one whose acquaintances with you is for the most part through the pages of this paper, to address to you his New Year's Salutation; and, in doing so, I would greet you in the words which are hereafter to be heard "in the land of Judah, and in the cities thereof," when God shall bring again their captivity: "THE LORD BLESS THEE."—(Jer. xxxi., 23.) If the Lord, bless thee, surely the New Year will be a happy one—its beginning happy, its progress happy, its close happy. And it will be happier still if it bring you quite through your journey, into the mansions of the blest.

Dear Reader, "the Lord bless thee." Perhaps you are young, and if so, it is with peculiar tenderness that I address my salutation to you. You know that you are born with a sinful nature; that you are a sinner; that by nature you are an heir of hell. You know, too, that Jesus Christ obeyed, suffered and died on the cross that he might save sinners; that you might escape from hell, and rise to heaven. You know, also, that God has promised to give his Holy Spirit to renew, regenerate and sanctify. The Lord bless you, dear youth, and lead you to that Saviour, and create in you a clean heart, and renew in you a right spirit. May the Good Shepherd gather you with his arm, and carry you in his bosom.

Dear Reader, perhaps you are in the prime of life, and if so, it is with a true fellow-feeling that I salute you and say, "The Lord bless thee." I hope you are a child of God. If you are not, repent and turn unto the Lord, before it is too late. This year may be your last. How horrible if you had been cut off in your impenitent condition. How great the loving kindness of the Lord. May He bless you, and bring you in thy right mind to the feet of Jesus! But I trust, dear Reader, that you are united to the Lord Jesus by a living faith. If so, without doubt you are blessed of God. May he endow you richly with wisdom and strength, and meekness, and patience. May you, throughout this year, and as long as you shall live, abound in the fruits of the Spirit. May your merchandise and your hire be HOLINESS UNTO THE LORD.

My aged friend and reader, with deep respect and true veneration I salute you and say, "The Lord bless thee." You are waiting for a home, for a throne, and for a crown. May the Lord graciously lighten your burdens, give you patience amid your increasing infirmities, and give a sweet calm to the sunset of your days. If the close of this year does not find you in glory, may it at least find you greatly advanced in ripeness for it.

The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace.

THE WORKING CHURCH.

TO THE MEMBERS OF CHRISTIAN CHURCHES.

From the Christian's Penny Magazine.

It has long appeared to me that God has a threefold object in the conversion of sinners. The first is, That God may have the glory: The second is, That the converted persons may have the comfort of it: and the third is, that all around may share in the benefit. This is taking the prey

from the mighty, and dividing the spoil; and a glorious division it is. This of course was the object in your conversion. Pray how has the spoil been divided? Has your light so shone before men that they seeing your good works have glorified your Father who is in heaven? In numerous instances it has been so; and are you anxious to shine with increasing brightness? I hope so; and I will endeavour to encourage you in this, by showing—That a life of eminent activity in the service of God is fraught with numerous advantages.

1. *It will be a great advantage to your own personal religion.*—He that watereth others shall be watered also himself. Such is the constitution of the human mind, that it improves by exercise. By teaching, we learn. By attempting to warn others, we ourselves become warmer. Thus there is a present reward. The Almighty does not reserve all the joys of heaven upon earth; but I know no people who possess so much of it as those who are labourers in His vineyard—who are working together with God. My opportunities for making observations have been extensive, and I have invariably found it as I have stated; and it is just what might have been expected. One of the greatest benefits which we thus receive is, I think, the deep insight which it gives us of our own weakness. If other people can live without God, surely the active Christian cannot. No, he feels the truth of that saying—"No man can do much for God who does not enjoy much of God." And this sends him to the throne of grace, to find help in time of need. Here is the re-action of the grace of God. Your endeavours to do good to the souls of others will prove a blessing to your own souls; and is not this an advantage?

2. *You will be a blessing to your fellow members.*—"He that walketh with wise men shall be wise." There is a powerful attraction about a man who is eminent for goodness. We imbibe his spirit; we imitate his example. One conversation leads to a plan which does good to a whole neighbourhood. One hint produces an effect which is felt to the ends of the earth. A few such men as this will draw multitudes after them. What an inducement is this for every one of you to live near to God, and strive after eminent degrees of purity, zeal, and usefulness! See how Peter laboured after this. "I think it meet," says he, "as long as I am in this tabernacle, to stir you up." And I feel assured that a few persons of St. Peter's disposition in every church would be an unspeakable blessing. *We all need stirring up;* and what a great thing might be done if we were properly stirred? Then let every pious person try to bring one sinner to Christ this year, and the work will be done.

3. *It will be an advantage to the congregation.*—A flourishing church is in the way

to become more flourishing. It has all the materials in itself; and only let them be called forth, and they will charm, and attract, and sanctify all around. No man likes to go into an ice cellar—it is too cold. Few people like to be in a room half filled with dead bodies—there is death. And a sleepy, lukewarm church has something in it so insipid—so repelling, that I wonder how any one can remain in it. Let the members of your church shine forth in all the splendor of "holy living," and the influence of it on others will be astonishing. Look at them. Their heads planning for God—their hands working for God—their hearts panting for God—their tongues crying, "Behold the Lamb of God." Is there nothing in all this to attract an inquiring youth; nothing to catch the sympathies of a sinner just brought out of darkness into marvelous light? Oh yes—much every way. But look on the contrary side, and let the following incident teach you. I was once walking with a goodly minister, when a fine young man passed us. "There," said my friend, "I never see that youth but I am ready to weep." "What for?" said I, "is he not pious?" "Oh yes, very pious, and he was converted under my ministry; but he left us, because we could give him nothing to do." Nothing to do! my brethren—give a young convert nothing to do; when the larger half of the inhabitants in every town are unconverted? Yes, there is something for everybody to do. God never made a hand to be idle. God never converted a sinner that he might be a lumberer of the ground. There is so much pleasure in working for God, that we ought to wish every man to enjoy it; and it remains for you to look out suitable work for all your promising young people. *Give them something to do.*

4. *It will be of advantage to Ministers.*—They watch for your souls as those that must give an account. Not an account at the last day—but a daily account. Some ministers have a list of the names of all the families and people in their flock. This list is kept in their study. And what a sight it is! Over some of them the minister prays—and gives thanks; but over others he prays—and weeps. Of them he cannot give up his account with joy. Oh no, it is with bitter lamentation. My brethren, be assured, if some church-members could hear what their ministers say to God about them in secret, it would make them tremble. But when the minister sees the work of righteousness abounding, which are by Jesus Christ to the glory of God the Father, then he gives in his account with joy, and not with grief. And this will be more profitable for you. He will preach better sermons—he will make more profitable visits to the sick and others—and have more joyful anticipations of heaven. And will not this be an advantage?

5. *It will be of advantage to other churches.*—Have you ever heard of that remarkable vessel which had two peculiarities? The one was—that it sailed faster than any of the old steamers in the harbour; and the next was—that it made all the other steamers sail faster than they used to do! Apply this to yourselves, and try it. Yes, try to excel all your neighbours in heavenly love and zeal—and doubt not but it will make them *sail faster* than they used to do; and will not that be an advantage?

6. *It will be of advantage to distant nations.*—There is a man in the East Indies who was born a heathen, but at an early age was taken into the Mission School, and became a pupil. There his mind was enlightened, and his soul converted to God. Now, instead of being an ignorant idolator, he is a preacher of the Gospel, a translator of tracts, a superintendent of schools, and a teacher of babes. A letter has lately been received from this interesting man, in which he strikingly shows how the piety of churches at home promotes the piety of persons who live fourteen thousand miles from us. He says,—“When we translated and printed in *Tamul* the account given in English of a good woman in Russia doing much good to her neighbours, I sent a copy of it to a pious woman who read it with great delight, and was stirred up by it to go more about among her neighbours; and two or three times a year she walks as far as *Neyoor*, a distance of fifteen miles, to stir up the people in our neighbourhood.” See, then, how your conduct is likely to benefit distant lands; and will not that be an advantage?

Lastly. *It will be of advantage to you in heaven.*—Our Lord Jesus Christ, the Judge of quick and dead, had his eye upon the Church, and his heart upon the world; and he connects all their doing with the awful transactions of the judgment-day. Hear him: “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me. Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

O! my friends, do you not wish to have the approval of the Lord Jesus? Do you not wish to be happy and useful on earth, and glorious in heaven? Then take heed that ye “shine as lights in the world!” And though we may never meet on earth, yet I trust, through the merits of Christ, we shall meet in heaven. PASTOR.

Christians who are fully alive to the awful state of perishing souls, will be energetic in their efforts to save them.

Burden of Proof of the Baptismal Controversy.

From the Baptist Penny Magazine.

The state of the controversy between ourselves and our Pædobaptist brethren is as follows:—They assert that Infant Baptism was an ordinance practised in the apostolic church; and this position we deny. Now, by all the laws of sound reasoning, the burden of proof lies upon them. They must first prove their affirmative before we can fairly be called upon to prove our negative; and, indeed, in the absence of proof on their part, our negative stands virtually proven. This has been demonstrated by Dr. Carson in his introduction to his last book on baptism, in which Dr. Whately's assumptions of an opposite character are vigorously refuted. Surely no man can be called upon to prove Infant Baptism unapostolical until something like proof is advanced that it is apostolical. And clearly if it were an apostolical custom to baptize the children of believers, proof of this may easily be found in the New Testament Records. We are willing, however, in this debate to perform a work of supererogation, and are prepared to prove that Infant Baptism could not have been known in apostolic times. But, before we proceed to do so, we entreat the reader's attention to the following excellent remarks of Dr. Whately, Archbishop of Dublin, in his *Treatise on Rhetoric*:—“It is to be observed that in many cases, silence, omission, absence of certain statements, &c., will have even greater weight than much that we do find stated; e. g., suppose we meet with something in a passage of one of Paul's epistles, which indicates, with a certain degree of probability the existence of such and such a custom, institution, &c.; and suppose there is just the same degree of probability that such another custom, institution, or event, which he does not mention anywhere, would have been mentioned by him in the same place, supposing it to have really existed or occurred; this omission, and the negative argument resulting, has incomparably the more weight than the other, if we also find that same omission in all the other epistles, and in every one of the books of the New Testament.” (p. 70.) It is precisely by this process of reasoning that we are able to show that Infant Baptism could not have been practised in apostolic times.

1. The New Testament relates many instances of the baptism of men and women, but does not contain a solitary instance of the baptism of an infant. Now surely, if in primitive days it had been the rule to baptize the infants of believers with their parents, some plain instance of such a practice would have been recorded. But the absence of the narration of any such case proves that infants could not have been baptized at that period of church history.

The four baptized households were *believing* households, and this explains the reason of their baptism along with their heads. The baptism of households was *unusual* even in those days, because it was a rare thing for all the members of a household to be converted at the same time; but in four cases it did take place, and in those four cases *alone* is it recorded that the household was baptized along with the householder. We affirm then, that not a single instance of Infant Baptism can be produced from the New Testament.

2. No precepts are given either by Christ or his apostles enjoining upon parents the baptism of their children. Now, the duties of Christian parents are not meagerly discussed in the New Testament, but are there fully exhibited. Surely, then, somewhere or other, we should have found the baptism of their infants presented to Christian parents as their solemn duty, had this been considered in those days a parental obligation. And would not parents have been reminded of the responsibilities incurred by them in consequence of having dedicated their children to God by baptism? But where are such responsibilities thus enforced? Where is the fact of having had his children baptized presented to a Christian man as an additional reason why he should train up those children in the nurture and admonition of the Lord? Yet pious Pædobaptist ministers are in the habit of appealing in this strain to the members of their churches, and profess to regard such appeals as quite apostolical in their style. But the entire exclusion from the pages of the New Testament of all such methods of stirring up Christian parents to the discharge of their duties, proves that it was not the practice in apostolic times for believers to baptize their infants.

3. Nor are there any incidental allusions or passing references in the New Testament to the existence of such a ceremony as Infant Baptism. Even the ingenuity of the author of “*Horæ Paulinæ*,” would fail to discover any such allusion. The inspired canon contains repeated references to the baptism of believers, and to the Supper of the Lord; but we cannot find in it the shadow of an allusion, however incidental or fugitive, to the ceremony of *Infant Baptism*. This proves that such a ceremony must have been unknown in those days.

4. The controversies with which the primitive church was enmeshed respecting the continuance of circumcision, demonstrates that the apostles cannot have enjoined the observance of Infant Baptism as a substitute for Infant Circumcision. Had there existed in the apostolic church the ordinance of Infant Baptism coming in the room of Infant Circumcision, no disputes with regard to the perpetuity of the latter could have arisen, but it must of necessity

have died a natural death. But the perpetual strifes concerning the continuance or abandonment of circumcision, which rent the church in apostolic times, proves that there was then no corresponding ordinance in practice.

5. The silence of the apostles at the famous Jerusalem Council, with regard to the substitution of Infant Baptism for Infant Circumcision, satisfactorily proves the same point. If ever there was a time when reference to Infant Baptism (supposing it to have existed) was absolutely necessary and unavoidable, it was at the Council just named. It must have been spoken of *there*, if then possessed any species of entity; simply because it would have forever silenced the controversy. The dispute, indeed, could not have arisen if it had been clearly understood that Infant Baptism had been given by inspired authority to supersede Infant Circumcision. But if by some *misunderstanding* such a controversy had arisen, it would have been immediately settled, by a proper explanation of the substantial oneness of baptism and circumcision, &c. &c. How easy would it have been for Peter or James to have risen and said, "Brethren, this debate is superfluous; circumcision is superseded by baptism; we have the former substantially in the latter, though the *mode* of the rite is altered;" and so forth. But the perfect silence maintained by the apostles on this occasion concerning any such mode of settling the dispute, proves that no such mode existed; and that Infant Baptism, as a substitute for Infant Circumcision was to them unknown.

From these considerations, then, we imagine that our negative is proven, and that it is demonstrable, according to Doctor Whately's "Argument from Negative Probabilities," that Infant Baptism *cannot* have been practised in the primitive church and by apostolic authority. We shall be glad to have any flaw which may exist in our argument pointed out; but confess our own inability to discover wherein the process of proof is defective. We affectionately solicit the serious attention of our Pædobaptist brethren to this method of putting the question.

JOHN STOCK.

YOU MAY GO TOO FAR.

It is quite possible, and very disagreeable to go too far when you are on a journey by coach or by rail, especially if you have made an engagement in the town at which you intended to stop. You may go too far at your shop, in obtaining credit for the food you eat, or the clothes you wear; and this will be very annoying, if you are anxious to square your expenditure with your income. You may go too far in trifling with your health, and when it is too late, you may find that your constitution

is irreparably broken. You may go too far in trying how far you can go on a dangerous road, or the edge of a rock, or in ascending an overhanging cliff. And

You may go too far in trying how far you can go in trifling with the forbearance of God. God's mercy is great; but there is a limit to his compassion. Do you doubt it?—Take your Bible, and let us examine together, for a few moments, what it says: Turn to Gen. 5, 7. It is Jehovah that speaks—what is the meaning of the language? Surely nothing less than this:—I have borne with this evil generation until I can bear with them no longer! Turn over a few pages, and read the eighteenth chapter of Genesis. Imagine yourself in the plain with that earnest pleader. His plea is prolonged, earnest, importunate; and what is the response? "The cry of Sodom and Gomorrah is great, and their and their sin is very grievous;" therefore Jehovah will destroy it. Is it anything other or less than this,—they have reached the limit of God's forbearance, and therefore they shall perish? Come into the New Testament, Matt. xxiii. 37. Think, before you read it, of the speaker. It is the Prince of Peace, the Messenger of Mercy, Incarnate Love, the Harbinger of Good to Man, that sits there on the edge of the hill over against the city. Watch the heavings of his breast. See the deep emotion expressed in his face. Track those burning tears as they course each other down his cheek. And then listen to the trembling agitation of his voice as he pronounces the last doom of the great city. That emotion and those tears are the seal that the sentence is irrevocable. Can you read the full, deep meaning of that sentence? If you can, you will not hesitate to admit the truth of the words I have uttered. *There is a limit beyond which the mercy of God will not extend.*

Do you ask now how you may know when this is the case with any one? I cannot do better than refer you again to your bible—Isaiah v. 1—7. Think on this description. Its meaning is this,—I have taken all possible care of this plant, and now when I expected to receive the reward of my toil, I find nothing but wild and useless grapes. I will watch it no more. I will guard it no more,—tend it no more. The dresser shall no more come near it. The bramble and the brier may grow by its side. My care has been lost upon it; I will lose no more. Can you not think of such a case as this? Are you yourself such a one? Perhaps the child of pious parents, taught to lisp the name of Jesus ere you could utter any sound distinctly,—your first knowledge that which respected your religious interests,—your first education in the things that make for peace,—guarded from every evil influence with all a mother's love and a father's care. Where

are you now? Living in sin, in direct opposition to the mind and will of God, the God of your fathers? What if the owner of the vine, He who has bestowed upon it so much care and attention, should cease now in the exercise of that care? What would you be? Not far from a practical repetition of this very case.—Look round you amongst your acquaintances. Do you not see some who were just what I described? What are they now? In the house of God they are never seen. In the haunts of vice they may be often seen. Reading God's word is a strange exercise. Reading ribald songs and semi-infidel books is their familiar employ. Prayer they never utter. Oaths and curses flow from their lips. Shall we say they have gone beyond the reach of God's mercy? No; we will not say so, if we fear it. It is certain, however, that to many such, God has said even in this life, "Let them alone." And what has been, may be again. What he has said to others he may say to you, if you persist in refusing him that allegiance which he requires, that perfect surrender of the heart which he has a right to demand.

Perhaps, now you begin to fear that this is your case; that you have had all these privileges, and trifled with them so long, that God has in very deed said of you, "Let them alone." And you ask now, is there no hope? *Must* I go to hell? Will he not be merciful to me? May I not ask his pardon? I say not so. If these enquiries come up from your heart, if they are the real anxieties of your spirit, and not a mere fright, then there is hope.

Those whom God leaves, cherish no desire to know him and to love him. They feel no anxiety upon this great question, but fill up the measure of their iniquity, and thus hasten on their irrecoverable ruin. Enter into the real feelings of your heart, then. What are they? Look the matter full in the face. God demands your whole heart. You must be ready to give up every evil pleasure, all evil company,—perhaps some of the most delightful joys to you now, and the most pleasant companions. You may have to bear the scorn, the jest, the reproach, the persecution, of those very companions. A new course will require you,—new duties be required of you. There must be no half work,—no trifling with religion,—no parleying with the enemy. That this is not more than the truth, you will be convinced if you carefully think on those words of Jesus, "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me." (Matt. x. 37, 38; Luke xiv. 33.) Reflect, are you prepared for all this? If so, I need not hesitate to affirm, that your case is not

hopeless; for this feeling is never produced save by Him who has ceased to work in those of whom God has said, "Let them alone." Of you, therefore, it is required to take advantage of this season. It may be the last time. Cultivate the feeling. Watch it. Seek, by earnest prayer, to have it deepened. Pray that he will "take away the stony heart out of your flesh, and give you a heart of flesh—a heart to know Him, that he is the Lord, that you may walk in his statutes, and keep his ordinances and do them." (Ezek. xi. 19, 20.) In this way you will fulfil the requirements of the gospel, and, in return, you will hear from Jesus the welcome voice, "Him that cometh unto me I will in no wise cast out." It may be too late to-morrow. Seize, then, *to-day*.—*Appeal.*

An esteemed correspondent has wished for our columns a complete copy of the sacred poem, which we give below. It was written two hundred years ago, by DAVID DICKSON, a Scotch Clergyman. It has often been *altered*, but never *amended*. We are confident that it will be read with delight:—

THE NEW JERUSALEM;

OR

THE SOUL'S BREATHING AFTER HER HEAVENLY COUNTRY.

"Since Christ's fair truth needs no man's art,
Take this rude song in better part."

O mother dear, Jerusalem,
When shall I come to thee?
When shall my sorrows have an end—
Thy joys when shall I see?
O happy harbor of God's saints!
O sweet and pleasant soil!
In thee no sorrow can be found,—
No grief, no care, no toil.

In thee no sickness is at all,
No hurt nor any sore;
There is no death nor ugly night,
But life for evermore.
No dimming cloud o'ershadows thee,
No cloud nor darksome night;
But every soul shines as the sun,
For God himself gives light.

There lust and lucre cannot dwell,
There envy bears no sway;
There is no hunger, thirst, nor heat,
But pleasures every way.
Jerusalem! Jerusalem!
Would God I were in thee!
O that my sorrows had an end,
Thy joys that I might see!

No pains, no pangs, no grieving grief,
No woful twilight is there;
No sigh, no sob, no cry is heard—
No well-away, no fear.
Jerusalem the city is
Of God but King alone;
The Lamb of God, the light thereof,
Sits there upon his throne.

O God! that I Jerusalem,
With speed may go behold!
For why? the pleasures there abound
Which here cannot be told,
Thy turrets and thy pinnacles,
With carbuncles do shine,
With jasper, pearl, and chrysolite,
Surpassing pure and fine.

Thy houses are of ivory,
Thy windows crystal clear,
Thy streets are laid with beaten gold—
There angels do appear.
Thy walls are made of precious stone,
Thy bulwarks diamond square,
Thy gates are made of Orient pearl—
O God, if I were there!

Within thy gates nothing can come
That is not passing clean:
No spider's web, no dirt, nor dust,
No filth may there be seen.
Jehovah, Lord, now come away,
And end my griefs and plaints;
Take me to thy Jerusalem,
And place me with thy saints,

Who there are crowned with glory great,
And see God face to face;
They triumph still, and aye rejoice—
Most happy is their case.
But we that are in banishment,
Continually do moan;
We sigh, we mourn, we sob, we weep—
Perpetually we groan.

Our sweetness mixed is with gall,
Our pleasures are but pain,
Our joys not worth the looking on—
Our sorrows aye remain.
But there they live in such delight,
Such pleasures and such play,
That unto them a thousand years
Seem but as yesterday.

O my sweet home, Jerusalem!
Thy joys when shall I see?
Thy King sitting upon his throne,
And thy felicity?
Thy vineyards and thy orchards,
So wonderfully rare,
Are furnished with all kinds of fruit,
Most beautifully fair.

Thy gardens and thy goodly walks,
Continually are green;
There grow such sweet and pleasant flowers,
As no where else are seen.
There cinnamon and sugar grow,
There (spike) nard and balm abound;
No tongue can tell, no heart can think,
The pleasures there are found.

There nectar and ambrosia spring—
The music 's ever sweet;
There many a fair and dainty thing
Are trod down under feet.
Quite through the streets, with pleasant
The flood of life doth flow; [sound,
Upon the banks, on every side,
The trees of life do grow.

These trees each month yield ripened fruit—
For evermore they spring;
And all the nations of the world
To thee their honours bring.
Jerusalem, God's dwelling-place,
Full sore I long to see,
O that my sorrows had an end,
That I might dwell in thee!

There David stands, with harp in hand,
As master of the choir;
A thousand times that man were bless'd
That might his music hear.
There Mary sings "Magnificat,"
With tunes surpassing sweet;
And all the virgins bear their part,
Singing about her feet.

"Te Deum" doth St. Ambrose sing,
St. Austin doth the like;
Old Simeon and Zacharie
Have not their songs to seek.
There Magdalene hath left her moan,
And cheerfully doth sing,
With all blest saints whose harmony
Through every street doth ring.

Jerusalem! Jerusalem!
Thy joys fain would I see;
Come quickly, Lord, and end my grief,
And take me home to thee!
O write thy name on my forehead,
And take me hence away,
That I may dwell with thee in bliss,
And sing thy praises aye!

Jerusalem, the happy home—
Jehovah's throne on high!
O sacred city, queen, and wife
Of Christ eternally!
O comely queen, with glory clad,
With honor and degree,
All fair thou art, exceeding bright—
No spot there is in thee.

I long to see Jerusalem,
The comfort of us all;
For thou art fair and beautiful—
None ill can the befall.
In thee, Jerusalem, I say,
No darkness dare appear;
No night, no shade, no winter foul—
No time doth alter there.

No candle needs, no moon to shine,
No glittering star to light;
For Christ, the King of Righteousness,
Forever shineth bright.
A Lamb unspotted, white and pure,
To thee doth stand in lieu
Of light—so great the glory is
Thine heavenly King to view.

He is the King of kings, beset
In midst his servants' sight;
And they his happy household all
Do serve him day and night;
There, there, the choir of angels sing;
There the supernal sort
Of citizens, which hence are rid
From dangers deep, do sport.

There be the prudent prophets all,
The apostles six and six,
The glorious martyrs in a row,
And confessors betwixt.
There doth the crew of righteous men
And nations all consist;
Young men and maids, that here on earth
Their pleasures did resist.

The sheep and lambs that hardly 'scaped
The snare of death and hell,
Triumph in joy eternally,
Whereof no tongue can tell;
And though the glory of each one
Doth differ in degree,
Yet is the joy of all alike
And common, as we see.

There love and charity do reign,
And Christ is all in all,
Whom they most perfectly beheld
In joy celestial.
They love, they praise—they praise, they love;
They "Holy, holy," cry;
They neither toil, nor faint, nor end,
But laud continually.

O happy thousand times were I;
If, after wretched days,
I might with listening ears conceive
Those heavenly songs of praise,
Which to the eternal King are sung
By happy weights above—
By saved souls and angels sweet,
Who love the God of love.

O passing happy were my state,
Might I be worthy found
To wait upon my God and King,
His praises there to sound;
And to enjoy my Christ above,
His favor and his grace,
According to his promise made,
Which here I interlace.

"O Father dear," quoth he, "let them
Which thou hast put of old
To me, be there where, lo, I am,
Thy glory to behold;
Which I with thee before the world
Was made, in perfect wise,
Have had; from whence the fountain great
Of glory doth arise."

Again, "If any man will serve
Thee, let him follow me;
For where I am, he there, fight sure,
There shall my servant be."
And still: "If any man loves me,
Him loves my Father dear,
Whom I do love: to him myself
In glory will appear."

Lord, take away my misery,
That then I may be bold
With thee in thy Jerusalem,
Thy glory to behold;
And so in Zion see my King,
My love, my Lord, my all,
Where now, as in a glass I see,
There face to face I shall.

Oh! blessed are the pure in heart,
Their sovereign they shall see;
O ye most happy, heavenly wights,
Which of God's household be!
O Lord, with speed dissolve my bands,
These gins and fetters strong;
For I have dwelt within the tents
Of Kedar overlong!

Yet search me Lord, and find me out,
Fetch me thy fold unto,
That all thy angels may rejoice,
While all thy will I do.
O mother dear! Jerusalem!
When shall I come to thee?
When shall my sorrows have an end—
Thy joys when shall I see?

Yet, once again I pray thee, Lord,
To quit me from all strife,
That to thy hill I may attain,
And dwell there all my life,
With cherubim and seraphim
And holy souls of men,
To sing thy praise, O God of hosts!
For ever, and amen.

For the Young.

MY SISTERS IN HEAVEN.

From "Aunt Jane's Verses for Children."

"He shall gather the lambs in his arms, and carry them in his bosom."—ISA. xi. 2.

Once they were little pilgrims here,
But they are angels now;
Their eye once glistened with a tear,
But now around their brow
Their Saviour binds a crown of light,
With jewels by his smile made bright.

I think I see them, as of yore,
So full of life and health,
When each within her sweet heart bore
A treasury of wealth;—
Such wealth as kind affections bless
The heart of love and gentleness.

The one, within her dark eye, hid
Thoughts which her God had given:
In everything she said or did
There was a touch of Heaven.
And yet she loved the things below,
As streamlets were God's mercies flow.

And there was one for whom her soul
Ran over with sweet love;
And often from her play she stole,
And, like a little dove,
Would nestle in his aged breast,
And there would feel her spirit blest!

It was her grandsire,—he was old,
And she a bud of spring;
But his affections were not cold,
Nor her's a worthless thing:
So they were bound in lovely yoke,
Like woodbine round an aged oak.

We never knew what words they said,
Thus banded, side by side,
But thought was o'er her features spread,
So calm and sanctified,
I fancy that the aged told
The lamb of pastures and a fold.

I fancy, in a low, kind tone,
He told her of that breast
On which might lean the little one,
When he should be at rest;
He knew not that the lamb would go,
While yet the aged stayed below!

My other sister,—she was one,
On whose sweet azure eye
The light of summer skies had shone,
And left their purest dye.
And, but for passing shades of earth,
Her beauty spoke of seraph birth.

Thus, thus were they; and when we laid
Their coffins side by side,
For what we loved no grave we made,
Their bodies only died.
Bright spirits now around the throne,
Sweet sisters,—ye are still our own!

I even think I love you more
Then when ye played with me;
Your tears are dried, your sorrows o'er
From all but joy set free!
And you love us, e'en more, above,
In presence of a God of love.

REV. JOHN GRAY, formerly a preacher of the Wesleyan Methodist Church, was on the 2nd of December last, being previously baptized, set apart to the pastorate of the Baptist Church in Enfield, Tompkins County, New York.

REV. JOSEPH ANGUS, of the Baptist College Stepney, has been awarded a prize of £210 offered two years ago by an Indian gentleman for the best essay on the life of Christ. The adjudicators were three Episcopalian clergymen.

DR. MACLAY'S LETTER TO DR. AYDELOTT, has been published in the minutes of the Liberty Association, Ky.

All the learned professions are over-crowded but one, the ministerial. Of the fifteen hundred churches of the new school Presbyterians, more than a thousand are without settled pastors, and four hundred are without "stated supply." Our "digest of news" for the present week does not contain a more important fact than this. The number of persons seeking literary employment in New York is estimated by one of our leading editors at one thousand.—*N. Y. Chronicle.*

A colony of Jews has been discovered in the interior of China by two agents of the London Missionary Society. They are living there in a very abject condition, impoverished, ragged and unclean, but still clinging to their rites and ceremonies. The colony is supposed to have been settled in China for centuries. Some valuable Hebrew manuscripts are in their possession, among which is a very ancient copy of the Pentateuch.

THE MISSIONARY APPRECIATED.—A recent number of the *Calcutta Review* published an article written by a distinguished civilian in the service of the East India Company, bearing the strongest testimony to Dr. Judson's qualifications for his labours. It hazards the opinion, that as Luther's Bible is now in the hands of Protestant Germany, so, three centuries hence, Judson's Bible will be the Bible of the Christian churches in Burmah.

The Christian Observer.

TORONTO, JANUARY, 1852.

17 We call special attention to the notices on our last page. Let us have full meetings.

To CORRESPONDENTS.—We would remind our correspondents that the mails at this season of the year are exceedingly tardy. If they would have their communications reach us by the 20th of the month, (the latest date to insure insertion,) they must write at an earlier day than is requisite in the summer season. No communication will receive attention unless the name of the writer be given, privately at least, to the Editor.

Brother F. will accept of our thanks for his elaborate essay on the *First Resurrection*. It will appear in successive numbers of the *Observer*, and cannot fail deeply to interest our readers.

We regret to inform our brethren in Detroit that their address came to hand too late for our present issue. It will appear in our next.

Several of our brethren have sent us lists of new subscribers; others have informed us that they will forward names soon. It would greatly accommodate us if they would do so immediately, as we should then know exactly how many copies to print. We have now several calls for the last volume entire, and cannot furnish one, our earlier numbers being exhausted. All letters containing remittances should be addressed to A. T. McCord, Esq.

With this No. we commence a new volume of the *Christian Observer*. Our work is one of toil and anxiety; but it is not, on that account destitute of substantial pleasure. We have now around us a corps of correspondents, whose gifted pens, guided by hearts deeply in earnest in the work of their Lord, cannot fail to make the pages of the *Observer* interesting to the head, and profitable to the heart of the reader. Our aim through the present year shall still be, to scatter Bible truth amongst the churches, and stir them up to a holy endeavor to carry out as far as they can, the will of Christ at home and abroad.

In resuming our labours we may be permitted to wish our readers, one and all, "A Happy New Year." Not merely the evanescent happiness which flows from worldly prosperity, or from social and domestic peace; but also, and specially, that which is superinduced in the heart by the faith of Christ, and guarded by a good conscience. Such happiness is not left to the mercy of capricious mortals, nor is it effected by the world's vicissitudes. Poverty; anxiety; disease hanging heavily on the feeble frame, may distress; bereavement may wound; and the false-hearted may, for a time distract; but none, nor all of these, can rob the soul of the Christian of his peace in believing. The affections of his heart are taken captive by the love of Christ—the eye of his understanding is opened, the glory of the everlasting inheritance of the saints is discovered, and with this discovery has come an enlightened view of

the vanity of every thing earthly. The soul no longer chained to the world, rises above it, and from its luminous elevation, contrasts time with what it sees of eternity. Here the believer can fully appreciate the often-told truth, that he has no abiding city here; and earnestly he seeks that city which is out of sight, "whose builder and maker is God;" and as revelation casts before the vision of the soul, the peace, the purity, the light, the glory and the splendour of the heavenly city, he exclaims, with deep emotion of heart—

"Jerusalem! my happy home;
O how I long for thee!"

Here the soul, borne upwards on the wings of a sacred anticipation, is the participant of a happiness with which the world intermeddles not. May such a happiness, reader, be yours!

As we survey the year that is past, we ought, as pastors and people to be humbled in the dust at the remembrance of the little that we have even attempted to do for Christ. Many of our churches have barely sustained their visibility; others have in no practical form, done even this much; while others, while they have increased in numbers, and we trust in spirituality, have come far short of the glory of God. How affecting is the thought, that we are approaching a day of reckoning, when all our thoughts, volitions, plans and motives, will be reproduced, and when our leanness and unprofitableness will be made manifest. Can we look back on our closets, as places where we have every day during the year that has passed, wrestled earnestly at a throne of grace for ourselves and others; and have our family altars given evidence to all the inmates of our houses, that the things of Christ were paramount in our souls.

We frequently hear complaints from brethren as to the abandonment of the path of duty on the part of churches destitute of pastors. One good brother says, in a recent letter, "I can hardly entertain a hope of seeing a revival amongst us, so long as the church, has so slight an impression of its duties as a church of Christ. Most of the members seem to believe, that they may refrain from meeting together on the Lord's Day if they choose, and neglect the most responsible duties of a church if it does not perfectly suit their convenience to attend to them." This is a true picture of more churches than one: and it is deplorable as true. The idea, however that church members are at liberty to obey or disobey Christ, attend to, or neglect the ordinances of his house according to their convenience, is not confined to churches destitute of pastors. The heart of many a faithful under-shepherd has been made to bleed during the past year over the utter indifference to the interests of Christ of many of those who before heaven, earth, and hell, once declared themselves to be dead and buried, and risen again to a new life with Christ. Are such delinquents Christians indeed? Is theirs the path that leads to heaven? Let them follow it to its legitimate end, and will they see the face of God in peace?

Reader, if you have neglected, during the past year, your Christian obligations—if you have left others to attend to the interests of the Church, and to hold aloft the light of the gospel in the community

in which you reside, can you expect, without repentance, to have either a happy *New Year* or a happy *Eternity*? Question your own conscience on this matter, and heed its answer.

It would be a question with all of us, Have we become more Christ-like, more dead to the world, more solicitous for the salvation of men, and more self-sacrificing? It is matter of congratulation that the past year has witnessed the formation of a domestic missionary society, which, if vigorously sustained, may bless our own, and yet unborn generations. Before the judgment seat of Christ, it will be remembered, that during the year 1851 this work was commenced; and when the steps which we have taken in relation to it, shall be brought under the review of the Judge of quick and dead, may we not cherish the hope that it will be amongst the things in reference to which our glorious Judge and Redeemer will say, "well done good and faithful servants." The spiritual destitution of the Province, was the motive that led to the organization of the society; and could a stronger incentive to action be placed before God's people? As Christians we sympathize with the family of man. As Christians we belong to the family of God scattered throughout the earth; but we cannot forget that we are Canadians as well as Christians. By birth or selection, this is our country—the birthplace and home of our children; and if we fail to provide for the religious interests of those who are dear to us as life, who will accomplish for us the work? Let us rally our strength to the weighty business, and let our united prayer be, "Make us glad, O Lord, according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

We cannot close this article without a few words to our unconverted friends. What a fearful account will the year 1851, render against you at the judgment-seat of Christ! Cast your eye dispassionately over the past. Look calmly and steadily, if you can, upon your course, through the days and months of the year that has fled. Let memory perform aright its functions. Think of your sins known and unknown to man—all known to God. Think of the gospel invitations which you have heard—the gospel warnings which you have neglected; and the love which you have slighted. Remember that through another year, which cannot be recalled, you have deliberately and willingly rejected God's remedy for sin—rejected Christ. Think of all this and say, would it not afford relief to your soul, could you be assured that the memories of the past year, so far as you are concerned, were blotted forever from the records of heaven. But this cannot be. How, then, will you meet the past year before the bar of Christ?

Dear impenitent friend, suffer us to be faithful to you, for the interest at stake is immense. The tide of sin, hateful to God, and withering to the soul, is coursing through every channel of your life. The elements of eternal destruction are ga-

thering their fearful forces within you, and kindling up their unquenchable fire against the day of wrath. A convulsive start, and a groan, and a gasp, will soon sunder the gates of mortality; and the impenetrable density of outer darkness, and the rising wail and internal throes of everlasting anguish, will confirm the conviction, that God cannot look on sin; and that with you all is lost, and lost forever. Love still says to you, "look unto me, and be ye saved;" "him that cometh unto me, I will in no wise cast out." Flee to the stronghold, poor prisoner of hope; and may God speed your flight. This may yet be to you on earth or in heaven, a happy New Year.

PUBLIC RECOGNITION OF A PASTOR.

Brother D. S. Starr was publicly recognised by the churches of Whitby and Pickering, on the 17th ult., as their pastor. As brother Starr had been a Free Communionist, the brethren of said churches, anxious that he should take his place as the pastor of two strict churches, with the approbation of their brethren around, invited several churches to send their pastors and brethren to be present on the occasion. The day was excessively cold and blustering, and the consequence was, that a very few of the members of the two churches got together; while from a distance there were present, from Reach, Elder W. Hurlburt and Deacon Honeywell; from Toronto, Elder J. Pyper and Deacon Cathcart.

After prayer and singing, brother Starr briefly, but lucidly gave the reasons which led him to change his views on the subject of communion, which might be summed up as follows:—He believed the New Testament to furnish us with the only rule which we had on the subject of church-building—here we had the mind of the Spirit. In inquiring into what constituted a Christian church, in gospel order, he was constrained to admit to himself, that the Divine model presented only a company of baptized believers; and now felt it to be his duty to contend for the inspired rule.

In behalf of the two churches, Elder Pyper presented to brother Starr the right hand of fellowship. Elder Hurlburt led in prayer. After some remarks from brethren present, whose hearts were full to overflowing, and after prayer by Elder Tapscott, and singing, we were dismissed by the new pastor.

The season was a delightful one, and will not soon be forgotten. May God graciously smile on the efforts of pastor and people.

THE NEW YORK RECORDER.

In our last issue we animadverted upon the strange course pursued of late by the *Recorder*, with reference to the *Observer*, and Canadian matters. It was something new to us to find one religious journal lending its columns, without one word of explanation, to the work of damaging the influence of another, and that too with the knowledge on the part of the assailant, that the assailed was not a *business* affair, but was conducted at much personal sacrifice, and with the simple object in view of promoting harmony, and advan-

ing the interests of vital religion amongst our churches; and our prayer has ever been that our Redeemer would bless it to such an end. The *Recorder* thinks that the responsibility of publishing the letter of which we complained belonged to its writer, and not to himself. That an editor is not responsible for every sentiment uttered by his correspondents, we admit; but this fact never can be urged as giving a license to editors to publish personal attacks upon individuals and churches without, at least, first ascertaining whether or no the attacks are in any degree justifiable. The *Recorder* has been many years in existence, it has been conducted with spirit and ability, and has gained a position of influence in our denomination unsurpassed by any other journal. Now, its present editor ought to remember that it is possible to prostitute that influence, by giving currency to statements which must, sooner or later, be discovered to be at war with truth. His first correspondent has done all that any reasonable man could require at his hands, namely, repudiated his letter. The Regular Baptist Missionary Society have expressed a generous confidence in the *Observer*, and its conductor; their resolution has been published by the *Recorder*, and still he persists in his chosen course as though none of these things had occurred. He may deem this consonant with a Christian spirit, but we have not so learned Christ.

But the *Recorder* says, that he published at our request an explanation from the author of the letter complained of, and adds, "In the private note of the Editor [of the *Observer*] making that request, he gave not the slightest intimation that he had any unkind feeling towards us." We have two remarks to offer on the above. First: we had not at the time when we wrote the note, nor have we yet, notwithstanding the aggravating course since taken by the *Recorder*, the slightest unkindness in our heart towards him or any other human being on earth. When we find ourself unable to rebuke an erring brother without falling into the detestable sin of cherishing bitterness towards him, we shall certainly abandon the editorial chair, and as a minister, the pulpit. Another remark which we have to make is, that the short corrective letter which the *Recorder* published, was withheld during three of his issues, and inserted in his fourth; withheld, until we fancied that he had resolved not to publish it; withheld, until its author had written to the editor to know why it was withheld; withheld, until our article on the *Recorder's* course was in his hands; after all this it makes its appearance. Yet he represents us as having made the letter, *which he had not published*, "the occasion of some remarks of such a nature, that he does not care to characterize them." We leave our readers to give a name and a character to the *Recorder's* remarks.

"The real cause," says the *Recorder*, "of the irritation of the editor of the *Observer*, seemed to be an article which we wrote in reference to an attack upon the practice and principles of Baptist Churches, in a political paper, the *Toronto Examiner*." We deny that the *Examiner* attacked the practice and principles of Baptist Churches; he exposed in his usual unhesitating manner, what we perfectly agree with the *Michigan*

Christian Herald in denouncing as the "virus of Puseyism." But this is something heaven-wide from Baptist principles. The *Recorder* has discovered that we coincide substantially with the *Examiner*! Verily we do in the matters affecting this controversy. The editor of the *Examiner* is, and for a quarter of a century has been, the uncompromising opponent of State-Churchism and Puseyism in all their modifications. Now we coincide with him not "substantially," but exactly in his firm opposition to such destructive heresies, and if the *Recorder* does not, he is not by any means entitled to say, "we are set for the defence of our denomination." The *Observer*, we are told, "is set for the defence of irregularities." The *Recorder* will excuse us for not regarding him as ultimate authority in such matters, but if even he will point us to the article, in our entire issue, where we have defended one irregularity we will reconsider it dispassionately. Our aim is to understand the mind of the Spirit and to defend only what He has revealed. "Set for the defence of irregularities!" We can afford to pity the weakness that dictated such a statement, and can refer the matter to our readers.

Our contemporary thinks, that the "motives and animus," which controlled brother Inglis and ourself, "are open and plain." Yes, and ever must be! It is to be hoped that we shall never descend to a lower position. Brother Inglis is one, we trust of many spirits in our denomination, who can think independently, and without having the fear of man before his eyes, give utterance to his convictions. He has sacrificed worldly emolument, ease and health, for the good of others, and has proved himself incapable of taking any other than an open and plain course. Such men are not likely to be appreciated or understood in a world like this, where self gives character to human thought, and direction to human action. They will never be known as Christ knows them, until the resurrection of the just. It is consoling to think that that glorious period is approaching when our Lord himself will make crooked things straight. We sympathize with the *Recorder* in the wish, that "the irritation that has arisen will pass away, and that the interests of truth and religion will ultimately be promoted."

PROVINCIAL LUNATIC ASYLUM.—We were present at the usual Christmas Dinner given to the patients of the Institution. This indulgence to the afflicted, of one day's entertainment, speaks well for the good taste and benevolence of the Board. We were pleased to notice the order and regularity observed amongst the patients, and the excellent arrangements of the Steward in the decorating of the corridors and tables. There were present a number of the members of the Board, who evinced a lively interest for the comfort of the patients, and a respectable company of ladies and gentlemen from the city. All passed off well; and we hope contributed to the comfort of this unfortunate class of our fellow-beings.

We have not room in the present issue to make any remarks on the result of the elections. We shall endeavour to attend to it in our next.

Communications.

To the Editor of the Christian Observer.

NEW-YORK, Dec. 23, 1851.

DEAR BROTHER.—The *Christian Observer* for November, contains a letter from Rev. James Inglis, from which I make the following quotation: "During a visit to New-York, I read with feelings of indignant contempt, the unprovoked attack upon yourself, the *Observer*, and its friends, in the columns of the *New York Recorder*; and when in connection with this I learned that a correspondence has passed between certain parties in Canada and the Editor of the *Recorder*, the Secretary of the Home Mission Society and two or three ministers in New York, the aim of which was to defeat your efforts to build up and harmonize Baptists in Canada, I hastened along with the venerable Dr. Maclay to express our own sympathy with the friends at Hamilton," &c.

By the above you perceive that the Secretary of the Home Mission Society among others, is implicated in a design to defeat your efforts, as Editor of the *Observer*, to build up and harmonize Baptists in Canada. As that part of the quotation has reference to myself, I feel that duty to the Society, to the Baptists of Canada and to myself require that I should publicly declare (unpleasant though it be) that the allegation is unfounded, unless it be in the imagination of its author. I wrote to Brother Inglis to this effect, with the hope that he would retract his language, so far as I am concerned, and I presume, he had time to do it in the December number of the *Observer*. As no such retraction appeared I am constrained to request the insertion of this article in the number for January.

Yours truly,

BENJAMIN M. HILL.

We readily comply with the request of brother Hill to insert the above letter in our columns. Of its subject matter we have one or two remarks to make, and first; brother Inglis in making his statement did not draw upon his imagination, but upon information which he received from those acquainted with the facts in the case. Our second remark is, that his statement is correct; we do not say that brother Hill's exposition and application of it are equally so. "Brother Inglis states that a correspondence had passed between certain parties in Canada and the Editor of the *Recorder*, the Secretary of the Home Mission Society and two or three ministers in New York, the aim of which (correspondence) was to defeat our efforts to build up and harmonize Baptists in Canada." Now it is no secret in this latitude, that a premeditated attempt was made by a certain party in Canada to defeat the objects of our gathering together in Hamilton. In seeking to accomplish this work, the party in question, read on the floor of the Convention extracts from letters purporting to be from Brethren Hill, Lathrop and Dr. Williams, all of New York, agitating questions of church order, calculated to distract those who are practically agreed, and who felt anxious to unite their efforts to give the gospel of Christ to the back settlements. A few of us believe with Andrew Fuller, that a

church has a Divine right, to appoint a competent person in the absence of a pastor to lead in the breaking of bread. Against this sentiment, the letters from New York were directed, and to frustrate our attempt to unite for a simple yet glorious object, they were read. Whether the brethren in New York were, or were not aware of the use that would be made of their letters we have not at present the means of knowing. They may have been duped. The settled purpose of their Canadian correspondent to employ their names in the accomplishment of a work from which the man who fears a just God and who loves the souls of his fellow men shrinks back—such a purpose may have been concealed from them, yet still it remains a manifested fact, that the aim of that correspondence, whether they understood it or not, was to defeat our efforts to build up and harmonize the Baptists in Canada. Through the piety and intelligence of our brethren the attempt to raise the cry of open communionism, where no such thing existed, utterly failed. And our prayer to God is that our Society may long labor in the spirit of our Redeemer to spread the gospel in the Province.

To the Editor of the Christian Observer.

MR. EDITOR.—Allow me, through your paper, to give expression to a few thoughts in relation to certain letters and remarks which I have observed in the *New York Recorder*, and also in the *Christian Observer*, of late. Allow me to say, that it has been with deep feelings of regret that I have perused those remarks and letters. Sinners are perishing—the churches languishing;—every circumstance connected with the Baptist denomination in Canada is calling on us to be united, firm in our attachment to each other, and sacrificing in our labour for the advancement of the Redeemer's kingdom among us; and yet, O tell it not in Gath! our brethren in the ministry stooping from their holy calling to array themselves against each other! Oh, when will the enemy of the church cease to divide its influence? There is but one party that will derive pleasure from this controversy; and that party consists of the enemies of the peace and prosperity of the Baptist denomination in Canada. Through a similar course they have seen two excellent Baptist periodicals in this Province, fall to the ground; and, no doubt, they would like to see the *Observer* share a similar fate, which may Heaven forbid.

That the difference in the views of some of our brethren on the subject of ordination, and the frequency of the Lord's supper should extort the maddened cry of "Campbellism and free communion," is, to me, astonishing. In relation to ordination, the difference consists in forms and ceremonies; and on the one side, in one church claiming the power of installing a man into not only the office of elder in that particular church, but in all other churches of the same faith and order with which he may afterwards become connected. In relation to the duties he is called upon to perform, and the source from which he derives his office, there is not any difference with either party. In

relation to the Lord's supper, I only ask can we thus solemnly remember our dying Lord too often? I am thinking when these brethren come to a serious consideration of these matters, they will find that, like the boy, in the fable, they have been crying "wolf," when the wolf was not there.

Leaving this matter for future consideration, I will now come to the point which led me to offer these remarks, namely the spirit in which those letters and remarks above referred to were written. In relation to the first letter to the *Recorder* nothing more need be said. In relation to Mr. Cleghorn's letter, I have several thoughts to offer. His remarks which refer to a state church, the meeting at Drummondville, and the subject of weekly communion, are, to say the least, very ungenerous; and show a fearful want of Christian charity and right feeling. Take, for instance, his remarks in relation to the *Observer*'s views of the support given to the High church party, by the circular letter which he (Mr. C.) wrote, such as,— "Has called forth the wrath of the Campbellites, and those of such tendency." And again, "a disposition to break down the usages of our denomination." Again, "I expected when the *Observer* should speak, to hear some argument; but I find none, only perversion." Again, his remarks relative to the editor of the *Examiner*, carrying the impression that the editor of the *Observer* had printed a deliberate falsehood. In fact, the whole letter is a fearful exhibition of ill-feeling and bad humour toward the *Observer*, and all others in the denomination in Canada who do not choose to look through his eyes, or who prefer their own opinion to his. I ask, can any one who feels the love of God glowing in his heart, read that letter through, and call it a manifestation of that spirit which should characterise the Gospel minister? His expressions with regard to the circulation of the *Observer*, must grate very harshly on the ears of Canadian Baptists. He might as well say that we have no right to sustain a Baptist paper printed in Canada; but that we are bound, on the other hand to support a periodical located in the city of New York. He more than hints, that if brethren stop the *Recorder*, he will retaliate by doing all he can to injure the *Observer*! What kind of a spirit is this? Look for one moment at the circumstances connected with these two papers. In the *Recorder* of Nov. 26, we have from its editor the following remarks: "We have not the pleasure of a personal acquaintance with a single Baptist minister or member on the British side of the lines." How then, I ask, can he know any of the circumstances connected with the labours of ministers and members of Baptist churches in this Province? And yet we are to be led into the support of a periodical published by this stranger, in preference to one edited by a man who has laboured with a sacrificing spirit to advance the Baptist cause in this Province; and who is perfectly acquainted with all its wants. He tells us that the *Observer* is not the organ of the Baptists in Canada, and that it never will be. Unless he means that a few (who possess more of the opposing spirit than of good wishes for the advancement of the denomination) constitute the sum total of Regular Baptists in Canada, he is greatly mistaken.

I believe that nineteen-twentieths of all the Baptists in Canada will unite with me in saying, that the past course of the *Observer* has been such, that if it is not the organ of the denomination, it becomes the duty of every friend of the Baptist cause in Canada, to do all he can to make it such. I believe our Baptist brethren in the United States are able to support their own periodicals; and believe it their duty to do so; and I also believe the Baptists in Canada are able to do the same. And I hope they will manifest their intelligence and piety by coming forward, as with the heart of one man, to the support of the *Observer*; for it is our only organ, the assertions of the few to the contrary notwithstanding.

A few thoughts more with regard to the editorial remarks of the *Recorder* and the *Observer*, and I have done. Allow me to say kindly, that, in my judgment, they exhibit too much of the spirit of the political parties of the day, which seems to say, "All I say against my opponent, is so much said in my own favour." This seems to be the character of almost all controversies, religious and political, with which we meet. This notion may be right with political men, but it will not do among Christians. A grey-headed father in the gospel said to me the other day, "I am almost discouraged, for when we have peace a little while, and all seem to be uniting, and plans are laid for the advancement of the denomination, up rises an unholly newspaper controversy, — sinners are strengthened, the cause of Christ is injured, and all our efforts of a denominational character fall to the ground."

I think if brethren would consider when they are writing, that the eyes of the unbeliever and the scoffer will trace every line, and criticize every word, in order to find some things with which to war against the truth, and use as weapons against the church, they would sometimes write very differently from what they do.

In conclusion, let me say to my brethren, whose eyes may see this article, let us consider how much good can be done, with God's blessing, by carrying out the measures adopted by the convention held in Hamilton.

An effort has been made, and is still being made, to break down our Home Missionary Society in its infancy; and the leader of that effort tells you that but very few of the churches had anything to do with the convention. As far as his remarks relate to the denomination here, they are unjust. The two churches with which I labour, heartily responded to the call for a convention; and they would have been represented, had not circumstances prevented the attendance of those whom the churches wished to attend. These churches approve of the doings of that Convention; and are willing to do what they can for the support of the Home Mission Society, originated by the Convention.

It is my sincere prayer that every church in the denomination will take hold of this good cause, and go forth in the spirit of the Gospel, leaving the contentious to fight the men of straw they have created, until, wearied with their own exer-

tions, they retire and sleep off their bad humour, and awake in a better spirit.

Yours truly,

D. S. STARR.

Whitby, Dec. 13, 1851.

To the Editor of the *Christian Observer*.

December, 1851.

DEAR SIR,—Permit me through the medium of your paper to propound a few questions and to make a few remarks as follows, viz.:—

Why is it that a denomination professing to hold the most Scriptural views as regards the organization principles and practice of the Church of God as the Baptists do, should leave large portions of this comparatively new and rising country destitute of any spiritual oversight or instruction, except what may be imparted through the instrumentality of other denominations, and particularly this northerly section of country comprising a large and important field extending from Lake Huron on the West, to Lake Simcoe on the East, embracing an area of probably nearly a hundred miles square and which is rapidly filling up with a large population, with scarcely one Regular missionary or settled minister in the whole field, while there are many persons in different parts holding Baptist sentiments, and who would be glad of the privilege of attending Baptist meetings, but for want of opportunity are obliged, rather than be deprived of the means of grace, to avail themselves of the ministrations of other denominations, where they often hear and see practised that which to say the least of it is neither palatable nor edifying to them? Is it because they are not labourers or sufficient means to be employed in the work that this is so? Surely this would not be to cordially receive and act upon the great commission given by the Head of the Church to his disciples, or is it because there are too many internal distractions and dissensions among themselves which tend to destroy their energies and vitality and pervert them from going forward and occupying their proper position? Should such be the case it would be well to ponder and consider deeply the admonition contained in Gal. v. 15. Hoping this subject may receive due consideration and be acted upon as may be for the best by those who are concerned in the matter and to whom it appertains.

I remain yours, &c.,

A VOICE FROM THE NORTH.

REVIVAL IN BINBROOK.

To the Editor of the *Christian Observer*.

DEAR BROTHER,—By giving publicity to the following sketch, you will doubtless gratify many of your readers, who pray for the prosperity of Zion.

The little, feeble Church in Binbrook, has recently enjoyed a "time of refreshing from the presence of the Lord." The Church has, within the year past, had some trials to pass through, having been necessitated to exclude two of her members; and eight or nine more, either from local distance or other causes, having rendered little or no aid in

sustaining the visibility of the cause, our former Pastor, also, having withdrawn his charge of the Church about the middle of last January; and having visited us but once since that time, so that, twelve or fourteen members at most, were all that could be relied on to keep up the visibility of the Church. There were a few, however, who resolved to struggle along, and add their efforts to their prayers, believing that God would eventually revive us. While in this destitute condition, we obtained some help, for a season, from our much esteemed brother, the Rev. A. Rooker, to the great satisfaction of both Church and community and we trust to the leaving of some serious impression on some minds. We next made an effort to obtain aid from the Rev. J. Clutton, and he made us three or four visits, but finally decided that we must not depend on him. Circumstances, that rendered it difficult to meet one of his appointments, induced him to secure the service of Brother J. Mocksom, who is preaching to the Church in Flamborough East, for that Sabbath. Accordingly, he came, preached to us on the Sabbath, looked about, inquired into our condition, and appeared to take some interest in our affairs, and manifested some drawings of mind toward affording us some aid, and, when going away, agreed that he would try to make arrangements, send us word, and come again. Accordingly he came the second time: here I would remark, that, God was evidently working in the kingdom of his providence, to bring about what our eyes have since beheld to the joy of our hearts. Brother Mocksom on his second visit, agreed to make us another. So, he came again on the sixth of November, last, purposing to spend a few days among us. He commenced preaching on Thursday evening, and, before the Sabbath, it became evident that the word had taken effect, and deep impressions had been made on some two or three individuals, from the second evening's discourse, "they made light of it." Brother Mocksom tarried with us till the next Friday morning, and preached every night except Saturday, during which time, the word appeared to deepen and extend, so that, though he was under the necessity to go home to meet his Saturday and Sabbath appointments, he promised to return on Monday. He came, and though the weather was very cloudy, the nights very dark, and the roads very muddy, yet, our little school house was crowded during the week, and on Saturday the Church came together, when fourteen candidates came before the Church, gave satisfactory evidence of a work of grace on the heart, and, on the following day, were baptized, and received the fellowship of the Church. The prospect still appears favourable. We think that deep impressions have been made on other minds, which will eventually result in the glory of God and for the enlargement of the Church.

We may truly say, "what hath God wrought?" "he hath done great things for us whercof we are glad." To His great name be all the praise.

One thing I would notice in reference to this work, which gives us great satisfaction. There has been nothing of that wild enthusiastic zeal which so frequently characterizes such seasons as his. The whole work has appeared to be the re-

sult of a sound and genuine conviction, and a sober and well regulated judgment.

Yours, very truly,
In Christian bonds.

ALFRED BINGHAM.

Binbrook, December 10, 1851.

"Was John's Baptism, Christian Baptism?"

To the Editor of the Christian Observer.

MR. EDITOR.—In your November number appeared an article headed, "Was John's Baptism, Christian Baptism?" in which your correspondent takes to task an article in the March number (I wish we had more like it) for an accompanying note, in which it was intimated, that John's was not Christian Baptism. Now we think that the fact, that Doddridge, Scott, A. Clarke, Barnes, the Baptist Edition of the Comprehensive Commentary, R. Hall, together with the most learned critics of Christendom, agree that John's was not Christian Baptism, would have led any person, with a fair share of humility, at least to "hesitate," before they would come out against such an array of talent. But perhaps we are reminded, that human authority will not be received, and that nothing short of scripture can be admitted as proof in this case. We will then test the article by that rule; and, in doing so, we will pass the first head, as not bearing on the subject, and also number one to the second head, which brings us to number two of the second head; where he says, "he, i.e., John baptized them in the name of the Lord Jesus," and goes to the 19th chapter of Acts to prove it, which is nothing short of begging the question, for the meaning of this passage is the question in dispute. Now the plain reading is, that Paul laid his hands on those who were baptized in the name of the Lord Jesus. Did he lay his hands on those John baptized, or the persons to whom he was preaching? Again, was Jesus baptized into his own name? We think not. Is there any evidence that John used any name? I think not. Furthermore, John's Baptism was unto repentance and belief in him who was to come; while Christ's Baptism shews our belief of and interest in the atonement purchased by Christ's burial and resurrection.

Before our friend writes again, we would advise him to read the Baptist edition of the Comprehensive Commentary on that passage, and Robert Hall on the subject. He, in the next place, says, "Paul recognizes the validity of John's Baptism." Did he? Just compare Acts, 19, 4, with Romans, 6, 4, Galatians, 3, 27, and 1 Cor., 15, 29, where he shews that baptism is a figure of a burial and resurrection. Was John's this? Paul no doubt acknowledges John's Baptism to be to repentance, but he is very far from acknowledging it to be Christian Baptism. In the third place he refers to Christ's submitting to the ordinance. So he did; but was he baptized into his own name, or into his public ministry? But let us ask what constitutes Christian Baptism? Immersion? No. We might be immersed daily, and never receive Christian Baptism. Immersed after we believe? Not yet. Immersed by a "regularly ordained

Baptist minister?" Not even that. Immersed into the name of the Father, Son, and Holy Ghost, so as to shew forth Christ's burial and resurrection? This, and nothing short of this (we think), can be called *Christian Baptism*. Did John's come up to this? He immersed; on that we agree. Into what name? Jesus was not known by the appellation of Son till at his baptism; nor have we the least reason to believe that he used the name Holy Ghost. But, allowing your correspondent all he can claim, would he consider immersion in the name of the Lord Jesus Christian Baptism? We think he would not. For when Christ instituted the ordinance of baptism, he said, Go ye into all the world, and preach the Gospel, baptizing them into the name of the Father, and of the Son and of the Holy Ghost; and anything more or less than this is not Christian Baptism.

Mr. Editor, by inserting the foregoing in your much esteemed journal, you will oblige yours, in
C. L.,

J. L. WILKIE.

**THE SIX NATIONS OF INDIANS AND
TEMPERANCE.**

To the Editor of the Christian Observer.

GRAND RIVER, C.W., Nov. 12, 1851.

DEAR BROTHER PYPER,—I beg leave to send you an account of the proceedings connected with the formation of a Temperance Society among the Six Nations of Indians. I have observed since I came amongst these Indians that many of their chiefs, warriors and women were much given to intemperance; and it has grieved me exceedingly to see what desolation intemperance has wrought in their case. Some have been drowned, and some frozen to death, while under the influence of ardent spirits; nay more, wives and families have been abused, and murder often committed. While Christian churches are corrupted as they are by the use of ardent spirits among its members, it will be a difficult task to rescue the poor Indians from the destruction which the intoxicating cup will soon bring upon him.

Notwithstanding much opposition I attempted and persevered to introduce the Temperance cause among the people. It caused great commotion. The chiefs inquired, "What is the meaning of this excitement?" I felt that there was a great work before me; and I put my trust in God; he has answered my prayers. A number of Tuscarora Indian chiefs from the State of New York were united to assist us in the establishing of a Temperance cause. They arrived on the 20th October, 1849. We then held a meeting and passed resolutions against the "Fire Waters."

The following topics formed the basis of our future action:—

"Whereas we are convinced by ocular demonstration of the evils of intemperance; wantonness and licentiousness proceed without bound. It produces wretchedness, poverty, and misery on the individuals who are addicted to it; it destroys the domestic happiness and welfare of families. It creates unfriendly feelings between neighbours and friends, destroys society. It impedes the progress of the Kingdom of Christ on earth. Lastly, it hinders the progress of the civilization of the Indians

in general. Demoralization follows as a consequence.—Therefore, we the chiefs, head men and warriors of the Tuscarora and of other nations, belonging to the Six Nations of Indians, who feel interested in this matter, do agree to do all in our power to arrest its head-long progress."

We have held three annual meetings, at all of which interesting speeches were made.

Our last annual meeting was held in Tuscarora Village, near Lewiston, N. Y., and within the Congregational Chapel, on the 23rd October last. The meeting was opened by prayer. The Tuscarora Brass Band was present, and discoursed sweet music. About forty delegates attended representing the Six Nations from the Grand River, and the Six Nations of New York. It was most interesting to witness the alliance of the great confederacy of the ancient Iroquois Nation, and the unity of effort against the "fire water." The speaker of the House of the Six Nations, Joseph Longfish, was appointed chairman of the meeting, and James N. Cusick, secretary, Peter Fish Carryer, Isaac Hill, Matthew Jack, William Printup, William Mount Pleasant, were appointed a committee of arrangements. The Chairman, in his opening address, spoke with much power on the subjects of moral reform, industry, civilization, education and fidelity to the marriage relation. Many of the Chiefs made interesting and animating speeches, on the various resolutions which were passed in furtherance of the temperance enterprise.

In consequence of many badly disposed white people, the Indians have been induced, by fraudulent treaties, to dispose of their lands. And what have they received as their principal payment? WHISKEY! And thousands of barrels have been palmed upon them. The domestic happiness and interest of the Indian has been destroyed, and himself lost to all sense of morality. In order to guard against future imposition, a General Temperance and Moral Reform Agent was appointed to visit all the Reservations. Joseph Thompson of Tuscarora, N. Y., was unanimously chosen agent.

Five hundred and seven members were reported as belonging to the Temperance Society.

A procession was afterwards formed, consisting of about 200 individuals, headed by the Brass Band, playing appropriate airs, and marched through the village, and then returned to the chapel, where refreshments were provided, consisting of cakes and pies, and pure water drawn from the fountain. When all had partaken, the Chiefs gave their last compliments and thanks to each other, and then adjourned to meet in the Baptist Chapel, Grand River, C.W., on the second Wednesday in Oct., 1852.

I hope all the white brethren, who feel interested in the red man of the forest, will help us. It is necessary that I should stay among the Six Nations, and preach the Gospel, and lecture on temperance, on account of the advantages which I possess, in understanding their language and customs.

May the Lord bless the temperance cause, and bring sinners to a knowledge of the truth as it is in Jesus.

From your true friend and brother of the forest,
JAMES N. CUSICK.

Missionary.

GRAND LIGNE MISSION.

From the Mission Register.

THE GRAND LIGNE INSTITUTION.

This Institution has lately made the acquisition of Mr. Roux, a young Frenchman, formerly a Roman Catholic, who, after being converted, has studied at the Theological School of Geneva. He teaches the languages and has taken moreover a portion of the lessons given by Mr. Riendeau, who has concluded to resume his studies, in order to be more useful.

The state of this Institution is very encouraging. Some of the pupils make sensible progress in the sciences and above all in piety. Lately three of them publicly professed their faith by baptism.

THE GRANDE LIGNE CHURCH.

Though its progress is not very rapid, nevertheless there is no reason to be discouraged; since the month of September five individuals have been added to the church by baptism. Besides the zeal of its members appear to be aroused, as one may see by the particulars given above on the Society they have organized. May God constantly increase this zeal!

ST. MARY STATION.

The influence of the Gospel is increasing in this station. The building of our Chapel is the general subject of conversation and the sensation it produces is very great. They wonder at our enterprise, and they ask themselves the question: "What do the Protestants believe?" Many intend to come and hear us, when our Chapel shall have been opened.

Through the blessing of God, the walls of our house of prayer are up and the roof is nearly completed. Seven or eight of our Canadian brethren are now working at it, notwithstanding the severity of the weather. We should like to have the inside work done during the winter, so that it might be ready in the spring. But, we are at the end of our resources, the money contributed is exhausted, and to continue our work we are obliged to have recourse again to the generosity of our brethren. Several hundred dollars are yet needed, for which we appeal to their charity, that they may help us to complete this work of love. We confidently hope they will not forget us and aid us in our need. They may send their contributions with the assurance that they shall be received with grateful hearts, and as a sacrifice acceptable unto God.

Contributions for that object can be sent to Madame Feller, St. Johns, or to Rev. L. Roussy, St. Mary, C. E.

INTERESTING CONVERSIONS.

Some of the conversions that have taken place this year at St. Mary are very interesting. The first we shall mention is that of a young man, a just according to the world, who was sincerely attached to the Romish Church. Having heard very bad reports concerning the Protestants, he was afraid of them and would have nothing to do with them. But he heard so much about the Gospel that he began to desire to know what it contained, and, after some hesitation and fear, he resolved to open this Protestant book. He was so much struck with what he read, he found it so good, it spoke with such power to his heart that he became very much troubled. He continued to read attentively this Holy Word, which gradually penetrated his heart. His parents were frightened with the sentiments of their dear son, and they put forth strenuous efforts to bring him back to the "Mother Church;" they even sent for Mr. Chiniquy, but all he did was to open his eyes more fully to the weakness of the priests in presence of the Word of God.

The desire that prevailed in his heart was that of saving his soul, and seeing that his Church had concealed from him the way of Life, he left it to throw himself into the arms of Jesus, where he found pardon and peace, which he now enjoys with a heart filled with gratefulness. He honors God by his conduct, joyfully confesses his name among his friends, whom he endeavours to enlighten. His wife, who was at first afraid of the Gospel, is now of the same mind with her husband, desiring also to serve the Lord.

Another conversion which fills us with gratitude, is that of a respectable farmer, the head of a large family, who is a light to those that surround him. He is an intelligent man, and, whilst in the Romish Church, could not reconcile the conduct and the teachings of the priests with those of the Saviour and his apostles. All that he heard caused him to doubt the truth of their teachings. But, having only a faint knowledge of the Gospel, he could not satisfy his own mind on this point. A sentence from the Scriptures, which he had heard, remained engraven on his heart; it was this: "Seek and ye shall find." He desired to seek, but he did not know where to go. As soon as he heard there were, in St. Mary, people that wished to follow the Gospel only, he inquired into their belief, and caused the New Testament to be read to him. He received its truth with alacrity and formed the resolution to live accordingly, in spite of the opposition of the world. The first time he manifested a change of mind was in a visit paid to him by relatives and friends, who, in conversing with him, spoke ill of the Protestants. He reproved them, by asking if they were not ashamed to speak in such a manner of men, with whom they were not acquainted and who wished to follow the Word of God. As for himself, he would never allow any one to speak in his presence disrespectfully of those he considered his friends, and made frankly known to them on this occasion his resolution to follow the Holy Scriptures. His friends were indignant at this communication and, from that time, this man has had to suffer their contempt for the name of Jesus.

ST. PIE STATION.

There are now and then additions to the congregation and to the church. This state of feeling encouraged us to hold a protracted meeting which was to take place about a month ago. On account of the death of Mrs. Cote, it was postponed to the 1st of November. The weather was very unfavorable, and our muddy Canadian roads in their worst state; we had however quite a numerous congregation. Among others were to be remarked by their attention and eagerness to hear the Word of Truth, three intelligent looking men, recently become Protestants, who had walked twelve miles to seek spiritual nourishment. We understood then how deeply felt was the beautiful sentiment expressed by one of them, whilst the servant of God explained to him the way of salvation by Jesus: "How beautiful, how divine is truth!" Some of the laborers of the Mission came to assist the resident minister. The services were opened on Saturday by the former pastor of St. Pie, Rev. L. Normandeau, and were solemn and impressive. On Sunday morning, after the usual services, conducted by Rev. L. Roussy, the ordinance of baptism was administered by Rev. T. Lafleur to six persons. Five of these are young converts, who full of peace and joy in believing make public profession to be dead to the world. On that cold, dismal, autumnal morning, when dying nature itself seemed a tomb for them, it was delightful to think that feelings from the dayspring from on High, and joy of eternal life filled their young souls. The other candidate for baptism was Mr. Charles Roux, who has just arrived in this country from France, for the purpose of devoting himself to the great and good cause of missions. It was with mingled feelings of friendship, Christian love and gratitude that Mr. Lafleur led into the water, one with whom he had held sweet communion, with whom he had studied

on another continent, and in whom he finds a fellow laborer for the evangelization of his own dear country.

The Girls' School established at this station has now been in operation one year; and the result of this year of trial proves to us that God has indeed blessed our small beginning. The teachers are more than ever encouraged to persevere in their efforts, by the happy change which has been effected in the manners, habits and character of their scholars and still more so by the evidences that the good seed of the Gospel has not been sown on barren ground. Four of these young girls are now hopefully converted, and I need not say how rejoiced we were to witness their descent into the water, and to see the good influence which their example has exerted over the others. After the ceremony, two of them sought one of their teachers and embracing her with tears entreated her to aid them to be Christians.

The influence of these young girls will be felt in their homes. They, in their turn, will become teachers, missionaries in their own families, and will aid in their small sphere to dissipate the ignorance, in which our beloved country is enveloped. How necessary then that the few Protestant schools, which we have, should be well sustained and that others should spring up around us! For ignorance is a most powerful antagonist of evangelization.

From the American Baptist Missionary Magazine.

TAVOY.

Extracts from the Journal of Mr. Bennett.

Dec. 25, 1850.—While at dinner this afternoon the cry of fire was heard, and before it had spent its rage nearly 100 houses, with the new government wharf, wood shed, &c., were consumed. Several boats lying near the wharf were destroyed, and among them two of the mission boats.

Jan. 17, 1851.—To-day the Burman boat arrived, with the paper for the Karen bible and a portion of Mr. Mason's household effects. We are looking for his arrival with interest. It seems an era in the Tavoy mission, to have another added to our number.

19.—Capt. Sharp, the assistant commissioner, gave to-day the permission, asked some months since, for the mission to build a zayat for preaching and tract distribution on a very favorable location, at the intersection of three principal streets and a lane, constituting seven points, with a bazaar on one of the corners. The site is decidedly the best in town, and I hope soon to see a zayat erected where the gospel can be daily dispensed, where scriptures and tracts can be distributed, and that much good may result from it.

April 26.—The new zayat, just mentioned, was completed to-day. It is a plain structure of wood, fifteen by twenty feet.

27. Lord's day.—After morning worship as usual in the chapel, at 2 o'clock P. M. we assembled in the zayat, which was opened and dedicated to the work for which it was built. The native Christians and several of the heathen assembled. The meeting was commenced with singing. The first two chapters of Genesis were read, with remarks on the creation, and on the mercy of God in providing a Saviour for sinners ruined by the fall. Our ardent desires are to the Lord, that he will send some one who shall here teach and preach Jesus.

28.—Br. Mason is ill, br. Cross indisposed, br. Abbot at Monmogan, and weak and useless as I am. I seem to be the only one of all our number in a working state. I really fear for Mr. Mason. His disease is the same that carried off Mrs. Mason and the second Mrs. Judson.

26.—Mr. Mason's health has been very poor since his return to Tavoy, and as a consequence the Karen bible has made slow progress. The first

form is in type, but he has been for some days unable to look at the proof sheets. I have the means of making rapid progress with the printing, if the proof reading could be hastened. I would hope that Mr. Mason may be spared to see the work finished.

May 31.—Burman covenant meeting. An individual who was excluded some years since, has for some time been wishing to be restored to the church. And as he has given as much evidence of repentance and Christian character since his fall as he ever gave, he was restored to the fellowship of the church. There was at this meeting a very gratifying appearance of vitality and growth in grace, in this little branch of Zion.

MAULMAIN BURMAN MISSION.

Extracts from the Journal of Mr. Wade.

Feb. 28.—In company with Mrs. Wade and Miss Lillybridge, visited our native school at Obo. Found it a more important school than I anticipated, there being between fifty and sixty pupils present, —usual attendance eighty.

March 2, Sunday.—A full assembly—meetings interesting. Two excluded members are confessing their faults and requesting readmission to the church. One is Shway Gho, old Mah Menia's adopted son, baptized by Mr. Boardman at Tavoy. His backslidings have been great, amounting at times, as we thought, to utter apostasy, but the Lord has chastened him with afflictions, which we hope have been the means of bringing him to repentance; but the church will wait to see its fruits. One person is asking for baptism. She will be examined this week.

8.—Another excluded member to-day professed repentance and sought to be restored to fellowship. The applicant for baptism was examined this evening. She gave a very satisfactory account of her experience, but the church do not vote on her case till next week. It seems to be a rule with this church that application for baptism must be made three times before it is voted on.

17.—Baptism was yesterday administered to Mah Pwen, the candidate mentioned under date of the 8th. The Lord's Supper was also administered, —number of communicants about one hundred.

April 20, Lord's day.—A large assembly; nine heathen present. In the afternoon, at 5 o'clock, Mung Po, from Tavoy, preached—a good specimen of native preaching. Text, "To make in himself of twain one new man." His subject was, the unity that would exist between the members of the church. He said, "It is not enough that you esteem each other as brethren, for brethren still have their different interests. You must be as the members of one body, all making but one new man."

22.—Three priests called, with whom I had a conversation on the subject of religion. Immediately after they were seated they discovered the quarto Burman bible lying on the table. They admired the size of the book. On opening it they lighted on the passage, The body is more than raiment. I remarked, So our bible teaches and so common sense teaches. Men can make garments, but they cannot make a human body, the body has life and intelligence, clothes have neither. "Yes," they said, "that is very true, very good doctrine." "But," said I, "your bible, I believe, teaches a different doctrine. It teaches that a man is a man while he wears a man's garment, but becomes a priest and an object of worship, as soon as he puts on a priest's garment." "Yes," they said, "it does so," and they endeavoured at once to change the subject of conversation.

26.—Another applicant for baptism, Mah Bway Doko. Her husband is a disciple employed in the printing office. She appears promising.

29.—The three priests mentioned above called again, and a young man with them; he, also, had called before and I had seen them at the sayat. All four are from Burmah proper. They had made

up their minds to enter this religion at once if sufficient inducements were offered them. The priest wanted pessesos at once, as their yellow cloth was not suited to the Christian religion. As the teacher wanted them to become disciples, they said, he would not doubt furnish them with the proper dress. I told them that the colour or fashion of dress had nothing to do with the religion of Christ, and that we had no wish to increase the number of disciples by hire. If they received the gospel it was their own benefit; if they rejected it the sin and ruin would be their own. We could offer no one any worldly inducement to join us, or receive any one who offered himself unless he should give satisfactory evidence of a change of heart. They evidently went away disappointed. They had hoped they would find the Christian religion more productive of the good things of the present life than their own.

May 11.—Mah Bway Doko was baptized. One of the disciples told me that when he called on Ko Myat Kyau (the poor old blind native preacher, who was struck off the list of assistants about a year ago), with the paper for the monthly subscription, which each church member voluntarily makes for the support of native preaching in the town and surrounding country, his wife objected to his giving any thing on account of their poverty. "Ah, wife," he replied, "you may retrench the expense of my daily food, but while we have any thing left I cannot be denied the pleasure of aiding the work of preaching the gospel."

ASSAM.

Extracts from the Journal of Mr. Whiting.

May 18.—Had an interesting prayer meeting last evening. To-day have had services in English and Assamese. I preached in the morning,—subject, the Christian's transformation. Br. Bronson preached in Assamese at 4 o'clock, and the communion in Assamese and English, was observed at 7 o'clock. Thus has passed another Sabbath-day.

June 12.—I have now the pleasure of addressing you from my own house and study, though it is far from being a quiet one, just now, as several men are at work repairing it, and a score of beggars importuning for a few pice.

Early on Monday we took possession of the dwelling fitted up for our use. It is an old house, but I think we shall be quite comfortable in it, and we are quite happy. We have now arrived at our post and the field is open for action. Here we are to wear out our strength, and probably our lives. How many suns will roll over us is to us unknown, but the desire of our hearts is to give our lives for the salvation of this people. We are not dazzled by the faint light which is beginning to shine on Assam. We look not for the days of ease and strength. We can see clearly enough that our work is hard and our prospect of present success exceedingly limited. But what is that to us? Our commission is given without any conditions expressed. We are to attack, and repeat the assault, but never to retreat.

How often are the words on my lips, "Let the people praise thee, O God! let all the people praise thee." For "then shall the earth yield her increase." O, for that increase in Assam!

SOUTH-EASTERN FRANCE.

From Dr. Devan.

Lyons, Aug. 23, 1851.—The work at Lyons prospers, notwithstanding all opposition. Last week I was called to Auz to baptize a man. A Christian brother from a neighbouring town was present, who, after listening to the confession of faith, by the candidate, begged that he also might be heard. The brethren knew him well and gladly recommended that he should be received. Accordingly I had the privilege of bap-

tizing the two, who proceeded on their way homeward, full of joy.

A few days ago I was permitted to baptize four at Lyons. Next Lord's day I expect the privilege of baptizing two more, and at least one more on the next succeeding Lord's day.

Our congregation sensibly increases; and I have been obliged to order more benches. I have now seats for as many as our little chapel will hold, about 100. The people contribute about 150 francs per annum toward the expenses, and I trust will be able to increase the amount.

Miscellaneous.

COMING TO CLOSE QUARTERS.

A Dialogue between a Friend and a Half-Friend of the Temperance Cause.

BY THE LATE ARCHDEACON JEFFREYS.

Half-Friend—Dear Sir, allow me to ask you two questions? Suppose that I am stationed in some part of the country, where I think the water unwholesome, and I wish to correct its unwholesome quality by the addition of a very small quantity of brandy, do you think that the spirit would correct it? And if so do you think that I should be justified in using it?

Friend—To both these questions I answer in the negative. For in the first place, some of the first medical authorities both in England and America, after patient inquiry into the subject, have declared their firm conviction that ardent spirit does not correct any unwholesome properties in water, but on the contrary, only superadds the unwholesome qualities of ardent spirit, in addition to those which it had before!

Half-Friend—What! does it not kill the animalcule?

Friend—Certainly not. It has been decided that ardent spirit (unless very concentrated indeed) possesses no specific power of killing flies, insects, or animalcule. Instances are on record of flies and insects released from bottles, even of the strongest wines, that had been a great length of time corked, returning to life merely by being placed in the sun, when there is no probability that they could have been preserved in water for that length of time. But whether this experiment be considered as applicable to the case or not, it is certain that brandy in water will not kill animalcule, unless so large a proportion of it were brandy, as to make it totally unfit for a draught for any body but the most lost and desperate drunkard.

To your second question, I also answer in the negative. For, in the first place, if it be true that ardent spirit in small quantities does not kill the animalcule, nor, in any one respect, remove the supposed unwholesome qualities of water, there is an end at once to the question.

But even supposing that it is not *absolutely certain* that medical men are right in this respect, and that it is just possible, that addition of a small portion of spirit may, perhaps, somewhat improve the water, still, I say, no man of humanity, knowing the general tendency of giving countenance to the practice, will have anything to do with it.

Half-Friend—Pray how do you make out this point, or what consideration, or what reason can you offer to me why I should submit to drink disagreeable, or it may possibly be unwholesome, water, when I have it in my power to gratify my own pleasure, by making it at least more agreeable, if not more wholesome?

Friend—My good sir, I will first put an extreme case and take your own judgment upon it; and then show how far this bears upon the real case in hand. I will suppose that you are just about

to indulge your own fancy or taste upon this subject, by taking a spoonful of brandy in your water, and some one stops you and tells you, if you indulge yourself with this small portion of spirit to-day, it will be the death of ten of your fellow-creatures to-morrow. Suppose he convinces and that this will actually be the case before to-morrow night, and solely in consequence of your indulgence; that one man will cut his own throat; that another will get drunk and murder his wife; that several tradesmen will fail in business, and come to the poor-house and ruin; and others to the gallows, and all in consequence of what you are about to do, could you, as a man of humanity and loving your neighbour as yourself, persist in your indulgence? Would you not rather renounce it, and all its supposed advantages, and run the risk of the doubtful question about the water being wholesome or unwholesome, without the addition of ardent spirit? Would you not rather put it away from you with indignation, and even endure the misery of thirst, rather than be the cause of so much greater misery to others?

Half-Friend.—Most assuredly, I would. But, my good temperance friend, how do you prove this extraordinary position of yours? It is impossible for you to show that my taking half a glass of brandy and water can produce any of those dreadful effects that you have described!

Friend.—Yes, indeed, but I can prove it. I can show that your conduct does lead to these results, not indeed directly and immediately as I have here stated it. I admit that these results are more indirect and remote; but I am prepared to show you that they are not on that account the less absolute and sure, and certain. And surely you will allow, that if two roads can be proved with equal certainty to lead to the same miserable and fatal conclusion, it signifies little that one of them is somewhat more circuitous, and the other more straight and direct. And if you lead your neighbour to ruin by the one road, you do him the same mischief as if you led him to the same ruin by the other. Indeed, the circuitous road is by far the most fatal and mischievous of the two, because it is more deceitful and ensnaring, and he who travels upon it may have no suspicion whether he is going, whereas the road that leads directly and immediately to the same ruinous end, does from that very circumstance give the traveller warning.

Half-Friend.—Well! I admit this reasoning. But how do you prove your point? How can you show that my moderate use of ardent spirit even indirectly contributes to the ruin and death of my fellow-creatures?

Friend.—I will show you. It has been proved, on the undoubted testimony of the judges of the land, of the physicians of our hospitals, of the wardens and marshals of our penitentiaries and jails, that more than half of all the diseases, three-fourths of all the poverty, and four-fifths of all the crime of England, owing to the use of ardent spirit. All the means that have hitherto been tried to arrest the pestilence, which is laying waste our country, to stem this torrent of vice and misery, have proved in vain. The doctrine of moderation has been proved, by experience, to be utterly unavailing. The use of ardent spirit, if admitted at all, has proved to be far too seductive and ensnaring to be used with any safety by the body of the people; and the line of demarcation between the moderate and immoderate use, too undefined to be any practical security. One only resource was left,—to try what total abstinence would do—to induce the people to lay aside the use of spirits altogether, and to brand their use with disgrace and infamy. Now it is positively in the power of all the sober and respectable of England, to accomplish this in an instant. From the very nature of man, and the known principles of his bosom, it is certain that a combination of all the sober and respectable of England, from the king on the throne down to the labourer in the fields, all uniting as one man, and protesting against the use of ardent spirit, would brand it with infamy in twenty-four hours; so that he who was about to drink it, would feel as if he were going to steal, and

would look anxiously around to see if anybody observed him. Man's bosom is so constructed, that he cannot stand the shame of that which the age in which he lives has pronounced to be disgraceful. To lecture the individua against the use of that which the nation deems respectable and creditable, is a hopeless task—it is so much breath wasted in the winds. But let the nation pronounce it disgraceful, and the thing is done: the judgment, and the feelings, too, of the individual, are carried away with the public opinion, and he cannot face the shame of opposing it. The immediate consequence would be, that ardent spirits would be used by none but hopeless drunkards. All those drinking customs, by which so many of the tradesmen and mechanics, the middle and lower orders of England, learn to be drunkards, would be abolished, and the doors of the school of intemperance would be closed for ever. The ranks of the intemperate would no longer be recruited from among the sober. As for the present generation of drunkards, the sexton and the grave-yard would soon provide a narrow home for them; and the scourge of drunkenness, and all its attendant calamities, would be driven from our native land. Thus it is positively, and undeniably, in the power of all the temperate of England, to brand this vice with infamy, and to put ardent spirits utterly out of caste, so that it shall come to be considered a crime to use them.

Now, if you persist in supporting the respectability of them by your example, you, so far as in you lies, do prolong their use, and mar and ruin the success of these endeavours, and prevent this blessed result; and all the crime, and poverty, and disease, and domestic misery, which would be prevented by the reign of universal temperance, you do your utmost to continue; and you are, to the extent of your influence, the guilty cause of them all. Thus that glass of brandy of yours has indirectly contributed to the death, not of ten, but countless thousands of your fellow-creatures.

Half-Friend.—I confess you have made out your case a great deal better than I expected; I cannot deny the force of your reasoning in general. Yet, somehow or other, two specific objections occur to my mind, which seem to me to throw a doubt on your conclusion. First, Why not form a distinct society against every other vice individually? Why expect that a society against drunkenness in particular will act as a kind of talisman in a degree that societies against any other vice would not act? And, secondly, do you not attribute intemperance too exclusively to the power of example? Do not all sins arise rather from the corruption of human nature? and is not intemperance, in this respect, on the same footing with them all? And does not this vice often proceed from a constitutional predisposition for the love of drink, rather than from example? And will you say that all constitutions are alike in this respect, or will your society put an end to that which arises from constitutional inclination?

Friend.—Societies for the suppression of other individual vices would doubtless be excellent things. But the reason why drunkenness is especially selected is, not because it is worse than any other sin, but because it is incomparably more prevalent; it has inundated England like a vast flood, and spread over our country like a pestilence; and it is absolutely necessary that every good man and every lover of his country should vigorously exert himself to put a stop to an evil which is daily and hourly increasing with such frightful rapidity. But there is another most conclusive reason why societies are formed against this vice individually and separately, rather than against any other. Intemperance is, in an especial manner, the parent of all the other vices, and of almost all the miseries of mankind. I repeat it, again, if you will believe the united testimony of all those who, from their situation, are most competent to judge,—from the judge upon the bench, down to the keeper of the smallest village poor-house—you must admit that, with a few exceptions, intemperance is the mother of them all. It must be admitted, then, that, so far as this holds

true, the way to put an end to the further breeding of the progeny, is to strangle the parent. So here I have given you a double answer to your first objection.

Half-Friend.—I don't much like this close reasoning of yours; somehow, it does not make one feel very comfortable. You seem to be gaining ground upon me at every step. But what say you to my second objection, and the string of questions with which I have supported it? I think they will puzzle you.

Friend.—I admit that all sins arise from the corruption of human nature, and that the sin of intemperance is not an exception to this rule; but I deny that intemperance is 'precisely on the same footing with them all.' Particular circumstances do sometimes exceedingly tend to aggravate the effect of the corruption of human nature and to multiply them a thousand fold, and this is especially the case with respect to the vice of intemperance. There is no one vice which is in so great a degree a social vice. There is no vice which so eminently depends upon imitation, and the fashions and customs of society. The glass, by which many a thoughtless, unwary youth learns to be a drunkard, has, by common consent, appropriated to itself the name of the 'social glass;' and, as a company of unthinking boys, push it round the 'jovial board,' led on by what they conceive to be 'sparkling wit and the flow of soul;' they jeer and banter, and annoy one more wary than the rest, little thinking what a dreadful end may result from these foolish beginnings. I do not mean to say, that all constitutions are alike, and that one man does not more naturally and readily learn to drink than another; but I mean to say, that intemperance almost always begins, in the first instance, in imitation, and in the customs of that class of society where it most prevails, and ends in personal appetite and craving desire. And these customs are so universal, so tyrannous, that the spread of intemperance is so far from being wonderful, the wonder is that any escape the drunkard's end. There is not a manufactory, not a workshop, not a little knot of apprentices, in the mechanic arts in all England, that is not tyrannised over by their tyranny. Every new workman must drink his entrance; every new tool must be 'wetted;' every farewell to a departing comrade must be an excuse for drinking; bargains at fair or market, marriages, christenings, and even funerals in many counties, form ever-recurring reasons for indulgence in the glass; and what with man's strong inclination to imitate that which is done by his fellows—what with temptation ever in sight—what with persecution, or something next door to it, in these classes of society, the youth who would be sober finds it hard to escape being swept along by the general tide. And if, indeed, there be in some a natural propensity to drink, it is indeed taking coals to Newcastle, a work of mischievous supererogation to aggravate that propensity by such perpetual, and almost irresistible, incitements as these. And as soon as the incitements, and temptation, and almost compulsion, of these foolish customs are removed, it will be time enough to inquire how much is owing to an inevitable propensity to drink. I suspect this last will be found but very small in comparison; but there will be found to be all the difference in the world between the effect of this natural propensity; on the one hand, placed in perpetual temptation by these foolish customs, and the same propensity, on the other hand restrained and kept back by such a change in public opinion, as should bring all drinking customs into disgrace. And this change it is in the power of a union of all the sober, and all the respectable of England, to produce to-morrow, for they are the lords of public opinion. Public opinion is but their breath. They can, if they please, stamp spirit-drinking with disgrace and infamy to-morrow. The result here is positively and absolutely in their own hands. This is the object of temperance societies; and if all the respectable and sober of the land will unite, it will succeed with perfect

and instantaneous success; if they all refuse to unite, it will as certainly fail. If some join and some refuse, the success or failure will be exactly in proportion to the support or neglect that the cause meets with from the sober and respectable members of society. And you, too, my good friend, if you hold back any longer, withhold your share of its success; and by the respectability which you lend to the opposite cause, do your utmost to make it a miserable failure.

Half-friend.—I—I began to feel very uncomfortable, somehow. I am sure I wish the cause of temperance well, and would do nothing to hinder it.

Friend.—Suppose I was walking in an unfrequented place, and found a poor wretch drowning in a well, and handed him a rope, which I found by a 'most fortunate discovery;' but, on trial, my single strength proved unequal to the task of drawing him out of the well—suppose, by a merciful providence, you passed by, and that I called upon you to assist me in drawing the poor creature out of the well, and you answered me, 'I am sure I wish you success; I wish well to the poor man who is in the well. I heartily wish he may get out. But it will put me to some inconvenience to assist you: perhaps the rope will dirty my fingers or wet my clothes, so I won't have anything to do with it. But mind I don't offer you any opposition; I don't hinder you from pulling the poor man out of the well. Good bye, gentleman; it's growing late.' My dear sir, what would you think of the mercifulness of this conduct? But in order to make this case exactly parallel to the real case in hand, we must further add the three following suppositions:—First, we must suppose that it was all owing to you that the poor man fell into the well; that he saw you cutting capers round the brink, and was induced to imitate your example; and not having such a steady eye and firm nerves as you, he lost his footing and fell in. Secondly, we suppose that it was almost certain that your example and conduct in refusing to assist me to save the drowning man, would influence all others who should pass that way to refuse their assistance also. And thirdly, that the well was of that peculiar nature, that every soul that was drowned in it, went straight to hell.

Thousands are daily perishing in the pit of intemperance, and thousands more are hurrying towards its fatal brink. It is in the power of all the temperate to make the very road disreputable, so that none will travel it, and there shall be no more victims. It is in their power even to save some that are already fallen in, but it will require the hearty and cordial union of all. None, who have not already fallen into the pit, must hold back, or it will so far hinder the success. But such a union will accomplish it. The remedy is certain if it be applied, it will succeed; if it be not applied, it is impossible that it should. And it is in the hands of those who have no excuse to offer for not applying it; for, if they make no sacrifice, what excuse have they to offer? But if it be a sacrifice, then, in whatever degree this is the case, they are so far already under the power of drink, and things are come to this pass, that, in the full meaning of the word, there is not a temperate man in the country.
—*Oriental Christian Spectator.*

REVIVAL INTELLIGENCE.

ELEVENTH BAPTIST CHURCH, NEW YORK.—A very interesting season was experienced by this church, last Sabbath evening. The pastor, Rev. A. D. Gillette, baptized four candidates in the presence of an overflowing and solemn congregation. Among the candidates was the daughter of the late Dr. Cote, of the Canada Mission.

SPRINGFIELD.—Rev. Mr. Cummins baptized three persons last week, who have recently come out from the Roman Catholic church, and given evidence of saving conversion to God. Since Feb. last, seventeen have been added to the church by baptism.

We learn that a revival is in progress in the church in Franklindale, under the pastoral care of Rev. N. A. Reed. About forty persons had been hopefully converted, and twenty have already been baptized. The work is still advancing in interest and power.—*Chr. Chron.*

Zion's Advocate has a letter, giving an account of a revival at St. George, N. B. "The Church has been quickened, fifty have already united to it by baptism, fifteen or twenty more give evidence of having passed from death unto life, and many others are anxiously enquiring what they must do to be saved. Surely, 'it is the Lord's doing, and it is marvellous in our eyes.' We repair to the water's side every Sabbath, and frequently in both villages the same day."

The Baptist church in Lansinburg, N. Y., Rev. C. W. Hewes, pastor, is enjoying a pleasant work of grace. On a recent Sabbath, as we learn from a correspondent of the *New York Recorder*, ten were added to the church by baptism, and as many more have been received as candidates for the ordinance. The number of inquirers is increasing.

CONSTITUTION

OF THE

REGULAR BAPTIST MISSIONARY SOCIETY OF CANADA.

ARTICLE I. This Society shall be called THE REGULAR BAPTIST MISSIONARY SOCIETY OF CANADA.

II. Its design shall be to promote the preaching of the gospel, and to disseminate the Word of God in the Province of Canada. In order to accomplish this work efficiently, the Society may, guided by the exigency of the case, aid young men in preparing for the gospel ministry; and appropriate a portion of the funds in the payment of the salaries of suitable persons as colporteurs.

III. The Society shall be composed of annual members, who shall be in good standing in our churches, and who shall contribute one dollar annually to the funds of the Society.

IV. The Officers of this Society shall be a President, three Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and fifteen Directors, who shall be chosen annually by the Society, *visa voce*, and who shall form an Executive Board, (any five a quorum, and the Corresponding Secretary to be convener).

V. The Society shall meet annually, for a transaction of business, on the second Wednesday in October, and at such place as the body may see fit to designate; an introductory sermon shall be preached by a brother previously appointed, whose duty it shall be to call the Society to order, when a Moderator for the session, and office-bearers for the year shall be chosen; pastors of Regular Baptist Churches, who make annual collections in behalf of the Society, shall be members of the Executive Board *ex-officio*.

VI. The Executive Board shall meet quarterly; it shall determine for itself the time and place of holding each of its sessions; it shall have power to employ a General Agent, provided the Society fail to appoint one—to send out missionaries and colporteurs—to determine the amount of their salaries, and to give orders on the Treasurer for

the same; it may enact its own by-laws, and fill any vacancy that may occur among its officers.

VII. The Recording Secretary shall make and preserve a faithful record of associational proceedings of the Society and the Board; which record shall be approved at the close of each session of these bodies. The Corresponding Secretary shall receive all applications for aid—all reports and communications from missionaries, which he shall duly lay before the Board: and he shall conduct all the Society's correspondence.

VIII. The Treasurer shall keep an accurate account of all funds committed to his care, by, or in behalf of the Society; and shall disburse such funds only upon the order of the Board; he shall report to the Board quarterly, and to the Society annually: his annual report shall, before presentation, be audited, and its correctness certified by a committee appointed by the Board for that purpose.

IX. This Constitution may be altered or amended at any regular meeting of the Society, by a vote of two-thirds of the members present; provided three months' notice has been given of the proposed alteration.

NOTICES.

THE BOARD OF THE REGULAR BAPTIST MISSIONARY SOCIETY will hold its first quarterly meeting in Hamilton, on the second Wednesday of the present month, the 14th instant.

JAMES PYPER, Cor. Sec.

THE ADVISORY AGENCY of the *American Baptist Home Mission Society* will also meet at Hamilton, on the 14th instant.

The following papers have been returned by the Post Office:—

E. Phelps, *Aylmer*.
Jacob Miller, Sr., *Maricham*.
Win. McKee, *Peterboro*.
Miss C. Boyle, *Stouffville*.
James Page, *Smithville*.
D. Driver, *Sharon*.

If the subscribers have changed their residences they will please inform us, so as the papers may be sent to the proper address.

WORKS ON BAPTISM.

ANIMADVERSIONS on the Rev. J. Roaf's TWO SERMONS ON BAPTISM, by the Rev. James Pyper. Price four dollars per 100; 2s 6d per dozen; or 3d. a-piece.

A LETTER TO A FRIEND ON BAPTISM, by the Rev. A. Jukes, formerly a minister of the Church of England, at Hull. Price, one dollar per 100; 7d. per dozen; or one penny a-piece.

To be had at the Store of Messrs. P. PATERSON & SON, Hardware Merchants, King Street; or at the office of Messrs. CARTER & THOMAS, Printers, 45, Yonge Street.

Toronto, May 22, 1851.

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JAMES PYPER,

Pastor of the Bond Street Baptist Church, Editor.

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