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THE TORONTO CHRISTIAN OBSERVER.

VOL. III.

TORONTO, FEBRUARY, 1853.

No. 2.

Poetry.

HOME OF PEACE.

When shall my soul of rest partake?
It mourns the long delay,
When shall the beams of Canaan break
And chase this night away?

When shall my weary bosom gain
That calm unbroke repose,
And change this dark tumultuous scene
For where no tempest blows.

Yes, soon I'll leave my latest sigh,
And every pang be o'er,
Soon shall I wipe my weeping eye
Suffused in tears no more.

Soon shall the stranger's wanderings cease
'Yond Jordan's swelling flood,
There I shall find my home of peace
My Father's lov'd abode.

Upon the everlasting Hills
This way-worn soul shall rest,
And lose in Heaven's transporting smiles
Each burden of my breast.

Then shall we taste those Joys Divine
Which charm yon happy host,
And join, eternally rejoice
All we have lov'd and lost.

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER]

THE TRANSFIGURATION.

The sacred narrative of this event is most divine in its majestic simplicity. How would human genius have toiled and groaned in a vain endeavour to give effect to a scene which exceeds not only all of human majesty, but all nature's grandeur and sublimity, far as the Creator exceeds creation! Inspiration treats it with unspeakable ease, as a familiar subject, and by a masterly stroke or two, of the same hand that recorded: "God said let there be light, and there was light," completes the picture.

The Transfiguration is not only the most sublime spectacle that has been witnessed from the foundation of the world, or that can be witnessed until he who formed its

central object shall come again, but we may regard it as certain that it was not exhibited without some great and permanent use. We cannot suppose that the Divine Majesty stooped to a mere splendid pageant. And we can only account for the slight attention which an occurrence so remarkably usually receives, on the supposition that its meaning and intent are not generally apprehended.

We do indeed now and then meet with it as a point in an imaginative harangue, or we occasionally find a sober commentator making it the occasion of a few commonplace reflections. But we rarely, if ever, find it used for any purpose of doctrine or admonition, which seems at all commensurate with its extraordinary character. Ordinary expositions of it are superficial and unsatisfactory. Without quoting these individually, we take, as an abstract of them all, the notes of the illustrious Dr. Barnes, who may always be trusted for giving the popular and prevalent view of a passage:—

"The sole design of this transfiguration, was to convince them that he was the Christ; that he was greater than the greatest of the prophets; that he was the Son of God."

Without remark on this *ex-cathedra* deliverance for the present, we invite a calm investigation of the nature and circumstances of the occurrence itself.

There are three prominent objects in the description of it by the Evangelists Matthew, Mark, and Luke. First, *The Lord Jesus Christ*, of whom Matthew says, "he was transfigured before them, and his face shone as the sun, and his raiment was white as the light." Mark says, "and his raiment became shining, exceeding white as snow, so as no fuller on earth can white them." Luke has it "The fashion of his countenance was altered, and his raiment was white and glistening." Second, *Moses and Elias*, of whom Matthew says, "they appeared talking with him." Mark says, "and they were talking with Jesus." Luke adds, "and they appeared in glory, and spake of his decease, which he should accomplish at Jerusalem." Third, *The most excellent glory* or Shechinah of which Matthew says, "a bright cloud overshadowed them, and behold, a voice out of the cloud which said, 'This is my beloved Son in whom I am well pleased, hear ye him.'" Luke says, "There came a cloud and overshadowed

them, and they feared as they entered into the cloud, and there came a voice out of the cloud saying, "This is my beloved Son hear him."

An attentive consideration of these three particulars will abundantly shew that we do not speak at random when we give to the scene in which they were combined precedence over all other displays of splendour and sublimity, which this world has ever witnessed. It will shew also the insufficiency of the current explanations of the end and import of the scene. But in order to arrive at the true explanation, let us glance at the connexion in which the description stands.

In Mark it is preceded by the declaration of Jesus, "There be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power." In Luke it is preceded by the same declaration given in substantially the same language. In accordance with popular notions regarding "the kingdom of God," this declaration is understood to mean that the apostles, before their death, should see the power of the Gospel displayed in this New Testament dispensation. The passage is frequently quoted as a conclusive refutation of what are styled Millenarian views of the kingdom of God, for, it is said, whatever is meant by the kingdom of God, it must have been established within the lifetime of the twelve.

Before adopting this conclusion, it should be noticed, that the sight of the kingdom of God before death is here promised, as the peculiar privilege of some of them; or, if the death of Judas before the day of Pentecost, be claimed as justifying the term "some of them," then we suggest whether the language does not plainly imply that what some of them should see before, all of them should see after having tasted of death. We shall shew the force of this suggestion hereafter, meanwhile, if it be claimed that this is not necessarily implied, since the language would bear the supposition that the rest might never see it, then we turn to Matthew's version of this declaration, for, in his gospel also, the same prediction precedes the account of the transfiguration.

"There be some standing here," says he, "which shall not taste of death, till they see the Son of man coming in his kingdom." Now, whatever else the disciples saw on the day of Pentecost, it is certain that

neither then, nor at any after period of their natural lives, did they see the Son of man coming. He was then unseen, and the Holy Ghost, which was there poured out, was the proof that he was by the right hand of God exalted. We shall immediately shew that from the hour these words were spoken, down to the present time, there has been but one occasion on which it can truly and scripturally be said that the Son of man was seen coming with power; and on that occasion he was seen by some who were standing by, when the words were uttered.

But, that we may understand the import of the language, "shall see the Son of man coming in his kingdom," let us go back a single step in the connection of the passage. In the verse immediately preceding the declaration, Jesus says: "For the Son of man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works." Here will be perceived the force of the suggestion, that what some of them should see before, all of them should see, after tasting of death. It is, as if he had said, "When he comes finally in glory, every eye must see him; but some of you shall behold his majesty before you die."

We have said, that there has been but one occasion in the history of the world on which it could scripturally and truly be said that the Son of man was seen coming in his kingdom. And when was that? It is not far to seek. Let it be observed that in each of the three evangelists, the declaration, "there be some standing here who shall not taste of death, till they see the Son of man coming in his kingdom," or till they see the kingdom of God come with power, is immediately followed by the description of the transfiguration.

Matthew points out the connection between the prediction and the fulfilment: "And after six days, Jesus taketh Peter, James, and John,"—some of them who stood there. Luke points it out even more distinctly: "And it came to pass about an eight days after these sayings, he took Peter, James, and John, and went up into a mountain apart to pray; and as he prayed, the fashion of his countenance was altered."

It is surprising that even a popular theory could have concealed from men a connection between a promise and its fulfilment, so obviously pointed out, especially when the fulfilment is so striking as this, and when this manifestation of the Son of man in his glory stands alone, and so prominent in the record of his humiliation and suffering. Viewed in this connection the import and object of the extraordinary occurrence burst forth, radiant as the robes he wore. There, on the summit of that high mountain, these three chosen witnesses from among the disciples beheld

what their brethren shall only see, when He comes to judge every man according to his works:—they saw the Son of man coming in his kingdom—they saw the kingdom of God come with power.

Let us now go back a little further in the connection, to see what was the occasion of this discourse about the Son of man coming in glory to judge the world, and of this promise, that some of the disciples should behold him in his royal state before tasting of death—a promise so remarkably fulfilled in the transfiguration. We find that Simon Peter, in name of the other disciples had just made the avowal "Thou art the Christ, the Son of the living God." It must seem unaccountable that an occurrence, the sole design of which, Dr. Barnes says, was "to convince them that he was the Christ," should have been deferred until after they were convinced of this truth, and had fully acknowledged it. Looking to the passage, without the commentary, we find that the Lord embraced the opportunity of this acknowledgement, to inform them of his approaching sufferings. There was an urgent necessity that they should be forewarned of these sufferings, which would appear so inconsistent with their ideas of a triumphant Messiah. With the intimation of his own sufferings and death, he joins a warning of the sacrifices they should be called to endure; which were also so widely different from what they might anticipate, as the followers of the Son of God! But having faithfully warned them, both of his sufferings and theirs, he assures them of the glory which shall follow; notwithstanding the apparent defeat, he shall come in the glory of his Father; and, notwithstanding their present sufferings, they shall be rewarded at his coming. If they suffered with him, they should also reign with him.

In all the circumstances of the case, such an assurance demanded the strongest confirmation. His sufferings and death would seem so completely at war with the prospect of his triumph; and the perils and sacrifices of the Christian course would be so apt to shake their confidence and hope in him. In order, therefore, to prove not only the possibility, but the certainty of his coming glory, he promised that some of them should, in this present life, obtain a view of him in his kingly state; and their testimony should remain as a security of the hope of the believer in after ages. This object is consistent with the charge he gave to the three witnesses, that they should not relate the vision until after his resurrection. Had its design been to convince them that he was the Christ, it would have been more important that it should have been related before he was declared to be the Son of God with power; when God raised him from the dead. But it had reference to a glory which should succeed these sufferings; and

the testimony was not needed till after they were past.

If we now examine the inspired descriptions of the coming and kingdom of our Lord and Saviour Jesus Christ, both in the old and new Testaments it will be found, their prominent features exactly correspond with the three particulars we have noted in the accounts of the Transfiguration—Christ in his glory, the children of the resurrection in glory with him, and the visible token of the Divine Majesty overshadowing all. It is remarkable how exactly even the language of prophetic description answers to the language of this narrative. We need not quote the numerous passages in which the King of kings is represented as appearing amid his redeemed ones in radiant glory and light, nor those in which the redeemed are described as appearing with their bodies fashioned like unto his glorious body. And it will be remembered that the manifestation of the divine presence is an equally noticeable feature of these descriptions of the heavenly kingdom.

The visible token of the Divine presence is always a cloud of brightness. Not to mention other instances, it will be enough to refer to the shechinah, from which Jehovah takes the title of "He that dwelt between the Cherubim," and which is usually spoken of as "the Glory of the Lord." On one occasion, when all the congregation had beheld this glory shining forth from the door of the tabernacle, God said to Moses, "As I live, saith Jehovah, my glory shall fill the whole earth." In all subsequent descriptions of the blessed kingdom that shall be established here, this promise is kept in view down to the closing splendor of revelation, when in the new heaven and the new earth, the tabernacle of God is described as being with men, and he shall dwell with them. "And," it is added, "that the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."

In confirmation of this interpretation, we appeal to the original witnesses. John says, "We beheld his glory, the glory of the only begotten of the father." But the testimony of Peter is more minute and explicit. In his first Epistle to the persecuted churches, he sets over against their manifold trials, the glory which is to be revealed when the chief shepherd shall appear. In his second epistle, addressed to the same parties, he encourages them to diligence and patience in the Christian course by the assurance, "For so, an entrance shall be ministered to you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ." This is a reason for his anxiety to confirm them in the hope, and as a reason for their confidence in it he adds, "For we have not followed cunningly devised fables, when we made known unto you the power

and coming of our Lord Jesus Christ, but where eye-witnesses of his majesty; for he received from God the Father honour and glory, when there came to him such a voice from the most excellent glory, 'This is my beloved Son in whom I am well pleased,' and this voice we heard when we were with him in the holy mount."

The plain language of this testimony is, we speak with confidence of his coming, and power and kingdom, for we have actually seen it. When we were with him on the holy mount, we witnessed his honor and glory. When we hold out to you the hope of this kingdom, we present no idle dream, no picture of fancy, but a reality which we have seen.

The declaration of the Lord, which is so frequently quoted as opposed to the truth of his coming kingdom, thus becomes the most emphatic confirmation of it. The occurrence which verified that declaration, instead of being a useless though splendid spectacle, becomes a sublime condescension; a momentous revelation, designed to confirm and animate our hopes of coming glory, amid all the trials, and disappointments of our present state. It is an earnest, and specimen of what Christ's kingdom, on this earth will be. It is a clue to its difficulties, which the believer will do well often to consult, and affectionately to contemplate. It will answer a thousand earnest questions, regarding the character of that state to which our longings point. Here for example is an illustration of the manner in which Christ will appear among us. Here also, is an illustration of the condition in which we shall then exist. Moses and Elias were there in glory, but still in actual human form; for they were seen as two men, and they were heard speaking with human voices. Here also, is an illustration of the terms on which we shall live with our glorified Redeemer. They were seen talking with him; and we may suppose, that the subject of their conversation will not then be forgotten by us. Here also, is an illustration of the manner in which God shall dwell with us, in the most excellent glory, from which also, he will utter his voice.

What prospects are these, believers! Surely, every one that hath this hope in him, purifieth himself, even as he is pure.

[FOR THE CHRISTIAN OBSERVER.]

THE EFFECTS OF ERRONEOUS RENDERINGS OF THE WORD OF GOD.

One of the evils brought upon our sinful race, through transgression, is the confusion of language, and the diversity of dialects of our babbling earth. This unhappy circumstance divides the nations of the earth, makes communication among them difficult, and proves a serious obstruction in the transacting of their secular concerns. And what is of greater moment, it presents obstacles in the pursuit of heavenly wisdom,

and greatly increases the labour of those who search after Divine Truth, and dig for it as for hidden treasure. Every one, who engages in this employment, is soon made to feel the unhappy consequences of the folly of those men, who said, "Go to, let us build us a city, and a tower whose top may reach unto heaven."

The sacred scriptures were written in languages which are no longer vernacular, and consequently they are generally read in versions and translations. For these we would not forget to be thankful to the Giver of all good; at the same time it cannot be denied that this circumstance is attended with some very serious disadvantages. And though the gracious care of Divine Providence has furnished us with the best version, with one exception upon the face of the earth, yet it would be useless to deny that some passages in that version are susceptible of emendation.

One of these passages is found in Exod. iii, 22; "But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment; and ye shall put them upon your sons, and upon your daughters, and ye shall spoil the Egyptians."

This passage as it here stands, has furnished a rich fund of railery for infidels and scoffers; and it has also been a source of perplexity to many simple hearted christians. It, therefore, cannot be wrong to ask, is this the most correct rendering of the passage? or is it capable of a less objectionable translation? Dr. Conquest, in his improved version of the Bible renders the passage, "But every woman shall ask of her neighbour." And Dr. A. Clarke speaking of the authorized version says, "This is certainly not a very correct translation: the original word SHAAL signifies simply to ask, request, demand, require; but it does not signify to borrow in the proper sense of that word,—though in a few phrases of scripture it is thus used. In this and the parallel places the word signifies to ask, or demand, and not to borrow; which is a gross mistake, into which scarcely any of the versions, ancient or modern, have fallen except our own." Mr. Parkhurst, Heb. Lex. Sub. Shaal, says, "the word signifies to ask, interrogate, demand, require, consult, beg, crave, and to borrow, or ask as a loan." And Prof. Roy, whose Heb. Lexicon is said by the Rev. Joseph Wolff to be "superior in every respect to any work of the kind ever published," teaches us, that the word signifies,—1. He asked, inquired, demanded;—2. Inquired, asked after;—3. Desired, longed for, sought after;—4. Supplicated, entreated, as a favour;—5. Consulted, inquired of;—6. With the addition of a single letter it signifies borrowed." Why our venerable translators should have passed over so many significations of the word, and given us the objectionable term in question, is surprising; especially as the whole account

shows, that the Israelites were taught to ask for nothing but what was justly due to them, as wages for many years of painful and unremunerated toil. But waiving remark, the Professor gives the following illustration of the passage from the Jewish Talmud.

"An Egyptian Prince came to Alexander the Great, and said, our nation have heard, that you are so very benevolent as to pay all the debts of your poor subjects.—I came therefore, to enquire if this be the fact. The King answered in the affirmative, and inquired of the prince the nature of his demand. He replied, the Jews, who are under your jurisdiction, have several hundred years ago borrowed jewels of silver and gold, from our people, and have never returned them; and I have come to demand both principal and interest. Alexander wished to know what evidence he could adduce in favour of his claim. He replied the Bible. This is excellent evidence, said the king; will you allow me three days to examine into the nature of your claim? To which the prince consented, and referred him as evidence of it to Exod. iii, 22. The king consulted with his secretary, Gaviah ben Pasa, who was a very learned Jew, and who on the morning of the third day, called on Alexander, and told him first to get the prince, when he came, to consent, that if a balance were due on either side, it should be paid with interest: second, that the Bible should be evidence for and against both parties: third, enquire of him, if their law did not allow servants and slaves a just and equitable compensation for their services, all of which he will readily admit. Then—1. Refer him to Gen. xlvii, 6. where Jacob and his posterity took their cattle and all their wealth with them into Egypt.—2. The Israelites were three or four hundred years—(two hundred and fifteen years) in bondage to this nation.—3. When they left Egypt they could not as slaves take their property with them. Now when we estimate the value of the property that Jacob took into Egypt and the interest; and also the services of the Jewish nation for these hundreds of years at so much a day, for each one; then add the interest, and double both principal and interest, for the Egyptians made them do double labor, and they had also to find their own materials to make brick. Let him from this immense sum, deduct the small amount of jewels and of gold, and there will be a large balance in our favour; so large a balance, that the whole nation cannot raise the amount. Besides he does not understand our language; for shaal means to ask, demand as a debt, or as an equivalent, and not to borrow: for confirmation of this see Gen. xxxii, 17;—Exod. xiii, 14;—Numb. xxvii, 1;—Josh. xix, 50;—1 Sam. i, 20;—Ezra vii, 2;—Psalm xxvii, 4: The king was delighted with this critical view of the case, and accordingly

adopted the course pointed out by his able counsel. When the prince came, and Alexander explained the whole history of the case to him, and proved beyond doubt, that his nation was largely in debt to the Israelites, the prince fled into a foreign country."

[FOR THE CHRISTIAN OBSERVER.]

Aphorisms extracted from the writings of the late Rev. Robert Hall, of Bristol:—

"Faith, considered as a mere speculative assent to the truth of a Divine testimony, may be looked upon as uniform or stationary; but when we consider it as a practical principle, as one of the graces of the spirit, we perceive it to be, in common with others, susceptible of continual enlargement and increase.

"In the degree of power which future and invisible realities exert over the mind in the practical energy of what men profess to believe; in the promptitude and certainty with which it determines them to a correspondent conduct: there is the utmost diversity, even among those who believe with the heart.

"The faith to which the scriptures attach such momentous consequences, and ascribe such glorious exploits, is a practical habit, which like every other, is strengthened and increased by continual exercise.

"It is nourished by meditation, by prayer, and the devout perusal of the scriptures; and the light which it diffuses, becomes stronger and clearer by an uninterrupted converse with its object, and a faithful compliance with its dictates; as on the contrary, it is weakened and obscured, by whatever wounds the conscience or impairs the purity and spirituality of the mind."

THE RELIGIOUS EDUCATION OF OUR CHILDREN AND YOUTH.

BY REV. A. GILLIES.

The religious education of our children and youth. By this phrase we do not mean religion in a general sense, but in a restricted Gospel sense;—not an acquaintance with creeds and covenants, but a spiritual knowledge of the way of life, through Jesus Christ, the Son of God. Nor do we mean by a religious education, the training of the intellect in the various arts and sciences of this world: these have their place and importance, but are not to be compared to the moral and spiritual instruction of the immortal soul. The highest degree of mere mental cultivation may be attained, while at the same time its possessor is in perfect ignorance of the one thing needful. Such kind of knowledge may puff up, but cannot impart spiritual edification. The education to which we now call your attention, consists of two

parts—a literal and spiritual knowledge of the Gospel of salvation. The former of these is an acquaintance with the testimony of God concerning His Son Jesus Christ; the latter is the illumination of the Holy Spirit in the regenerated soul, by which we know the things that are freely given us of God, and rejoice in hope of having passed from death unto life. "The one is the foundation on which saving faith rests; the other, the power by which we believe unto righteousness." That which is properly spiritual in a religious education, is communicated by God alone—it comes down from above. "He teacheth savingly and to profit." No human instructor can thus teach. "The things of God knoweth no man, but the Spirit of God." In this, as well as many other points, may be seen the vast difference between the religion of Christ and all others in the world. The Mahometan or Brahmin may learn his religion as the school boy his lesson, and soon may become proficient; for, like the dumb idol, it has no life in the midst of it—a body, but no soul. A vital principle of a new life, begotten from heaven, is the essential part of Christianity. To secure this invaluable boon to your children, you are entirely dependent on the influence of the Divine Spirit. "Pray for his power to quicken the dead in trespasses and sins,"

Your proper sphere in this important matter, is to teach the rising generation in what the Gospel reveals. But here let us inquire, on whom devolves the responsibility of giving such an education to children and youth of the land? Christian parents and guardians! at your hand especially is this work required. Both humanity and the holy religion you profess, impose on you this solemn and delightful duty of training your children for the bliss and glory of the upper world. Your relation and position give you a decided advantage over every other, in this important work of faith.

Do you ask, how and when are you to give a religious education to those committed to your care? Every opportunity is the time, and by precept and example the best manner. First seek by the aid of Divine grace to be qualified for the work. The love of Christ, and a correct knowledge of the Word of God, are the principal things in this preparation. Without Divine love, there will be no heart to the work; and without an acquaintance with the Holy Scriptures, you will be destitute of the effective instrumentality. The Bible is ever to be the text-book in this training for heaven. From its rich treasures, the first and last lessons are to be drawn. This is the standard of appeal in all questions of life and godliness. Its decisions are to be regarded as final. In educating our youth, then, for a place at the right hand of God, let no other book supplant the oracles of the living God. Whatever benefit or pleasure

may be derived from the study of human writings, the Word of the Lord alone, is supreme in excellence, and "able to make wise unto salvation." "The entrance of God's word giveth light. It giveth understanding to the simple."

Christian parents are expected and required to worship God in their families in a formal, social manner. Here suitable opportunities will be furnished for imparting correct religious instruction. Here let religion, pure and undefiled before God and the Father, "be exhibited at the family altar: let its hallowed influence be seen daily at our fire-sides, in kindness, love, patience, purity, and whatever else is lovely, virtuous, or of good report." Thus will the earliest recollections of our children be blended with the beauties and blessings of religion. From such family devotion an influence will go forth that will outlive the world, running down the track of time into the fathomless ocean of eternity. But is there not much reason to fear that the family devotions of many need greatly to be improved, before such glorious results can reasonably be expected? Does not the length of the reading and praying often defeat the desired object, especially if young children be present? *Fervency, simplicity, and brevity*, are excellent qualities in these duties;—the prayer of FAITH is usually short. Fathers provoke not your children to impatience at the hour of prayer. But this is not the only place where we are to prosecute this work: it may be done as thou goest out and comest in; in the way, the field, or shop. The invisible things of God may be taught by the things that are made—"even his eternal power and Godhead." The Sabbath, with its kindred institutions, of preaching and Sunday Schools, should not be overlooked in this place. The Sunday School, when properly conducted, in perfect harmony with the principles of the Gospel and the preaching of the Word, is heaven's appointed way "to save them who believe."

To these sacred places, then, let parents and guardians lead their children, and encourage, by their presence and counsel, those engaged in imparting to the youth a knowledge of the true God and eternal life.

Beloved brethren and sisters, be not guilty of throwing this duty entirely on the shoulders of the Sunday School teacher, nor yet entrust all to the pastor. Though their parts be faithfully performed, this will not free you from the solemn responsibility your charge involves. You, above every one else, are responsible for the moral and religious character of those whom God has given you. No one has the same power over their eternal destiny. With the blessing of God on your efforts, they may become bright and shining lights in this world, and in the world to come, wear crown of ever-

lasting life; or by your neglect and ungodliness, loaded with crime and guilt, they may lie down in everlasting sorrow. Well may those who are but dust and ashes exclaim, "and who is sufficient for these things?" "It is God who worketh to will and to do." This is our only sufficiency.

The beneficial results of such an education to those taught, and the cause of truth at large, together with the encouragement of success, are the only motives urged to a diligent perseverance in this labour of love. When a few years are come, who are to fill the places of those who now bear the heat and burden of the day? "One generation passeth away and another cometh." And will not the succeeding generation enter upon the activities of life in the character impressed by its predecessor? This fact is clearly illustrated in the case of families, communities and nations, and confirmed by the word of truth. Is it not thus that God visits "the iniquities of the fathers upon the children, unto the third and fourth generations," &c.; also, "showing mercy unto thousands of them that love him and keep his commandments." It is evident, then, brethren, that the importance of the religious education of youth cannot be overrated. Its influence for good will outlive the world, enriching the immortal soul with the blessing, even live for ever more.

The comparative freedom of the youthful mind, from the blinding, hardening effects of sin, is a great encouragement in this work of love: vicious habits are not yet confirmed. The seeds of evil are there, it is true, but they have not taken very deep root, nor ripened into the poison of death. At this age, also, the mind is more easily and lastingly impressed. If the tender mind be thus a comparative blank, write upon it what you would wish to read at the day of judgment; if it be a faithful soil, sow what you would reap in the great harvest at the end of the world. This good work is encouraged by divine promise—"Train up a child in the way he should go, and when he is old he will not depart from it." The glorious success that has already attended the labor of Sunday School teachers, is another source of encouragement. How many thousands have, within a few years, been reclaimed from the kingdom of darkness to light and life, by this means? They are now planted in the house of the Lord, and flourish in the courts of God. "Therefore, brethren, be not weary in this good work, for ye shall reap in due time if ye faint not." Amen.

RALPH ERSKINE'S SWORD SERMON.

"Come, come then before I close; away with all your objections, and let God be glorified to the highest, in your embracing this way of salvation to your souls, and in this satisfaction to justice. Behold! once

for all, I make you the richest offer that ever was heard tell of; in the name of the Lord of hosts I offer you the Man that is God's fellow, to be a complete Saviour to you, to stand between you and the sword of divine wrath, and to be the Burden-bearer for you; to bear the weight of all the curses of the law, the weight of all God's wrath, the weight of all your salvation for you; and to do all your work in you and for you. O soul, am I not offering a suitable and worthy match to you? He is a Man indeed, but a wonderful Man, the Man that is God's fellow: What say you? Will you go with this Man? Will you match with this Man? It is true, I am unworthy to offer the like of him; for the latchet of his shoe no man or angel is worthy to unloose; but, as I said, it was in the name of the Lord of hosts that I was making the offer; so I tell you again, it is the great Jehovah that is offering his Son to you this day; and it becomes such a glorious God to make such a glorious offer; and it becomes no vile sinner here to refuse the offer; and refuse or chose you must, there is no mids; for, be what you will, I again offer, in the name of the Lord of hosts, the Man that is his fellow. Are you a child of wrath? I offer him as a Saviour to redeem you, and deliver you from the wrath to come. Are you a poor bankrupt? I offer him who is the heir of all things, and has unsearchable riches to pay all your debt. Are you a poor ignorant creature? I offer you him as made of God unto you wisdom. Are you guilty? I offer him as made unto you righteousness. Are you polluted? I offer him to you, as made unto you sanctification. Are you miserable and forlorn? I offer him to you, as made of God unto you complete redemption. Are you hard-hearted? I offer him in that promise, I will take away the heart of stone. Are you contented that he break your hard heart, according to his promise? Come then, put your hard heart in his hands. Are you a wretched backslider, that has backslidden an hundred times, a thousand times more than an hundred? I offer him in that promise, I will heal your backslidings. Are you corruptions strong and prevalent? I offer him in that promise, I will subdue your iniquities. Are you pleased that he do so? Are you afraid, that you revolt more and more? I offer him in that promise, I will put my Spirit within you, and cause you to walk in my statutes. I will put my fear in your heart, and you shall not depart from me. Are you afraid you were never elected? Meddle not with that secret; but according to the revealed will of God, I offer God's chief Elect to you, in whom his soul is well pleased; and if your heart go in to the offer, and you make him your Elect too, by choosing him, then your election is sure. Are you afraid you have sinned the sin against the Holy Ghost? I tell you, that as your fear

of that says you was never guilty of it, so I offer the Man that is God's fellow; and if you be content to have him, you shall never be guilty of it. Are you full of enmity against God? I offer him as a saviour that can kill your enmity: Do you consent that he do so? Are you an impenitent creature, destitute of repentance? I offer him as a Prince and a Saviour, exalted to give repentance and remission of sin. Do you consent? Have you received him formerly? I offer him anew, that you may receive him again, and take a more large armful of him than ever. Have you never received him to this day? I offer him after all the slights you have given him, to be now received and believed in. Are you unable to believe in him? have you no power to close with the offer? Why, I offer him to you as the Author of faith, to work in you powerfully. Do you consent that he put forth his power for this effect? What shall I say? Are you willing to believe? Though that be the greatest let and impediment of all; behold, I offer the Man that is God's fellow, as a Saviour by power, as well as by price, to work in you both to will and to do. Are you content that he put forth his power to break your enmity, and make you willing? God knows it is neither in you to will or to do, and that you have neither will nor power of your own, and faith lies not in bringing forth some great things by your own power, but in employing the power of God to work all your works in you, and for you. Behold then, the power of God is in your offer, while the man that is God's fellow is offered: the strength of God is offered. Let him take hold of my strength, that he may make peace with me, and he shall make peace with me, and feeling the strength of God is offered, Oh! give it employment, saying in your heart, O come, powerful arm of Jehovah, and make me go in to his call."

THE DEITY OF JESUS CHRIST.

If the Son of Mary be but a mere man, of what value will the oblation of his blood be in the eyes of God? If Jesus Christ be not God, how shall his mediation be accepted, since he must himself need a mediator to reconcile him with God?—*Massillon*.

If the Lord Jesus, who came in the fullness of time, had been only a just and innocent man, chosen simply to be the messenger of God upon the earth, the principal end of his ministry would have been to render the world idolatrous, and to ravish from the Deity the glory which is due to him, in order to assume it to himself. In fact, my brethren, whether we consider the splendour of his ministry in that pompous display of oracles and of types which preceded him, in the marvellous circumstances which accompanied him, and, finally, in the works which he himself wrought, its majesty is so great, that if Jesus Christ be but a mere man like ourselves, God, who

sent him upon the earth clothed with so much glory and power, has himself deceived us, and is guilty of the idolatry of those who worship Jesus.—*Idem*.

His miracles present no marks of dependence; and not content with showing us in that way that he is equal to God, he informs us further, that every marvellous thing which his Father does upon the earth, he himself performs likewise, and that the works of his Father are his own. Do you find a prophet who used such language before Jesus Christ, and who, far from rendering glory to God, as to the Author of every excellent gift, attributed to himself the great things which the Lord pleased to effect by his ministry?—*Idem*.

Follow all the circumstances of his life. If Mary presents him in the temple, a just man and a holy woman announce his future grandeur, and, transported with a sacred joy, they die with pleasure, after having seen him whom they call the salvation of the world, the light of the nations, and the glory of Israel. The doctors, assembled in the temple, behold with awe his infancy more wise and more enlightened than all the wisdom of old men. As he advances in his career, his glory develops itself. John the Baptist, the greatest of all the children of man, abuses himself before him, and calls himself unworthy to render him even the humblest services. Heaven opens several times over his head, and declares that he is God's well-beloved Son. Demons affrighted fly before him, cannot bear the presence even of his purity, and confess that he is the Holy One of God. Collect these testimonies, so various and so novel; these circumstances, so extraordinary and so unprecedented,—who is this man that appears upon the earth with so much glory? And are not the people who worship him at least excusable?—*Idem*.

If he rises from the dead, in addition to its being by his own power (a thing which had never previously been witnessed,) it is not, as had been the case with those who had been raised by the ministry of the prophets, to die again; he is raised to die no more; and (which had not yet been accorded to any creature) he receives here below an immortal life.—*Idem*.

Now I say my brethren, that if Jesus Christ is holy, he is God, and that, whether you consider the doctrine which he has taught us with respect to his Father, or with respect to men, it is nothing more than a mass of malignant equivocations or concealed blasphemies, if he is no more than an ordinary man, merely sent by God to instruct men!—*Idem*.

On one occasion, it is true, he said that *the Father was greater than he*; but how unmeaning was this language if he were not himself a God manifested in the flesh. Should we not regard that man as a man-

inc who should come among us seriously to announce that *the Supreme Being is greater than he*? To compare oneself even with the Deity, is it not in truth, equaling oneself with Him? Is there any proportion, either greater or less, between the whole and nothing?—*Idem*.

BEHOLD, my brethren, whither unbelief conducts us. Overthrow the foundation, which is the Lord Jesus, the Eternal Son of the living God, and all the edifice crumbles into dust; take away the great mystery of godliness, and the whole of religion is a dream; separate from the doctrines of Christianity Jesus Christ the God-man, and you remove from it all the merit of faith, all the consolation of hope, all the motives of charity.—*Idem*.

Jesus Christ is the great object of the piety of Christians. Nevertheless, we scarcely know Jesus Christ; we are not careful to remember that all the other practices of religion are, so to speak, arbitrary, but that this is the foundation of faith and of salvation; that this constitutes simple and sincere piety; that to meditate without ceasing upon Jesus Christ, to have recourse to him, to nourish oneself with his doctrine, to enter into the spirit of his mysteries, to study his actions, to depend upon nothing but the merit of his blood and his sacrifice, is the only true knowledge and most essential duty of the faithful.—*Idem*.

THE SABBATH.

O day most calm, most bright,
The fruit of this, the next world's bud,
The endorsement: of supreme delight,
Writ by a friend, and with his blood;
The couch of time; care's balm and bay;
The week were dark, but for thy light:
Thy torch doth show the way!

The other days and thou
Make up one man; whose face thou art,
Knocking at heaven with thy brow;
The working-days are the back part;
The burden of the week lies there,
Making the whole to stoop and bow,
Till thy release appear.

Man had straight forward gone
To endless death; but thou dost pull
And turn us round to look on One,
Whom, if we were not very dull,
We could not choose but look on still,
Since there is no place so alone
The which he doth not fill.

Sundays the pillars are,
On which heaven's palace arched lies
The other days fill up the spare
And hollow room with vanities.
They are the fruitful beds and borders
In God's rich garden: that is bare
Which parts their ranks and orders.

The Sundays of man's life,
Threaded together on Time's string,

Make bracelets to adorn the wife
Of the eternal glorious King.
On Sunday heaven's gate stands ope;
Blessings are plentiful and rife,
More plentiful than hope.

This day my Saviour rose,
And did enclose this light for his;
That, as each beast his manger knows,
Man might not of his fodder miss.
Christ hath took in this piece of ground,
And made a garden there for those
Who want herbs for their wound.

The rest of our Creation
Our great Redeemer did remove
With the same shake, which at his passion
Did the earth and all things with it move.
As Samson bore the doors away:
Christ's hands, though nailed, wrought our salvation
And did unhinge that day.

The brightness of that day
We sullied by our foul offence:
Wherefore that robe we cast away,
Having a new at His expense,
Whose drops of blood paid the full price
That was required to make us gay,
And fit for Paradise.

Thou art a day of mirth:
And where the week-days trail on ground,
Thy flight is higher, as thy birth;
O let me take thee at the bound,
Leaping with thee from seven to seven,
Till that we both, being tossed from earth,
Fly hand in hand to heaven!

NEW YORK, November 26, 1852.

DEAR DR. MACLAY:—I had hoped to have met with you on my return to New York; but ascertained that after your tour through New Brunswick and Nova Scotia, you remained but a few days here, and had gone to Canada. I am, however, happy to know that you are in good health, and highly prosperous in your efforts. God has blessed you with an unusual share of influence over your brethren—with a constitution apparently unaffected by diversity of climate—and above all, with an untiring disposition to labor in extending the kingdom of the Redeemer; before which the obstacles, interposed by distance, vanish, and difficulties are disregarded. Therefore I venture to suggest to you a visit to Port au Prince. Although hot, the climate is very even, and with care a person may enjoy his ordinary health.

I need not say how much pleasure we should experience, if you would consent to pass a little time with us, not only for your agreeable society, but also with the hope of interesting you, and through you the Baptists of America, in favour of the American Baptist Mission in Hayti. The kindness you showed me, and the interest you manifested in this mission, at the interview we enjoyed last summer, lead me to feel confident that you will take a lively concern in every thing that pertains to the progress and evangelization of the Haytians. The mission among them is every day increasing in importance. Our native pastor at Port au Prince has been very faithful during my

absence; he has already baptized six, and the good work is going forward.

I think that already the masses are affected by missionary efforts, and there is evidently an improvement in the general state of society. More care is given to neat and clean attire; marriages are becoming more frequent; and there is also a corresponding improvement in the attention given to schools.

It is true that the Government of Hayti has always maintained schools in the towns, and to a limited extent in the rural communes; still the great mass of the people who do not reside in the towns, are incapable of reading or writing; and even in the towns, multitudes grow up in entire ignorance, because their parents do not sufficiently appreciate the advantages of education, to profit by the free schools sustained by the Government.

From my late correspondence with Port au Prince, I learn that a new school law has recently been enacted, by which parents are compelled to send their children to some school, either public or private. These circumstances, together with the fact that more than seventy have been baptized at the stations of the American Baptist Mission, and above twenty at that of the English Baptist Mission, afford much encouragement for increased effort. Many persons have either visited us or received books from us, who live in towns which we have never seen, and are asking for missionaries to settle among them; some, we are informed, are waiting to be baptized, and I cannot but regret that I should have been so long kept from the field of labor.

There is much of interest connected with the history and present state of Hayti. What historical fact more striking than the discovery and settlement of the new world? In this Island the first settlement commenced, before even the continent was discovered.

Here the pirates who in the infancy of our country endangered for a long time the commerce of the civilized world, had their chief rendezvous.

What reflections of melancholy interest, too, are connected with the fate of the Caribs, the ancient inhabitants of the Island. Numerous, powerful, inhabiting a country rich in natural resources, reduced to servitude by their European guests, and so utterly extinguished, that scarcely a drop of Caribean blood flows in the veins of an inhabitant of that vast Island, exceeding thirty thousand square miles in extent!

The name Hayti, the ancient Caribean name of the Island, signifying "mountainous country," suggests its character. It tells truly of diversified climate and production; of towering summits and green valleys, where flourish the cane, the banana, and the bread fruit. Along the sides of the mountains and even high up among their fantastic peaks

"Everlasting spring abides;
And never-withering flowers."

In these heights are singing birds whose notes can with difficulty be distinguished from the finest musical instruments, scientifically touched. I have been myself often deceived when listening to them from a distance, and have been lost in won-

der as I thought of this harmony, so strange to my ear, and so appropriately hymning the praise of the Great Creator.

I have not time here to enter into a detailed account of the character and present state of the people. They are docile, ready to receive good impressions, and I know of no Catholic country in the world where there are such cheering hopes of success in evangelical efforts as Hayti. And there, too, it is such an interesting spot to raise up missionaries for Africa! There the Negro character appears to far better advantage than in this country. Already acclimated, if converted and educated, they might with safety go by hundreds to the father-land and carry the gospel to its darkest retreats.

My dear brother, will you not encourage American Baptists to sustain this interesting mission? Will you not cast into this scale the weight of your name, and deserved influence with the churches?

Will you not for yourself visit the Island, and see for yourself what I cannot but imperfectly describe?

Yours very affectionately,

W. L. JUDD.

HAMILTON, C.W., December 7, 1852.

MY DEAR BROTHER,—Your kind letter of the 25th ultimo, was forwarded to me here; and I gladly embrace the opportunity of a brief interval of leisure to thank you for your fraternal sympathy. The good health, the friendship of my brethren, and opportunities of activity prolonged beyond threescore and ten years, of which you speak, are blessings for which I am grateful. They are trusts, also, for which I must render an account. I have, as you are aware, counted it my privilege to devote them to the cause of the Bible, and so of God. I have paused for a little in my advocacy of that cause, to aid my brethren in Canada in securing an endowment for a Theological Institution. But I have not forgotten what is my proper business as the Agent of the American Bible Union. I know not how long I may be privileged to travel on its behalf. My things admonish me that the time is short. But I hope, through Divine goodness, in a few weeks to hasten to the West, to accomplish an important work that has long awaited my arrival there.

I am not, therefore, at liberty to entertain your kind invitation to visit Port au Prince, though it would be highly gratifying to me, if I might in any way promote the interests of that important mission.

Accept of my thanks for your interesting account of Hayti, and of its people, and of your missionary prospects.

The scene of your labours has occupied the regards of American Christians for many years,—as far back as 1826, the attention of the American Bible Society was drawn to it; and that society recorded among its transactions for that year, that a supply of French and Spanish Bibles and Testaments was sent to Hayti. Since that period, similar supplies have been furnished at different times, and missionary stations have been established by Baptist, Presbyterians, Wesleyans and other de-

nominations. Among others, Thomas Paul, himself of African extraction, whose natural eloquence I well remember, visited the island, and took pains to interest the Baptists of America in its spiritual welfare.

While there is much cause of gratitude, in view of what has been done and is still doing, we cannot but lament that no effort has hitherto been made commensurate either with the importance of the field or its peculiar claims upon us. The work prepared to our hands, and so interesting in its two-fold relation to Africa and our own country, reproaches our lack of faith and zeal.

There is a great work to be done, both for the eternal salvation and the social elevation of that people. For the accomplishment of the latter object, the indifferent who disregards the gospel, and the infidel who rejects, has each his favourite scheme; while, upon yours, the former would look with pity, and the latter with contempt. Yet the experience of mankind unites with the word of God in vindicating the wisdom of your choice of means to accomplish both. Are the people, among whom you labour, ignorant? You teach them what it is most important to know. Are they poor? You present to them what is better than gold, yea, than much fine gold. Are they debased? Then, even if we look no further than their present elevation, you preach to them the gospel which contains the purest morality, and the most powerful motives to its cultivation—a morality of which the Saviour himself is the sun and centre. In him we have set before us, even according to the admission of mere moralists, what, till the publication of the gospel, the world had never seen—a model of feeling and action adapted to all times, places, and circumstances; and combining so much of wisdom, benevolence, and holiness, that none can measure its sublimity, and yet presented in a form so simple, that even a child may be made to understand, and taught to love it. The idea is happily expressed in a favourite hymn:—

"My dear Redeemer and my Lord,
I read my duty in thy word;
But in thy life the law appears
Drawn out in living characters."

But there is yet a higher view of his perfections and of your mission. He is "the brightness of the Father's glory, and the express image of his person;" and in him, while we behold the perfections of the Divine character, we see also the great gift of the Father's love, "whom he hath set forth to be the propitiation of our sins;" while in him, whom we love, we find an almighty Saviour, we remember that "there is no other name given under heaven, or among men, whereby they can be saved." And then looking upon the people of Hayti, dead in trespasses and sins, not only is the wisdom of your choice vindicated; but how are we rebuked while we permit them to perish for lack of knowledge—your mission has a Divine junction; and I am encouraged to believe it will have a Divine blessing.

It will attract increasingly the sympathy and support of American Christians. However you must begrudge your absence from your field of labour, your visit will certainly promote this end. On your return, we will follow you with our

prayer; and *this* you know, "your labour shall not be in vain in the Lord."

We will not forget you in the Bible Union. We are hastening forward a revision of the French Scriptures, which, we are assured, will stand unrivalled for purity and clearness. And this, I have no doubt, you will find an important agent in your work.

Praying that all needed grace may be vouchsafed to you now, and that at last an entrance may be ministered to you abundantly into the everlasting kingdom of our God and Saviour Jesus Christ,

I remain yours in the hope of the Gospel,

ARCHIBALD MACLAY.

We avail ourselves of the permission of the parties to insert the above correspondence, believing that the information it contains and the views it presents, will be useful and acceptable to our readers.—[ED. TOR. CHRIS. OBS.]

The Christian Observer.

TORONTO, FEBRUARY, 1853.

THE MONTH THAT IS PAST.

GREAT BRITAIN.

It is old news now that the Derby ministry is defunct, and that a coalition of conservative-liberals and liberal-conservatives have succeeded them. To the empire in general the change will make little difference: to Canada it will probably ensure a little sooner, what in any case we must ultimately gain, the imperial consent to our doing with our own clergy reserves what we please. The new administration is headed by Lord Aberdeen, with Lord John Russell as leader of the commons. The Duke of Newcastle is at the head of the colonial office, and the appointment is favourably received, though we cannot pretend to any very intimate acquaintance with his Grace, nor can we remember any great thing he ever did. Sir William Molesworth is in the cabinet, and that signifies more to the colonists; unless, as office sometimes does, it only serves to keep him quiet.

It is spoken of as a strong and durable administration. If it is, so much the worse for the country; for, as it is composed, more is to be hoped for from its necessities than its good will. But we do not believe that it is strong, or that it will prove durable. It has not the cement of principle and sympathy; and it wants a great object to concentrate its own forces, and to give the country an interest in its preservation. Without these it has a thousand chances of falling to pieces, and another thousand of being casually upset. The administration must be handled about from one clique to another, and be at the mercy of every little manœuvre until either some great public exigency arise, which will furnish an aim, or some great popular question shall call out party forces. When Catholic Emancipation, Slave Emancipation, Parliamentary Reform, Free Trade and all the great party questions of the last fifty years, are disposed of, party differences seem in danger of degenerating into little personal squabbles, as in the United

States and we almost expect to hear of the British Isles being convulsed by questions, as "Who killed Sandhill?" Or "did Colonel Sibthorpe faint?"

There remain questions enough to be decided, such as the great question of church establishment; but one cannot help the conviction that such a question is both too broad and too deep for the fag ends of a departed race of statesmen. No man can be romantic enough to dream of Lord Aberdeen, Lord Palmerston, Sir James Graham, and Mr. Gladstone taking so desperate a leap as that. The Duke of Wellington carrying Catholic Emancipation, and Sir Robert Peel carrying Free Trade, were mere child's play to it. The voluntary cause has enlisted some vigorous pens, but it wants a different order of hearts and heads than have yet been displayed, to deal with this remnant of popery.

For appearance's sake the coalition must do some thing; perhaps they will make a little hobby of some measure of Parliamentary Reform; or, as they have ousted Mr D'Israeli on his budget, they may feel called upon to repeal some obnoxious tax. But they dare not touch any great question. And we must wait contentedly to see what we shall see.

BRITISH AND FOREIGN BIBLE SOCIETY.

On the 7th of March, 1853, this Institution will enter upon the fiftieth year of its existence. And it is proposed to celebrate the occasion by a great public meeting in London; and by contributions by auxiliary to a jubilee fund, from the annual produce of which, aid may be granted to colporteurs, their widows and orphans, when in circumstances to require it. We cannot but sympathise with the object of the fund; and we cannot think with indifference of the occasion. Many will learn with surprise that it is no more than half a century since Bible Societies were brought into operation; and no lover of God's truth can think without delight of the immense number of copies of the Scriptures, which have been circulated by this Society.

Its popularity and prosperity, however, do not tempt us to listen approvingly to the indiscriminate praise which is heaped upon it. We think with humiliation, and allude with sorrow, to the proofs of human depravity which even its history furnishes. We cannot forget the corruption displayed by its managers in their support of Van Ess—their countenance to gross corruptions of the sacred text—their circulation of theological prefaces—their countenance to the rationalists on the continent of Europe, and their discouragement of the humbler advocates of evangelical truth. Nor can we forget that its managers after having circulated the most corrupt pap's versions, and an infidel preface, refused aid to the version of the Serampore Mission. Nor can we excuse the anomaly of a Bible Society with an absolute prohibition of prayer in its meetings.

Though it is not always best to dissent; neither is it best always to shout with the crowd. The disposition to the latter, gives immunity to the corrupters of such Institution. The best celebration of this jubilee, and the highest honor to founders of the society, would be a return to the purity, impartiality, and prayerfulness of its origin.

Among other changes which we notice in our English papers, are the death of Dr. Pye Smith, and the retirement of Dr. Burser, from the pastoral office. Their friends commemorate the names of these great men, by founding Smith and Burser scholarships, in the new College. In connection with their death, it is noticed that the congregation of their associate Mr. Burnet, have found it necessary to commence the erection of a new and larger Church edifice, to accommodate the audiences who crowd to hear him, now, in the fortieth year of his ministry.

PROVINCIAL.

The change in the British Ministry, was a favorable aspect for Canada. Lord Elgin will be spared to us. The disposal of the clergy reserves, will be entrusted to our own parliament. This question will be dealt with in the House of Commons, not on its ecclesiastical, but its civil merits; and it is not probable, that even in the House of Lords, the right of the Province to settle its own financial affairs will be resisted. The hope may reasonably be entertained, that, not only here, but in the other Colonies, the absurd pretensions of the Bishops of the Church of England, will receive a check at the hands of such a ministry. The pretensions of these vain priests are exciting strong feelings in Australia and South Africa.

The Caffre war still drags along its mortifying atrocities. These poor savages do not seem to know when they are beaten, and seem bent on making our great generals and heroic armies ashamed of their cut-throat business. The glory of war! And will not General Cathcart, and the rest of the heroes look proud, when, decked with medals and orders, they return from butchering naked slaves, and burning the huts of negro women and children, and are greeted with the triumphant acclaim of the proud, free, enlightened, and christian people of England! More titles for the conquerors! pensions—places and monuments in Westminster Abbey for the brave!

More glory! Verily at this rate the thing will become common-place. Our trumpets are braying on the mud ramparts of Prome. And our red-coats are scaring Burmese rabbles. The women and children are flying, and screaming, and fainting, and dying like everything. O! what heroic soul does not sigh for some nook behind the folds of "the flag that has braved a thousand years the battle and the breeze," from which, fired with martial order, he might sally forth and slay a Burmese piccaninny.

FRANCE—AND IRVING ON PROPHECY.

There has been such an air of theatrical and mock heroic pretension, about the whole process of transforming the French Republic into an Empire, that we have difficulty in bringing our mind to view it as a great historical event. Yet doubtless its influence on the future of Europe, however short-lived it may prove, demands earnest consideration. In 1818, it may be remembered, much interest was excited by what was styled "a remarkable coincidence," between the remarkable events of that period, and a passage in a work by Mr. Fleming, on unfulfilled prophecy, in which the revolution and its date were anticipated. The

passage was quoted in the newspapers and the interest excited, was great enough to ensure the sale of several editions of a reprint, of that old and forgotten work. We remember to have then referred to "a discourse on the prophecies of Daniel and the Apocalypse," by the late Edward Irving, who brings down several important dates to the year 1817. But his view of the course of events seemed then so remote from the fact, that we could make no use of it in an article on the signs of the times. Even at that recent date it seemed most romantic and improbable, to speak as he does in that discourse, originally published in 1826, of "a reconstitution of the very face and form of the infidel power,"—a reappearance of the Napoleonic dynasty. The closing scenes of 1832, recalled the memory of the passage, over which we were in 1818 disposed to smile; and, on referring to it again, it appears remarkable enough to interest many of our readers.

In his interpretation of the eleventh chapter of Daniel, Mr. Irving, considers the 20th verse as descriptive of the death of the king of France, which was "neither in anger nor in battle," but in cold blood, by the sentence of that very body to which his raising of taxes had given birth. His removal made way for "a vile person to whom they shall not give the honour of the kingdom, and he shall come in peaceably, and obtain the kingdom by flatteries," in which words he considers the rise of Napoleon to be described, with a general comprehensiveness, as wonderful as the fall of the Bourbons was, in the former verse.

From the 21st to the 39th verses, he endeavours to show that there is an accurate prediction of the manner of the death of that extraordinary man. Our readers who may be interested in the subject, will find a more minute illustration of this part of the prophecy in *Frere's combined view of the Prophecies* or in *Keith's Signs of the Times*. The last named work is one that is within reach of many of our readers, and, though in general it betrays a hasty preparation, those portions of it referring to the career of Napoleon, are full of interest. Mr. Irving, traces Napoleon, of whom we must, now a days, speak of as Napoleon I., down to the close of the 39th verse. But, farther than this, the prophecy will not apply to him.

In order to understand the application of the prophecy from the 40th verse onwards, he turns to the parallel passage in Revelations, where the infidel prince is spoken of as appearing at two different times, with a short interval between them, "The beast that was, and is not, and yet is." (Rev. xvii. 8.) At the 40th verse, just referred to, Mr. Irving finds a change of time and character, though the person is not changed, and speaks of an expectation that Napoleon I., "being yet in the flower of his age, would return from the rock of his exile, and fulfil the remainder." History, however, had contradicted that expectation; and, speaking of the day at which he wrote, Mr. Irving continues, "Now, at present, he is not. But he will arise, and power will come to his hand in the great earthquake, or popular revolution, with which the very time of the end, or the seventh vial introduces itself." He does not attempt to settle the question as to the individual in whose person

the empire was to be reconstructed. "We have identified," says he, "the former embodiment of infidel dominion with Napoleon Buonaparte, and left it for time to reveal the latter, who shall be manifested in his season."

Let it be remembered that this was written in 1826, when nothing could have appeared more improbable than that another Napoleon should wear the crown of France, or that a French Empire should be enrolled among the powers of Europe, then leagued in a firm alliance of peace, and who made it their boast and pride that they had put down, and would keep down their scourge and dread. In fact, so far as a boyish recollection of the sentiments that prevailed at that time, serves us, men in general scouted the very idea of anything disturbing the peace of the civilized world. War was spoken of as an exploded delusion of a barbarous age; and good men dreamed that the time was at hand when men would "beat their swords into ploughshares."

We shall not take it upon us to say whether the beast who is described as "he who was and is not, and is just at hand" has been revealed in the person of Napoleon III. But we shall quote the view which Mr. Irving gives of the course of that reconstituted power, as being quite as worthy of consideration as any speculations of the newspapers of our own day, regarding the probable course of the new emperor. He speaks of a terrible struggle as soon to follow in which the territory of the ten horns, or Papal Europe, shall fall into three parts, whereof the Infidel Prince, or the French Emperor "shall come out of the commotion, possessed of Rome." "The king of the North (Russia) hath chariots and horsemen, that is land forces, in great abundance always on foot, even now, in times of peace, they say to the amount of more than a million of men; and he is to bring ships to act with him in the campaign which is directed against Italy, whereto the Euxine lies convenient, and the Baltic also within reach. They shall come against him, but in the spirit of his great prototype (we say not sure*), he shall enter into the countries, that is go forth to meet them, in the countries where the dissemination of infidel principles shall make him welcome and victorious; and shall overflow, that is, shall overwhelm as with a flood, their unstable powers, which even now can hardly bear a shock; and it is likely that in the action of entering into the countries and overflowing, he will give these stabs to the papal superstition over Europe, from which it shall never recover. For its death is represented in the Apocalypse, to come as it were by the self-moved indignation of the horns, that is, as I take it, by the power of each kingdom acting together under him, to destroy the superstition, and abolish it for ever, which several have already made the attempt to do, though no one has yet completely succeeded, except this blessed kingdom."

In the sequel he shews this power entering "into the glorious land," and all things hastening to the grand and final collision, in which the kingdoms of this world shall become the kingdoms of the Lord, and of his Christ. Our intention was to

have mentioned some leading facts in the course of the Empire thus far, and to have noticed some speculations of our contemporaries on his prospective course. But the length of this notice forbids us to dwell on the subject, which we regret the less, as the acts of the Emperor are puerile, and the interpretations of Mr. Irving are quite as edifying as the speculations of the journalists. The Empire is generally recognised by the other powers, and for the present all wears a pacific aspect.

PERSECUTION IN EUROPE.

The sensation occasioned by the imprisonment of the Madiai is kept alive by reports of the failing health of the husband. It is said that a promise of their release has been obtained through the mediation of the Government of Prussia. However this may be, it is certain that there is no modification of the intolerant spirit of the Neapolitan Government. It is multiplying its victims, and assumes a more threatening attitude than ever towards so called *heretics*. And generally throughout the continent of Europe the reactionary movement favours the pretensions of an intolerant priesthood, who manage adroitly to identify themselves with the interests of arbitrary rulers, and to use the fears which the past revolutions have awakened for the advancement of their own ends. The stimulus which such an unexpected reaction has lent to the decaying energies of popery, is felt throughout the whole extent of its wide area; profiting by the past, the efforts of its priesthood seem mainly directed to obtain a control of popular education; first, by withdrawing the children of Roman Catholics from the alleged contagion of general schools, and secondly, by obtaining the command of public school funds. In France and countries similarly situated, they have succeeded in getting the whole system under their management. Here and in the United States their pretensions are more moderate. They have in some instances denounced public schools at the altar, and threatened the extreme penalties of ecclesiastical censure to parents who send their children to them. However much this may be regretted, there can be no more absurd way of meeting it than to raise a cry for protestant sectarian schools. The most effectual mode of meeting this influence is, to perfect the system of teaching in the public schools; and when their superiority is undisputed, the selfishness of parents, or rather their praiseworthy regard to the interests of their children, will conquer their superstitions, and will ultimately silence the priests.

Any attempt on their part, or on the part of any sect, to acquire a control of the public schools, or a share of the public funds, should be, in all fair ways, resisted. The worst feature of our school law in Canada is its sectarian clause; and the disposition to take advantage of it, should settle the claims of any sect, whether protestant or papist, with all right thinking men. Doubtless all our readers have noticed a correspondence on this subject, between a Romanist Bishop and Dr. Ryerson; in course of which, not only is the immeasurable superiority of the latter as a controversialist displayed, but the *right* of the case is fully vindicated. Its influence will be salutary. A petty triumph, which the united papists and orangemen of Toronto

* Perhaps he might have said "Uncle."

have obtained over Mr. Leslie, of the *Examiner*, in the election of a School Trustee, will tend in the same salutary direction, to open the eyes of the people; and, in the long run, will be a dearly-bought triumph to the parties.

It is curious to hear such a man as the Bishop, raising a cry of persecution in Canada—and Bishop Hughes blustering about freedom of conscience in New York. At a meeting on behalf of the Medical, in New York, Dr. Bellune made a strong point in an appeal to the latter, that he should show his consistency, by lending his influence to the address of his fellow citizens in favour of these victims of oppression—but the Bishop did not.

In this connection it occurs to us to mention a memorial to congress by the Baptists of Maryland, urging the Executive to demand of foreign governments, that the same religious freedom should be granted to American citizens residing within their dominions, which is granted to foreigners in the United States. The memorial was presented in the senate by General Cass, and was supported by an eloquent address. Sympathising fully with the sentiments expressed, one cannot but think of the millions in the Southern States, whose souls are not less precious for the color of their skin, to whom the Bible is denied, and whom it is a crime to teach to read it. Perhaps some Pope, or Grand Duke, or Emperor, may hint to the American Ministers the propriety of taking the beam out of their own eye.

(Summary continued on Page 23.)

HINTS ON THE PERMANENT OBLIGATION AND FREQUENT OBSERVANCE OF THE LORD'S SUPPER. By JOHN BROWN, D.D. Second Edition. Edinburgh: W. Matheson.

This tract, by one whose name will secure a respectful consideration of his views on any question of Christian faith or practice, is designed chiefly to enforce the important duty of chewing forth the Lord's death on the Lord's day. As it is a question which is securing increasing attention among all classes of Christians, it may be useful to introduce our synopsis of Dr. Brown's argument, by a brief history of the practice of the churches, from the days of the apostles.

Leaving out of view for the present, the inspired record, we find it to be the undisputed testimony of ecclesiastical history, that for the first three centuries, the practice of weekly communion was universal in the Christian Church. Mr. Orme, in his admirable little volume, on the Lord's Supper, cites Pliny, Justin Martyr, Tertullian, Minutius Felix, Cyprian, Victorinus, Basil, Chrysostom, Ambrose, Jerome, and Augustine, in proof that this practice prevailed until toward the close of the fourth century. In that list we have the names of the enemies, as well as the friends of Christianity; witnesses gathered from the most distant corners of the earth, uniting to prove the fact.

Bede, Bingham, Mosheim, Jones, Neander, and all ecclesiastical historians of note, join their voices with those of such critics and theologians as Beza, Hammond, Whitby, Pearce, President Edwards,

Erskine, and Mason, in support of this position. In short, all antiquity history, and theological learning, utter the same thing clearly and unequivocally; and there is not even a shew of evidence to the contrary. It will be understood, since we join the evidence of the enemies of the truth, with that of its friends, that we do not appeal to the fathers as authority for the practice, but as witnesses to the fact. And if weekly communion is not proved to be the uniform practice of the first ages, no fact in history can be proved. Taking it as established, we proceed to trace the gradual departure of the churches, as they became corrupt from the primitive practice.

The diminished frequency of this observance may be traced to two causes, which operated with increasing force, towards the close of the period covered by the testimony above referred to. The first is, the increasing number of nominal Christians in the churches; and the second is, the corruption of the ordinance itself; by magnifying its ritual above its spiritual character; and by the gradual development of the enormous fallacy of transubstantiation. These two causes operated in concert. For, in proportion as formality increased in the church, men were not only disposed to consider the observance of such an ordinance burdensome, but they were disposed to fall back on the *opus operatum* of the Sacrament.

To such formalists the delusion that Baptism made a Christian, and the Lord's Supper sealed and secured him, was most acceptable. What so well suited the people, was equally welcome to the clergy; who found their own importance increased, as the administrators of such a rite, and who soon saw that such a faith secured a wealthier and more influential class of adherents. To aid the delusion and render it more attractive, they surrounded the simple and artificial observance with extraneous pomp and parade; and the frequent observance, which the people felt to be burdensome, they saw to be unfavourable to the superstitious awe, with which they sought to invest the terrible mystery.

Neither the corruption of the ordinance, nor the consequent infrequent observance of it, was the work of a day. We trace them both in slow progress from the end of the second century. Dr. Erskine, in his learned dissertation on this subject, thus sums up a review of the history of this period: "But, in the fourth century, defection from the primitive purity became more common. The most probable cause I can assign for this is, that till then the religion of Christ being persecuted, few professed it who had not felt its power. But soon after Christianity becoming the established religion of the Roman empire, a greater number of hypocrites from motives of worldly interest, intermingled with the true disciples of Christ. Such nominal Christians could have no just sense of the use and benefit of the Lord's Supper; and the obligation to frequent it."

With the corruption of the church, corruptions of the ordinance kept pace. In the fourth century it began to be celebrated with imposing solemnity; gold and silver vessels were used; miraculous efficacy was ascribed to it; and, like baptism, it began to be administered to infants, as essential to salva-

tion. The clergy began to speak of it as "a most tremendous mystery; a dreadful solemnity; a mystical table, whose very utensils were to be worshipped." Even before Origen, who says, "He that partakes of the bread, partakes of the Lord's body," the germ of transubstantiation was sprouting; tho' it needed the darkness of the ninth century, and the impudence of a monk fully to proclaim that blasphemy. Even Rome had not the effrontery to make it an article of faith till the council of Lateran, in the thirteenth century.

Infrequent communion kept pace with this twofold corruption of the church, and the ordinance. In the beginning of the fourth century, we find complaints against those who neglected weekly communion; towards its close Chrysostom says, "In vain we stand at the altar, none care to receive." At length it became common to "receive the Sacrament" three times a year. In 566 it was decreed that all good Christians should communicate at Christmas, Easter, and Whitsunday. And let it be remarked, where this degeneracy was completed: the council of Lateran in 1215 decided that a yearly communion at Easter is sufficient; that very council which established "the accursed tent of transubstantiation."

Socrates, the ecclesiastical historian, says: "Whereas all Churches in the world, on the Sabbath day, in every revolution of the week, celebrate the mysteries, they of Rome and Alexandria, on a certain ancient tradition, refuse to do it." Even down to the seventh century, weekly communion was the practice of the Greek Church; and "such as neglected it three weeks together were excommunicated." Thus clearly is Dr. Mason's remark established: "We can trace infrequent communion to the example, traditions, and enactments of apostate Rome."

Throughout the period of gross darkness which preceded the Reformation, there were but few and feeble dissentients from the decrees of Rome. Mummeries and ceremonies were multiplied; the host was exhibited as an object of adoration; "Satan," says Mr. Orme, "seems to have made the experiment how far he could blind the minds of them that believe not, and deface the image and superscription of God, at once from his own ordinance, and the human understanding."

At length the morning of the Reformation dawned upon that long night. Those of our readers who have studied the history of the Baptismal controversy are aware that the Reformers, even when they saw past the vain traditions of their fathers regarding Baptism, and the Lord's supper, were so absorbed with the doctrinal apostasy of Rome, that they had little disposition to reform the abuses of these ordinances, or perhaps they considered it impolitic to startle the prejudices of their followers by too rapid changes. But alas! what they tolerated, in the hope that their successors would complete the work they had begun, became an absolute law to the Churches which bear their names. "The Lutherans cannot be drawn to go beyond Luther, and the Calvinists stick fast where they were left by that great man of God." Thus it happens that we have often to quote the words of the Reformers against errors which, their followers hold upon the sanction of their example,

No man has ever spoken more strongly against infrequent communion than John Calvin. He says its "a contrivance of the devil." "That popish custom," says he "is an execrable invention." "Every week at least, the table of the Lord should have been spread for Christian assemblies."

Though the Reformers did not act up to their light on this subject, the early annals of the Reformed Churches bear traces of a conviction of the truth. *The Confessio Helvetica* describing the order of ordinary religious worship, after directing the exposition of the scriptures says, "then the holy eucharist should be celebrated." The Reformed Church in France, celebrated the Lord's supper four times a year, but recommends a more frequent observance from the example of the Primitive Church. The Church of Geneva, in spite of Calvins, convictions observed it only once a month. Their example the English Dissenters followed; from whom again the Baptists and some other Churches of America have copied. While other American Churches have followed the Dutch Church, which appoints the Lord's supper to be celebrated every other month.

The first Act of the Church of Scotland on the subject (1562), adopts the order of the book of Geneva, which says, "The day when the Lord's supper is administered, which is commonly once a month, &c." As the zeal of the Reformation abated, this was reduced to the French standard, of four times a year. Afterwards, once a year was thought often enough. And at the time of the secession in the first half of the 18th century, by which God saved Scotland from the fate of Geneva, even that rule was poorly observed.

The secession aroused the few godly men who remained within the Church of Scotland, to concern about the sad declension of religion: and, amongst other abuses, the neglect of the Lord's supper attracted their attention. Mr. Withson, of Dumfries, urged its frequent observance by the example of the first Christians, who, he says, "partook of it every Lord's day. In 1749, the matter was brought before the General Assembly, by an overture from the Synod of Glasgow. This overture called forth three able essays on the subject, one by Mr. Randall of Stirling, another by Dr. Erskine, of Edinburgh, and a third, in which the arguments of the other two were carried out to their legitimate length by Mr. Glass.

Though no material reformation was effected in the Church, this movement was not without its influence without the Church. Upon the organization of the Congregational Churches in Scotland, they followed the English Dissenters in adopting the Genevan practice of monthly communion. In 1802, James A. Haldane republished the essay of Randall, Erskine, and Glass. Soon after he addressed a letter to the Tabernacle Church in Edinburgh, in which he shews that the customs of the Apostolic Churches are binding upon us, and that their custom was to meet together to break bread on the first day of the week. Thereupon he urges the adoption of weekly communion, adding, "Should we be asked the reason of our present practice of monthly communion, we can give none. And should we be asked why we observe the Lord's

day, and not the Lord's Supper on that day, I know of none, but that the Church of Rome retained the one part of the apostolic practice, and not the other." The biographer of the Haldanes says the practice of celebrating the Lord's Supper every Lord's day "was adopted in Edinburgh not long afterwards; and finally in all the new churches in Scotland; from the date of Mr. James A. Haldane's treatise, published in 1802, to prove that it was agreeable to the apostolic order, and the practice of the primitive churches."

With the history of the practice of Baptist churches in Scotland, we are not acquainted. In the Secession Church the ordinary practice was to celebrate the Lord's Supper twice a year; though Brown of Haddington, and other fathers of that body, had directed attention to the primitive order. More recently it has become customary in the United Presbyterian body to observe it four times a year.

This brings us down to the advocacy of the Scriptural practice, by the author of the tract before us. His argument has no claims to novelty, after the writings of Randall, Erskine, Glass, and Haldane, and of Dr. Mason of New York; but it has the merit of great perspicuity and force. He sets out with the acknowledgement that we have no express commandment on the subject; but he argues that the nature and design of the ordinance imply a frequent observance, and that the practice of the apostolical churches proves the duty of weekly observance.

There are some duties which, from their nature, can be performed only occasionally, such as, to lay down our lives for the brethren. There are others, the nature of which shews that they must be frequently performed, such as prayer. The Lord's supper belongs to the latter class. Its design is to keep the church in mind of her absent Lord, and to bring before the mind the leading doctrines of the gospel. This implies frequency. It is a profession of faith in Christ, and obedience to him. And this is not an occasional attitude; but the essence of the Christian life. It is a representation and recognition of the union of believers, which cannot be too much kept before the church and the world. The self-examination which precedes the observance, the meditation which accompanies it, the love it awakens, the hope it inspires, and the motives it furnishes, all commend frequency. The connection between the two principles, that Christ died for our offences, and rose again for our justification, seems to intimate that the Lord's supper, which commemorates the one, should not be separated from the Lord's day, which celebrates the other.

Dr. Brown shews that the practice of the apostolical churches in this particular should be our rule; and then, from Acts ii. 42, he shews that the Lord's supper formed a part of their ordinary worship. From Acts xx. 7, he shews, that it was the practice of the church at Troas, like the other churches, to meet together on the Lord's day, and to meet together to break bread; and that Paul took that opportunity to preach to them. The passage (1 Cor. x. 20,) plainly implies that the professed object of their coming together was to eat the Lord's supper; and we know that the

time of their coming together was the first day of the week.

Our author replies effectively to the three stereotyped objections; and points it out as a remarkable fact, "that it is impossible to frame a satisfactory proof of the divine appointment of any portion of Christian worship, which does not imply that the Lord's supper formed a part of it." Let the reader who questions it, make the experiment.

Soon after the publication of these hints, the church of which Dr. Brown is pastor, began to observe the ordinance once in two months; and subsequently, we believe, have adopted the scriptural order of weekly communion. The number is increasing in all denominations, who candidly acknowledge the correctness of the practice. And we have reason to know that many are earnestly longing for the time when they may enjoy the privilege. We have only to remind these brethren in bonds, that no reformation is ever effected while those who know the truth succumb to ignorance and superstition.

APPENDIX.

We subjoin the testimony of a few out of the multitude of candid and qualified historians and theologians who support these views:—

Richard Baxter.—In answer to the question—"How often should the sacrament be administered?" says, "Ordinarily in well disciplined churches, it should be still every Lord's day,"—citing the apostolic order.

Jonathan Edwards.—"It seems plain, by the scripture, that the primitive Christians were wont to celebrate the memorial of the sufferings of their dear Lord every Lord's day; and so I believe it will be again in the church of Christ, in days that are approaching."

Philip Doddridge.—"It is well known that the primitive Christians administered the eucharist every Lord's day."

William Orme.—"There are such proofs furnished by the New Testament of the practice of the primitive churches, as can leave no reasonable doubt that they observed the Lord's supper at least every Lord's day."

Dr. John Mason.—"You must admit, either that this celebrated passage (Acts xx. 7,) contains no proof that the primitive Christians habitually sanctified the Lord's day, or that weekly communion was their constant practice."

Dr. Wayland.—"In Troas, the Christians met on the first day of the week to break bread (that is, to celebrate the Lord's supper), and to receive religious instruction. From these passages we see that this custom had already become universal."

James A. Haldane.—"No one can shew clearer evidence from scripture for observing every first day of the week as the Sabbath, than has been here given for partaking of the Lord's supper on that day."

Dr. John Erskine.—"This (to break bread) was with them a constant branch of the sanctification of the Sabbath; and perhaps this is none of the least causes of its being termed the Lord's day."

Alex. Carson.—"At whatever time a church meets to observe the institutions of the first day of the week, the Lord's supper ought to hold a distinguished place."

Matthew Henry.—"In the primitive times, it was the custom of many churches to receive the Lord's supper every Lord's day."

Bishop Burnet.—"Their worship (i. e., of the first Christians,) concluded always with the eucharist."

☞ We are still behind with our correspondence.

☞ We have sent accounts to several parties in arrears; and have to request that they will remit the amount by Post. All those who have not paid their subscriptions for the present year, will please to remember that the terms of payment are in advance.

We will be greatly obliged to all who wish to extend the influence of our denomination, to assist in procuring subscribers, and forwarding the names immediately. If the friends of the *Observer* would exert themselves the circulation of the paper might be doubled. In such case we could either lower the price, or perhaps try and make some arrangements for a *weekly*. As it is, the circulation is so contracted as to do little beyond paying expenses, and all the trouble, anxiety, and labour—editorial and otherwise—with the exception of printing the paper,—is given gratuitously for the sake of keeping up a medium of communication among the Baptists throughout the Province. If the labour and anxiety connected with the paper, and which falls entirely on two or three individuals were properly appreciated, a little time to get subscribers would not be grudged by any one who loves the progress of truth, and the dissemination of Baptist principles.

MEETING ON THE 19TH.

We have reached an important epoch in the history of our denomination in Canada. The future historian, who shall trace the progress of the Baptists in this land, will pause and note the introduction of a "new era," when he reaches the day and the date when a Theological Institute was established, in order to prepare young men for the responsible work of preaching the Gospel. The influence of such a school must be felt throughout the denomination. It will promote peace in Zion, by securing unity amongst the future Baptist ministers of Canada. They will go out from the Hall of sacred learning, possessing such a similarity of views and feelings, as will tend to preserve harmony of action, and thus bring out the entire strength of a body that has been heretofore, by misconceptions, jealousies, and wicked misrepresentations, so divided, as not to be conscious of their mighty power. Why were the Baptists of Canada united, as the heart of one man, we could, with the utmost ease, flood every destitute region in the province with the light of the gospel. And when we reflect upon the fact, that our responsibility always keeps pace with, and is measured by, our ability to accomplish good in the world, we

cannot close our eyes to the fact, that, as a denomination, we are verily guilty before God for our remissness in duty. We trust that the fogs that have floated above and around us, pregnant with chilling moral malarial, are fast passing away, and that truth will rectify the insinuations and reckless assertions of hidden envy and malice.

An endowed Theological school in Canada, we may now regard, as a great and glorious fact. Our venerable friend Dr. Maclay has succeeded in raising a sufficiently large amount on subscription to *more* than endow one chair, and we cannot doubt for a moment but that the numerous Churches yet to be visited will complete the work, by raising enough to endow a second. And in this connection we must not lose sight of the fact that the liberal subscriptions given by our brethren to Mr. Olcott, in behalf of the Rochester Institute, were given on the express condition that should the Baptists of Canada bring into existence a Theological school, one half of said subscriptions would be given up to the Canadian Institute. This agreement will now, of course, take effect. We do not for one moment doubt but that our brethren in Rochester will most cheerfully do justice in this matter; but we would like them also to be generous. We have the same object in view with ourselves. We are deeply anxious to promote ministerial education,—to teach the ways of the Lord more perfectly to pious men who may give themselves entirely to the work of winning souls, and feeding the flock of Christ. We do not possess a tythe of the wealth possessed by our Baptist brethren of New York, we therefore most earnestly wish that God would put it into their hearts, not to give up half of our Canadian subscriptions, that they will certainly do; but to abandon the whole, except of course in cases where the donors are in favour of sustaining a United States school in preference to a Canadian. We are deeply in earnest in this matter, and ask our brethren across the lines seriously to consider the subject.

The meeting of the subscribers to the endowment fund, took place in Toronto, on the 19th of last month. As proxy votes were allowed, comparatively few of the subscribers attended personally; but those who did attend, transacted the important business before them in a spirit, and a manner which will reflect credit upon their memories, when they are numbered with the dead, and when their successors shall, in time to come, read the record of their doings. We would have published the minutes of the meeting, together with the Constitution of the Society, but we have not space for so much matter, and the Society ordered the whole to be issued in pamphlet form; a work which the Committee will attend to immediately. We would merely state that the greatest unanimity prevailed throughout the entire proceedings; and our only regret is, that a greater number of the brethren did not assemble on the occasion. All will rejoice to learn that Dr. Maclay has been appointed to fill the first professor's chair, and has accepted the appointment.

FRANCISCO MADIAI FALE AT LAST!—What Christian philanthropists have failed to accomplish for this victim of popish intolerance and cruelty,

God has effected. The spirit of Francisco Madiai has left the small cell in which he has been wickedly incarcerated, and entered into the presence of his Lord. On the eve of publication we can only, in this number, notice his death. Popery has in this instance kindled a fire which may reach the seat of the beast.

A LARGE FAMILY.

The world is cut up into many sections, some of which are small, others large. We have nations and communities and households, all existing within definite and narrow circles; and all to a greater or lesser extent governed by selfishness. The word of God, while it adopts man's phraseology in regard to such sections, at the same time presents the human family as *one family*. The earth contains Adam's family; and whatever conventional arrangements of a social, civil, or political character may be found separating men, and the Bible treats the whole mass as under the one moral government of God. Monarchy and Republicanism, Democracy and Despotism, as they exist, are mere human arrangements, which, however widely they may separate men civilly, do not, and cannot, sever the natural and the moral ties which bind, by heaven's decree, in indissoluble bonds, man to man.

The Bible view of human relationship is calculated to cut men loose from all contracted views of obligation to our race, to wither up every selfish emotion, and to rebuke every half-hearted endeavour in the field of gospel effort. Man appears not an isolated thing—the mere centre or satellite of a definite and limited circle. No! Whatever be his nation, or kindred, or tongue, he belongs to the big family of man; God cares for him; the Saviour died to redeem him; and the Holy Spirit waits to be gracious. It was this view of the oneness of the human family which led Paul to affirm that there was no difference between the Jew and the Greek; and again to say, "henceforth know we no man after the flesh; yea, although we have known Christ after the flesh, yet henceforth know we him no more." As if he had said: We are citizens of the world; we know no man as a Jew or a Gentile. Even the Messiah, whom we are entitled to claim as one of our countrymen after the flesh: of whom our prophets and poets have for ages written and sung; even Christ we know no longer in this capacity; but as the seed of the woman—the Saviour of the world." We recognize no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him. We cannot meet a being in human form without meeting a brother after the flesh. It may be the white man in his palace—the red man in his forest home—the swarthy Asiatic in his jungle—or the negro stript of his native rights, and pining under the lash of a merciless task-master. He may be found amid the vineyards of the south, or on the bleak ice-bound coast of the north—drooping under the rays of a vertical sun, or shivering before the blast which sweeps over the brow of Arctic snows; but wherever found—in whatever circumstances, however refined or rude, civilized or barbarous—we cannot fix an intelligent eye upon him

without saying in our hearts, or uttering it with an earnest voice—*behold a man and a brother!* God cares for him, and he is one of the "every creatures" to whom our Lord commanded the Gospel to be preached.

Reader, have you thought of your relationship to man, while making your calculations to sustain what you exclusively call *your family*? Have you remembered that every brother and sister which we have upon the earth, who shall finally reign with our Lord in his kingdom, must be saved from perdition by the power of the gospel? If you have, then are you a whole-souled supporter of every appliance which promises to enlighten and save men at home and abroad. But if you can coolly survey the wants and woes, and eternal necessities of your brethren of the earth, and instead of making a vigorous effort to save them, shut up your bowels of compassion—away with the idea that you are the friend and servant of Him who laid down his life for the guilty.

A MISTAKE.—Our printer, without any authority from any quarter, placed the name of "James Inglis," in the last *Observer*, as one of its editors. It would be manifestly absurd to hold brother Inglis responsible for the contents of a paper that he only sees after it is printed and sent to Hamilton. The telling articles furnished by his pen will be none the less interesting that he has no *Editorial* responsibility.

REVIVAL.—For the last three months an interesting revival of religion has been in progress in the First Baptist Church (African) of this city, under the efficient labours of their new pastor, brother Newman. The church has had a large increase: 45 have been baptized; 16 added by letter: and six or eight more expect to be baptized soon. May the Lord make them steadfast.

A singular comment on the vain dreams and speculations of those professing Christians who talk of the world's progress, and the rapid approach of a temporal millennium, is furnished by Hugh Miller, in his description of the state of religion in London. A description sustained by facts and figures. In that description, he shows, that, tried by the test of church membership, in proportion to the population, Jamaica is six times more Christian than the metropolis of England; and Tonga and the South Sea Islands, are about seven times more so. He remarks:—

"The capital of the most Christian country in the world, in its downward progress, and these remote islands of the sea, in what, we trust, may be deemed their progress upwards, passed one another long ago, and are now so widely apart in their religious standing, as to become the legitimate subjects, not of comparison, but of contrast. It is ascertained that considerably more than a million of the adult citizens of the metropolis—a greater than formed, in the middle of the last century, the entire population of Scotland, attend no place of worship."

Louis Napoleon, immediately after his accession to the throne, paid all the loans on small pledges at the Mont de Pieté, thus aiding some thousands of poor debtors.

(Summary continued from Page 26.)

UNITED STATES.

We have before alluded to a meeting in the City of New York, in favour of religious liberty. It was held in Metropolitan Hall, and was large and enthusiastic. The speech of the occasion was made by Dr. Betancourt and was a fair specimen of what is called platform oratory. The meeting has "brought out" the organ of Archbishop Hughes, which speaks of the Madras as "two rascally Italians." Resolutions have been introduced in the legislature of New York, expressing sympathy with the martyrs, and calling upon the President to ask permission for them and their fellow prisoners for the same offence, to emigrate to the United States.

"Kirwan," a popular writer against popery, from which we believe he is a convert, is writing a series of flippant letters in the N. Y. *Observer*, entitled "Men and things as I saw them in Europe." Among other men whom he saw, was Dr. Achilli. He discovered that the Doctor is engaged upon a translation of the New Testament into Italian, in which he purposes rendering "baptism" by a word signifying immersion. "He betrayed a preference for immersion," says Kirwan, and then adds, "I am free to confess that I was not so favorably impressed as I expected." We should not have been surprised to find a man of Dr. Murray's stamp questioning Dr. Achilli's "acquaintance with the controversy," but would simply have recommended to both Drs. a perusal of Dr. Cote's letters to Kirwan. Nor should we have been surprised to find him questioning a man's knowledge of Greek who betrays a preference for immersion. Though it is amusing to see Dr. Murray setting up his scholarship against Luther, Calvin and Beza, Parr, Neander, Authon, Stewart, and all men of every age, country, and creed, who are recognised as scholars, who are on Dr. Achilli's side on this question. But we cannot look without humiliation, upon the man who assumes to be the champion of protestantism, whispering away the reputation of a deeply injured minister, because he does not make himself the tool of a sect. Achilli is a formidable opponent of popery; and, because London is not Florence, Newman and Wiseman resort to most desperate efforts to ruin the reputation of the man they cannot immure in a dungeon. Achilli favors immersion, and Kirwan, while he acknowledges the faithfulness of Achilli's statements, and owns that the Newman trial pours confusion on Rome and her priests, tries to throw suspicion on the man who has just escaped the toils of the Jesuit, by supposing that there may possibly be grounds for some charge against him.

All Sectarianism is persecuting, and there is a pope in every man's breast to be watched. In the eyes of Him who tries men by this rule "he that looketh on a woman to lust after her, hath committed adultery with her already in his heart," there may be detected intolerance under a brawling liberality, and a popish spirit under a protestant creed. Kirwan has a remark which we fear he sometimes illustrates, "the barrel emptied of a bitter-liquor long retains its scent and taste."

It suits well in this connection, to allude to the

course of the leaders of the American Baptist sect, with reference to the American Bible Union, perhaps the most salutary use we can make of their mounting example, is to find in it the occasion of a rigid scrutiny of our own hearts, lest the old leaven lurks there. They prove to us that the most abject slaves of usage, tradition, and superstition, may place at the head of their articles of faith, "the Bible is a sufficient rule of faith and practice." They have boxed the compass in their attempts to raise a vulgar clamor against the union, and may as well own at last that the true objection is a matter of personal pique and prejudice.

The friends of the Union have to congratulate themselves on the evidence which these self-contradictory aspersions afford, that the principles and action of the Board are above fair censure. A specimen of a revision of some of the epistles has been extensively circulated, and the past course of its opponents warrants the opinion, that, if they could have detected a flaw, their little world would have heard of it. We do not mean to say that the work is perfect, but we do mean to say that it is of an order of scholarship which places it a world beyond the reach of their criticism. We know too that it has received the unqualified admiration of the most distinguished scholars on this continent; one of whose names would outweigh all the names and titles of all the letter writers and pamphleteers who have snarled at this movement.

The leaders of the popish sect make a bolder stroke for the maintenance of their clerical supremacy. In the same spirit and policy of which we have some samples at home, the priests in the United States are aiming at the control of public schools, or at least at keeping the children of their own victims under their training. Religion is their plea, and, if it be a fair test of the religion they teach—"by their fruits ye shall know them," then, besides the injustice of the claim that public funds should be devoted to sectarian aims, the history of the world, and the condition of Europe, warn the people of America against the encouragement of popish schools, as destructive alike of the freedom, morality, and prosperity of their country. Nay, they need not go so far as Europe. They have only to ask the beggars in their streets, the keepers of their groggeries, the inmates of their jails and alms' houses, the filthy and degraded masses who infest the purlieus of every city—What is your religion? And the answer is "Roman Catholic," except where the "gorgeous hierarchy of England" disputes the palm. In a neighbouring city, a dispute has arisen between the Sheriff of the county and one of our Puseyite Rectors, in which the Rector claims, by a sort of prescriptive right, to be chaplain of the jail. A friend remarked, "If the law limits religious visits to the ministers of those churches to which the prisoners belong, it is virtually to divide the chaplaincy between the Rector and the Catholic Priest. And the Sheriff will endanger no other minister's privilege by allowing the claim."

The late arrivals contradict the reports of Professor Wilson's death; and we are glad to have such an occasion to cut our summary short, by the omission of the humble tribute we had planned for his memory.

REGULAR BAPTIST MISSIONARY SOCIETY.

Boston, January 12, 1853.

Board met according to adjournment.

Present—Revs. J. VanLoon, Jr., A. Duncan, J. Inglis, W. Cook, T. Stillwell, A. Slaght, J. Gundry, Wm. Haviland, J. Oakley, W. Hewson, A. Slaght; Brethren D. Shearer, H. Moyle, Jr., A. Barber, Benj. McIntosh; Visiting Brethren—Rev. A. Maclay, D.D., Rev. D. Cunev, Jehiel Mann, R. McMichael, Geo. McMichael, Z. W. Camfield, James French, James Stothard, M. Barber, H. J. Barber, J. McDermid, James Mills, H. Camfield, J. McMichael, W. McMichael, John Barber, Francis Folger.

Mr. D. Shearer in the chair.

Dr. Maclay read the 67th Psalm, and led in the devotions, followed by Rev. J. Inglis, and brother B. McIntosh.

The Secretary's book being absent, the Secretary stated verbally from memory, the proceedings of last meeting.

Reports were then received from the following missionaries:—

1. Brother Cook, from East Gwillimbury.
2. Brother Hurlburt, from Reach and Exbridge.
3. Brethren Stillwell and Way, verbally, from Canboro, Rainham, &c.
4. Brother Oakley, verbally, from Trafalgar, Nelson, &c.

These reports were very interesting, reporting many hundred visits, sermons, and miles travel, and seventy-seven baptisms.

It was then ordered that checks should be drawn on the Treasurer, as follows:—

In behalf of W. Cook	- - -	£6 5 0
" W. Hurlburt	- - -	6 5 0
" T. Stillwell	- - -	6 5 0
" D. Way	- - -	3 2 6
		£21 17 6

Communications were received—

1st. From J. Green, on behalf of the Montreal Association, seeking co-operation in the missionary work.—Referred to the meeting in Toronto, on the 19th inst.

2nd. From M. Hay, asking that a missionary might be sent to Port Hope and Cobourg.—The Corresponding Secretary was directed to communicate with brother Elliot, and invite him to go to Port Hope. Voted to appropriate £12 10s. to aid him in complying with this invitation.

3rd. From J. Painter, asking that something might be done for the Tuscaroras.—Brethren J. VanLoon, Jr., J. Gundry, and H. Moyle, Jr., were appointed a Committee to visit the Tuscarora Indians, and report to this Board at its next quarterly session.

4th. From the Church in East Gwillimbury, asking that brother Cook be appointed as above requested, at £25 per annum, and that £5 be granted to aid in the expense of moving his family.

The Committee on the Institute reported, that Dr. Maclay had been labouring as an agent in securing subscriptions to the same, with encouraging success.

Resolved, That brother Mann be appointed as a labourer of this Society in that field where his sense of duty may lead him so to do, at £6 5s. for three months.

Resolved, That brother Oakley be appointed as a missionary for two months, at £17s. 6d., and take up collections at Trafalgar, Nelson, and Toronto.

Resolved, That brother T. Stillwell be re-appointed on the same bill, at £6 5s. per quarter.

Resolved, That the Corresponding Secretary be directed to obtain 100 each of Blank Forms of Application to this Board, Certificates of Appointment, and Rules of this Society.

Resolved, That this Board adjourn to meet with the Bond Street Church, Toronto, on the 19th instant.

D. SHEARER,
President.

Wm. HEWSON, Secretary.

A Public Missionary Meeting was held in the evening. After singing, reading the Scriptures by Rev. A. Duncan, and prayer by Rev. Dr. Maclay, Rev. J. VanLoon, Jr., was called to the chair, and Rev. W. Hewson was appointed Secretary.

The following resolutions were then moved and sanctioned by interesting remarks.—

Moved by Rev. Dr. Maclay, seconded by Deacon Jehiel Mann, supported by Rev. T. Stillwell and Brother Slaght, and

Resolved 1. That the Home Missionary enterprise is, under God, the best calculated to extend the gospel of Christ to the destitute portions of our land.

Moved by Rev. J. Gundry, seconded by Rev. A. Duncan, supported by Brethren Stothard and French, and

Resolved 2. That we are imperatively called upon, under the present state of the moral world, to use every effort, and by every available instrumentality to spread the "knowledge of Jesus, as the best of sciences," and the only hope of our country.

Moved by Rev. W. Hewson, seconded by Rev. J. Oakley, and

Resolved 3. That it is a source of pleasure to hear of the success of the Regular Baptist Missionary Society, and that we rejoice in its prosperity, and look upon this society as well calculated to do a noble and holy work, and pledge to it our sympathy, prayers, and contributions.

A collection was taken up of £1 10s.

Resolved 4. That the thanks of this Board be presented, through the pastor, to the brethren, sisters, and friends of the Boston church, for their generous hospitality and the hearty reception of us during this session.

Resolved 5. That the thanks of this Board be presented, through their leader, to the choir, who have so kindly contributed to the pleasure of our meeting, by their appropriate music.

The following life-members were then obtained.

Rev. A. Maclay, D.D.	- - -	£7 10 0
Deacon A. Barber,	- - -	7 10 0
George Woodley	- - -	7 10 0

Rev. John VanLoon - - - 7 10 0

YEARLY MEMBERS.

Z. W. Camfield	- - -	0 5 0
Mosts Barber	- - -	0 5 0
A. Fairchild	- - -	0 5 0
Hira A. Wood	- - -	0 5 0
Francis Tonger	- - -	0 5 0
Benjamin Woodley	- - -	0 5 0
Abel VanLoon	- - -	0 5 0

After a delightful and profitable meeting, and prayer by brother Cook, we adjourned as above.

A few members of the Board met at Toronto, and adjourned to meet in Hamilton, three months hence.

Missionary.

GENERAL MISSIONARY INTELLIGENCE.

PROGRESS OF MISSIONS IN INDIA.

The Herald gives the following extract from a work, written by one Gaugauher Shastri, in "Defence of the Principles of Hinduism."

"In 1814 all Hindustan became subject to the English; and since that time the ministers of the Christian religion have, by their instruction, turned the minds of many from Hinduism to Christianity. This work of conversion is still going on, and doubtless thousands of Hindus will forsake their own religion, and become Christians.

"The Hindus are an ignorant people, and wanting in judgment; hence the Government, with a view to their improvement, has graciously devoted large sums of money to the support of numerous schools, in which many have received a liberal education.

"Of those who have subsequently received an education, a large portion wholly pervert it, by abandoning and seeking to destroy their ancestral faith. They do not even put the mark on the forehead, which is the distinguishing sign of Hinduism. The religious washings, the appointed daily and occasional rites and ceremonies, as well as those which are left voluntary, are all held in contempt. They deny that caste is of divine appointment, the rites for the repose of the dead are abandoned as useless, all religions are declared to be false, and those who adhere to them are regarded as fools. Such is the course adopted by these persons, many of whom are of good caste. Their first object seems to be to destroy the religion of their fathers. And if such are the first fruits of their education, what must the end be? The Hindus are, as it were, one family, and the Hindu religion should be honoured by them as an amiable, benevolent father: but if those of high standing in the family thus seek to destroy this religion, then assuredly it must perish under the assaults of external and internal foes. Indeed, if the Hindus themselves seek to overthrow Hinduism, external assailants may relax their efforts, and quietly look on while it is destroyed by its own children. Against foreign enemies we might contend with some hope of success; but what shall be done when traitors within set fire to the citadel?

"The ancient and noble edifice of Hinduism is now on all sides stoutly assailed by the adherents of a hostile faith, and we are filled with dismay at finding that there is also treason within. No wonder that the venerable structure is already nodding to its fall. I, by means of this little book, seek to prop up the building; but when its size and its ruinous state are considered, what hope is there that such a feeble prop can prevent its falling? But, as in the case of one who is labouring under a complication of diseases, and who evidently must soon die, we continue even until death

to administer medicines, even so I minister to the decaying system of Hinduism. Hinduism is sick unto death; I am fully persuaded that it must perish; still, while life remains, let us minister to it as we best can. I have written this book, hoping that it may prove a useful medicine. And, if it be so fatal, then possibly the patient may even yet recover."

WEST INDIES.

Mr. Law writes, under date, Oct. 23rd, On Friday last a special messenger was sent to inform us that he (Mr. Cowen) had had a relapse, and that he was evidently about to die. Mrs. Law and myself immediately set out for Savannah Grande to do what we could for him and his family. We reached his residence on Saturday afternoon, tired and weary with the journey. Our beloved brother was in an alarming condition. Dr. Mitchell, being in the quarter, kindly visited him, but he at once declared there was "no hope." The inflammation had obtained complete ascendancy over the vital energies. But he had "a good hope" through grace. Although his body was racked with pain, and was about to be dissolved by death, peace and joy possessed his soul. He knew that he was dying. Indeed he had a strong impression from the first that he was near his end. But he knew in whom he had believed. Hence he desired to depart and be with Christ, which was far better. He often spoke of his refuge and hiding-place, and the sure supports and rich consolation which he had in Christ Jesus. Never once did he manifest anything like impatience under his severe sufferings, or the least distrust of the wisdom and love of God. I well remember his exclaiming, as he was struggling with the powers of death, "But for the irrefragable promises of God, where could I have footing now?" And then again, as the last enemy made one and another desperate onslaught on his mortal frame, he would say "Let me go, do not hinder me, let my departure be hastened." On sabbath evening, the 17th instant, at half-past eight o'clock, our dear brother breathed his last.

BAHAMAS.

Mr. Capern writes, under date, Oct. 11th, On the 18th ult. this dreadful pestilence was found to be in the midst of us; and two persons that day died of it. On the following several more died, and when it became generally reported that the cholera was amongst us, the whole town was panic struck.

It fell first on some white families; afterwards on the black population; and almost entirely among them at present it continues. That it will return to the white, we have every reason to fear: and great, as you may naturally suppose, is the dismay which the probability occasions.

Many of our members—sabbath school children, and many also of the congregation—have been cut down. Exceedingly distressing are the scenes which I have been called on to witness; and if my own life be spared, more painful ones perhaps remain behind.

Later intelligence from the West of the death of Mrs. W. H. Webley, has been received. "On the 29th of October she was seized with a severe attack, and after a severe struggle, in twelve hours breathed her last."

PERSECUTION IN TUSCANY AGAIN.

Florence, Nov. 22.

The Jesuits have found another victim. M. Guarducci, a clerk in the bank of Messrs. Fenzi and Hall, has just been arrested for the crime of Protestantism! The arrest was effected at three o'clock in the morning, when his house was searched, and a copy of Dodati's Bible found on the premises. M. Guarducci is one of the five individuals who, at the commencement of these proceedings, were sentenced with Count Guiccardino to a year's imprisonment for reading together the fifteenth chapter of the Gospel of St. John, but whose imprisonment was commuted through the prompt exertions and indignant remonstrances of Mr. Suel into a year of exile. M. Guarducci

passed the term of banishment in Piedmont, and then returned to Florence, renewing his engagements in the bank of Messrs. Fenzi and Co., by whom he is much esteemed. The fact of this arrest following immediately upon the decree by which the punishment of death is revived for offences against religion, has given rise to the most serious apprehensions of his ultimate fate. His wife and children, from whom he has been thus suddenly torn, are in a state, as you may imagine, of cruel anxiety.

You will have doubtless seen, before this reaches you, the two sanguinary edicts to which I allude, published in the *Monitore Toscano* of last Wednesday.

At first sight, it might appear from the wording of the edicts that their object was chiefly treason or murder, and that offences against religion were only to be punished with death in cases of public and sacrilegious impiety; but every clerk in the Palazzo Vecchio knows that the real object is the extirpation of heresy, and that in the discussions on the concordat, eighteen months ago, it was formally demanded by the Papal Court that the tolerant laws of the first Leopold should be repealed, and heresy be made a capital offence. We have seen also, in the case of the Mariani and others, that even the act of reading the Scriptures in a private house can be tortured into the crime of public and sacrilegious impiety; so that there is but too much reason to fear that no greater offence than that of which M. Guarducci has been guilty, men and women will soon be made to suffer on the scaffold. We used to smile at the gloomy predictions of those who thought it possible that such scenes could again be realised in the streets of Florence, but there is no smiling now.—*Daily News*.

Miscellaneous.

MARIA, THE MAIDEN MARTYR.

From the New York Observer.

At Lisbon, in the early days of the Inquisition, a young lady, Maria de Cocceico, was seized and brought before the judges of that blood-thirsty court. Their steps took hold on death, and few who went into their presence came forth alive. The darkest chapter in the history of the world, is the history of the Roman Catholic church, and the blackest page in the annals of that church, is the record of the inquisition. Yet the half of its horrors will never be revealed, till the trump of the archangel breaks the silence of its deepest dungeons.

Maria was charged with being faithless to the Church of Rome. Gifted with an inquiring mind, and availing herself of means to acquire a knowledge of the foundation on which true religion is based, she was not long in learning that the Roman Catholic religion is a cheat and a lie, and her pure mind rejected it with disgust. But she was a young girl. Gentle as she was pure, and nursed in the arms of luxury, she was not fitted for the conflict of faith and patience through which she was called to pass. When brought into the presence of cruel judges, she trembled from head to foot, the cold sweat stood on her brow, and she was ready to sink to the earth with fear. She had heard of this terrible Inquisition. In her hours of secret study and prayer, the thought of it had often come, and she had asked God to give her strength if the day of trial which had come to many, should at last reach her. And now it had come, and she alone and undefended, (alas! who could defend against such accusers) was standing face to face before the monsters of the rack and saggot and sword.

Again she prayed, and strength was given her. She made a good confession before the bloody witnesses, and refusing to yield to their arguments, or their threats, she was stretched upon the rack. Her tender limbs were extended by the slow re-

volving wheel, and though the spirit was willing to bear even more, the flesh was weak, and the poor girl yielded in the hour of her agony, to confess the faith she abhorred.

Released from her torture, more dead than alive, she was taken to her cell and suffered there to lie, till she recovered the use of her limbs, when she was again brought before the tribunal to sign the confession she had made in the hour of her extremity. But while her torn limbs had been recovering strength, her heart had rejoiced again in the faith that forsook her; and now she stoutly refused to deny the truth. She would die a thousand deaths, before she would be false to Christ.

Brave girl now! And yet how little we know of our own weakness. Every one has said to himself, if I were called to be a martyr, I would show them how to die! Maria was now firm in her refusal to confess, and again the gentle maiden was stretched upon the cruel wheel; again the cords were fastened to her feet and hands, and her joints started from their sockets by the slow remorseless roll of that engine of despair. God help thee now, Maria; the men that have thee have no hearts, and thou must perish or confess. She bore it longer than before. Instead of being weakened, she seemed to have gained strength by the former suffering, and now was resolved to be faithful unto death, and wear the crown of life. But who knows his own strength? The agony was inexpressible.

When she had thought it had reached its climax, it was only just begun. New seats of pain were reached, and in the wretchedness of her woe, she began once more to cry for mercy. But she cried for what those wretches never had. They offered to relax the cords if she would confess, and again racked, the shrieking victim groined a miserable assent to their demand. They took her up, and once more left her in her solitary cell to come back to life. There in her aching misery she had time to think of what she had done, and why. She had been faithless to the cause she loved; and though it was sweet to lie on that cold stone floor, and feel that the wheel was no longer dragging her limbs and her life away, yet she was sorry, even then, that she had purchased her deliverance from torture, by a confession of what her soul abjured. Stand up to that, Maria, when they bring thee before the men-mongers again.

That day of trial was at hand. She was longer in recovering from this second torture, but she was hurried into the presence of the judges there to sign the extorted confession. Calmly but decidedly she told them of her weakness under suffering, how she had hoped to bear all and the rather than deny the faith she loved, but the anguish was awful, and she a poor, weak, girl, had been tempted to confess. But now she would retract all she had said in the moments of her misery. She abjured the Church of Rome, and defied its power. "Twice" she added, "I have given way to the frailty of the flesh, and perhaps while I am on the rack, I may be weak enough to do so again; but depend upon it, if you torture me a hundred times, as soon as I am released from the rack, I shall deny what was extorted from me by pain."

And then the wretches racked the brave girl again. She was strong now. Her strength was made perfect in suffering. The more severe the agony, the braver was her heart, and woman-like she rose above the present, and was a hero in her martyrdom. Her constancy triumphed. The judges ordered the punishment to be stayed. They would not give her the luxury of dying in her victory. They ordered her to be scourged through the streets of Lisbon and banished!

Let us not judge too harshly of those who deny the faith. We know not the strength of their temptation, nor the weakness of their powers of resistance. We might fall with less. They may be recovered, and gathering strength from suffering, may yet be mighty in faith, and victorious too.

Adversity does not take from us our true friends, it only dispenses those who pretended to be such.

THE ROCKS OF CALVARY

In Fleming's *Christology*, it is stated that an unbeliever visiting the sacred places of Palestine, was shown the clefts of Mount Calvary. Examining them narrowly and critically, he turned in amazement to his fellow traveller and said, "I have long been a student of nature, and I am sure the clefts and tents in 'his rock were never done by nature, or any ordinary earthquake; for, by such a concussion, the rock must have split according to the veins and where it was weakest in the adhesion of parts; for this," he said, "I have observed to have been done in other rocks when separated or broken after an earthquake, and reason tells me it must always be so. But it is quite otherwise here, for the rocks are split athwart and across the veins in a most strange and preternatural manner; and therefore," said he, "I thank God that I came hither to see the standing monuments of a miraculous power by which God gives evidence to this day of the divinity of Christ."

HOW TO MEET AN INFIDEL.

In the year 1827, a devoted young man then studying for the ministry, was requested to preach in a town in this state, and the meeting was held in the evening at a private house. Knowing that two or three deists were present, some remarks were made upon the authenticity of God's word. The president of an infidel club arose, and interrupted the speaker, who mildly said to him, "Sit down, and after meeting I will talk with you."—When the services closed, there was hardly time for conversation, and an appointment was made that the parties should meet at the house of a friend on the following morning. At the appointed hour the president, with several infidel books under his arm, and a large handkerchief full of pamphlets and papers, made his appearance in company with two members of his club. No sooner were the parties seated, and the large table covered with his religious dissecting knives, than the infidel began, with much warmth, to pour forth his contempt for the Bible. "Stop, sir, stop," said the student. "Let us commence right, and then we shall end well.—Do you believe there is a God who made all things? that there is a God who has a mind?"

"I do."

"Do you believe he created you, feeds, clothes, and watches over you and yours, without any reward?"

"I certainly do."

"Well, sir, that we commence right, please lead in prayer. Ask the God in whom you believe, to direct us to the rejection of that Bible if it be false, and, if it is true, to receive it. We do not want to be deceived."

The man hesitated, and said, "I never pray; I do not believe in prayer."

"Never pray, do not believe in prayer when your God has done so much for you!—never thank him for his goodness! Have you a father?"

"Yes, sir."

"Do you never thank him? If you had a child whom you always blest, would he not thank you when you bestowed upon him some little trinket?"

"I suppose he would."

"Well, compare right. Just pray; pray and thank God."

"I can't pray."

The student then turned to his infidel companions, and asked them to pray, and they both declined. With indissoluble feelings he knelt, and with great freedom poured out his whole heart to God.

As soon as he had finished they all three arose from their seats. The president passed his fingers through his hair, and as he gathered up his books, said—"I think we will talk no more. It will do no good."

The student waited on them to the door, and in a short time heard that the club had disbanded.—*Louisville Herald.*

NEVER SHOP LATE.

READER! have you ever seriously considered the sad privations endured by the assistant shopkeepers of various trades? Employed, as thousands of them are, in an impure atmosphere, and always upon their legs from six or seven o'clock in the morning till nine, ten or eleven o'clock at night; a moment's reflection must show that their condition is one seriously opposed to their health, to their moral and intellectual improvement, to their usefulness, and to their happiness.

Do you desire to remedy this crying evil, and ask how it is to be done? The answer is a very plain one—Resolve never again to be seen in any shop after six o'clock in the evening; and protect (by patronising) those tradespeople who now close at an early hour.

Do this, and induce all whom you can influence to follow your example, and you will have done your part towards the removal of a system which is a scourge to humanity, and being in addition wholly unnecessary, is a foul stain upon the country in which it exists.

SALTING PORK

It is important to have the pork well cooled before salting. And it should not remain unsalted very long after cooling. It should never be allowed to freeze. It should always have a great supply of salt, and of the strongest quality, and brine should be made and poured into the barrel. For if nothing but water is put in with the salt, the pork may be injured before the salt is melted enough to make good brine.

The meat should have a weight upon it to keep it under the brine; for if pieces of meat are permitted to rise above the brine, and remain there for any considerable time; they will be tainted, and will not taste sweet as salted meat always will.

A wooden cover is often used to keep the meat under the brine, but a stone cover is better. A hole may be drilled in a stone cover, and a handle inserted at a very small cost.

In regard to the scum that our correspondent speaks of, we say that standing pools of water, either salt or fresh, will have a scum on them. Agitation is the remedy which nature provides. The ocean is agitated to keep it pure, and agitation, coupled with salt, is effectual.

Ponds have impure water—and why? Ponds of small dimensions are not agitated enough. As a general rule, the larger the pond or lake, the purer will be the water, and more free from scum. Running brooks have purer water than ponds, because in running, the water mingles with the atmosphere—the grand purifier of all things.

Motion, in streams of water, brings all the full or riley matter in contact with other matter on the bank that has an affinity for it—so that a long brook may run itself pure though it may have been affected with filthy matter near its source.

Agitation of the pork barrel daily, will have the effect of preventing the accumulation of scum on the surface—but if this is not convenient, the white surface may be skimmed off as often as it rises.

It is quite important to every family to have good salt pork. It is the very cheapest meat that we can procure—and for cooking vegetables it is the best that is used. It needs no butter to enrich it—but it enriches all with which it comes in contact. Farmers should not fail to have a supply of pork in the cellar. Then, if the butcher forgets to come, there will be something for dinner.

LEGACIES FROM THE LATE ROBERT KETTLE.—The late Robert Kettle, Esq., Glasgow, has left upwards of £3000 to the Baptist Mission Scheme, the same sum to the Baptist Mission Scheme in the Highlands and Islands, a like sum to the Glasgow City Mission, and the same amount to the Scottish Temperance League, of which he was President at his death.

BAPTISMS IN GREAT BRITAIN.

ROCHDALE.—On Lord's-day evening, Oct. 1, at the Baptist meeting, West-street, Mr. W. F. Burchell, pastor, baptized two young persons on a profession of their faith in the Lord Jesus, after a discourse on Rom. iv. 3, "What saith the Scripture?" On the following Lord's-day morning, Oct. 8th, at Ogden, a rural, quiet, and retired place about four miles south-east of Rochdale, three young men were baptized on a profession of their repentance toward God, and faith in the Lord Jesus Christ.

NEW PARK-STREET, LONDON.—On the last Sabbath in October, Mr. Walters, after a discourse on "Baptism for the dead," baptized five persons, on a profession of their faith in the Lord Jesus Christ, in the presence of a large congregation. Others are waiting for baptism. May the Lord continue to bless us!

EDINBURGH: LEITH-WALK.—Three professed believers in the Lord Jesus were baptized by the pastor, Mr. H. J. Betts, on Wednesday evening, 22nd instant.

BAPTIST CHAPEL, MILL STREET, BEDFORD.—On Lord's day morning, November 23, 1852, our little church experienced a time of special refreshing from the presence of the Lord. Our pastor preached a very solemn and appropriate sermon on baptism from the words, "What mean ye by this service?" to a large and attentive congregation, after which he immersed six disciples, one male and five females, most of whom the fruits of the ministry in this place. There are several others under deep concern about the salvation of their immortal souls.

SUNNYSIDE, LANCASHIRE.—On Lord's day, Nov. 23, 1852, the ordinance of believers' baptism was administered by Mr. A. Nichols, in the new Baptist Chapel, Sunnyside, to three young men; one of whom was one of the trustees of the chapel, and two from the young men's Bible class; and on Sunday morning, Dec. 5, 1852, Mr. Nichols baptized another young man.

MARRIED.

On the 1st ultimo, at the residence of the bride's father, by the Rev. J. Baird, Baptist minister, of Port Hope, Mr. Samuel Heakes, King Street, Toronto, to Elizabeth, only daughter of Mr. Robert Ryley, Earsham Cottage, Port Newcastle.

On the 29th December, by R. L. Tucker, at the residence of the bride's father, Mr. Wm. Smith, Merchant and Postmaster of the Uxbridge village, to Miss Martha Kensey, teacher, of the township of Scott.

On the 12th ult., by the Rev. J. Winterbotham, Mr. P. A. Simmons, of Paris, to Miss N. Stackhouse, of Blandford.

On the 16th ult., at the Baptist parsonage, in Barnston, Mr. Michael Heath, of Georgeville, to Miss Susan Buckland, of Barnston.

In Toronto, on the 27th ultimo, by the Rev. Dr. Pyper, Mr. Thomas Ramage, of the Gore of Toronto, to Miss Maria Mercer, of Etobicoke.

DIED.

At her son's residence, Church Street, Toronto, on Thursday, 27th January, aged 81, Margaret Ewing, relict of James Buchan, Esq., merchant in Glasgow.

THE CHRISTIAN OBSERVER:

A RELIGIOUS MONTHLY JOURNAL,

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

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