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CHRISTIAN OBSERVER.

VOL. II.

TORONTO, AUGUST, 1852.

No. 8.

Poetry.

IMMORTALITY.

BY RICHARD HUTE, M.D.

Am I immortal! Shall my soul
Survive yon glorious sun!
And, while unceasing ages roll,
Shall my existence run,
As far from its eternal goal,
As when 'twas first begun?

Immense idea. 'Tis in vain
I strive its breadth to grasp:
As soon might I the swelling main
Within my fingers clasp;
Or bid yon column sweep the plain
As limber as the asp.

Time was, I on my parents' knees,
Was laid a helpless child;
Time is, I woo the mountain breeze
Upon the desert wild;
Time will be, leaves from quivering trees
Shall on my tomb be piled.

But when the desert and the tomb,
And trees and all are gone;
When sins and stars are wrapt in gloom,
And earth's startled zone
The hurricane has ceased to boom,
My soul shall still live on!

On, on, when heaven has passed away,
My stream of life shall flow;
On, on, when time and night and day,
No lifting shadows throw,
Yet neither languor nor decay
Shall my young spirit know!

But ah! when nature is no more,
And dropt this body's load,
On what unknown, untravelled shore
Shall I have mine abode?
Or with what new-born powers explore
The mysteries of God?

I know not, and I ne'er shall know,
Whilst here I drag my chain;
But if God's spirit o'er me blow,
And I am born again,
Where'er my Saviour is I'll go,
And with him live and reign.

There, there, where death shall ne'er destroy,
Nor suns shall set at even;
New strains of everlasting joy
Shall to my tongue be given;
My Maker's praise my sole employ,
His presence all my heaven.

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

DRAWING OF THE FATHER.

Jesus Christ, in teaching this doctrine, puts it into the form of an affirmative proposition. "No man can come to me, except the Father, which has sent me, draw him."

Man, considered as a rational and intelligent being, is, to a great extent, the creature of circumstances. His motives and actions are the result of material influences. The soul, with all its far-seeing, and lofty aspirations, cannot rise above matter and motion as they are developed in the works of creation. Christ was God, made manifest in human nature; the motive being to redeem it from its bondage of sin into union with God.

Man possesses certain powers of mind, such as intellectual perception, imagination, understanding, will, and the judgment. These can act to a given extent from the inspiration of natural life; but they possess no inherent power of emancipation from its controul. If consciousness be carefully examined, it will be found that the desire to escape from the bondage of this thralldom exists in the mind. But the perception of the way, or the means to be employed, or the power to execute this desire, exists not in the human soul. In this condition the soul is dead in transgression and sin. From this desire in the soul proceeds self-righteousness, and every act of false worship on the part of the creature. These efforts demonstrate the strength of the feeling, and the want of power on the part of mankind, to accomplish their own redemption. The drawing of the Father plants this consciousness in the soul that power is wanting. Then the cry arises in the soul, "God be merciful to me a sinner." The Father's influence is then felt to be love, drawing the sinner to Christ.

In the sixth chapter of John's Gospel, is found the full development of this doctrine. The people addressed at this time by the Saviour, were acting under a selfish motive. He had fed five thousand people by means unknown to their past and present experience. The influence of this miracle upon those who had received its immediate benefit, moved them to make Christ a king.

This being foreign to the object he had in view, when he took upon himself our nature, in pity to their weakness, he withdrew from their sight. Still impelled by this selfish motive they follow him through many difficulties until they find him. This will illustrate one, among many, of the means used by the Father in bringing sinners to the Son. Not to tantalize or to deceive them: the motive in the Divine mind being love, and pity for their lost condition: it was ordinary means employed to draw them from their false position, and awaken them from the sleep of spiritual death. This drawing influence gives to them a partial awakening. Christ, ever faithful, now addresses them in language suited to their condition: "Ye seek me, not because ye saw the miracles, but ye did eat of the loaves and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." This is another step in the Divine process of awakening sinners, in drawing them to the Son. The first step is to find Christ, that they might find an earthly leader and protector; the second is on their part, an attempt to understand how they are to work the work of God. In the reply of Christ, he shows them what is the work of God; and that their efforts to serve him with human motives and natural powers, were unavailing. "Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent." Their answer to this plain statement, reveals the state of mind in the sinner. He will not believe confirmatory proof of what universal experience teaches, that every creature out of Christ denies the total depravity of the human soul, in their indifference to the blessing of the gospel. While in this state of mind, resisting the drawing of the Father, they neither can, nor will believe, that they can do nothing to change their nature, or save their own soul. They sincerely believe that they are equal to God; and upon the ground of this equality, that their ability ought to be considered, that they have a right to be consulted as a party as to the way and manner of being saved. The pride of human nature, in their claims to this equality is forcibly brought out in their answer to Christ: "What sign shewest thou then, that we may see, and believe thee; what dost thou work?" The proof of the fall consists in the fact, that whether

we look for the experimental proof among the learned or the ignorant, it is found that the soul is materialized in its views of God. It can neither see nor feel, nor reason, but upon matter and motion, in their endless variety of beauty and deformity. With self-confidence, that they can do something in their natural condition to save their souls, sinners will allow God to work by miracle, or in any way he pleases to bestow upon them wealth, without labour on their part; but they will resist God's power to save their souls by the same means.

In their answer, their ideas are material: "He gave our fathers bread from heaven to eat." Under the drawing of the Father their minds begin to open; and Christ labours to enter into the opening: "My Father giveth you the true bread from heaven." This teaching is powerful. It is felt. It produces in them deep interest and excitement. It gives utterance to its deep desires: "Lord evermore give us this bread." God, the Father, and God, the Son, now presseth sinners to be saved: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

It is evident that self-confidence resists the drawing of the Father. Christ also is wilfully neglected. "I said unto you, that ye also have seen me, and believe not." The whole human family are now told that God who knoweth all things, past, present, and future, knoweth how they would act in receiving or rejecting eternal life.

Christ informs those whom he now addresses, that he is eternal life—that those who believe in him as God manifest in human nature, he will not cast from him—that it was for this purpose he came down from heaven. God having the most perfect knowledge of the human soul, in every emotion, while in this world, presses upon its secret and hidden springs of action, to yield itself into obedience, confess its complete and utter helplessness, either to perceive, or come to, Christ, in its own natural strength, or to believe on him as the bread of eternal life.

The result of this drawing love of God, and the inviting love of Christ is, that they murmured against the wisdom of God, and refused to believe the testimony of Christ; which was, that he and his Father were willing to receive every lost soul.

Divine love bringing forth another motive: "It is written in the prophets: and they shall be all taught of God." This teaching is effective, when sinners perceive and feel that they are justly condemned, faith in their powers and purposes is destroyed; then God acts by giving the gift of faith, which leadeth them to Christ. This doctrine is again rejected: "The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?" or, in other words, faith to receive and be-

lieve his doctrine. God, the Father, is willing to dispose every sinner willingly to be taught of him—to eat the doctrine and drink the spirit of Christ.

To this display of Divine mercy and love, this is the answer of the proud sinner:—"This is an hard saying; who can hear it?" Its effect upon those who heard it, was "From that time many of his disciples went back, and walked no more with him."

In the controversy and struggle between God the Father, and lost sinners, Christ says to the twelve, "Will ye also go away?" Peter speaks the sentiments and the language of all those who are drawn by the love of the Father; "To whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

This is affirmative evidence, found in the nature of man, and confirmed by the testimony of God, that man cannot come to Christ, but under the influence of the Father's drawing; and that all who hear the gospel, have the promise of this influence, to make them willing in the day of God's power. Those who refuse this drawing, are told, "ye will not come unto me, that ye might have life." This doctrine teaches, that God supplies the highest, the strongest, and the purest motives, capable of moving the soul in its lost condition. To lose faith in its own ability, to save from destruction, and trust all to God, as he is revealed and the cross of Christ.

A BAPTIST MINISTER.

July 10, 1852.

THEOLOGICAL DISCUSSION.

As we predicted, the discussion between the Rev. Mr. WALLER and Dr. NEWTON, has attracted to our city a large number of citizens from different portions of our State, and of the various denominations of Christians.

The Baptist Chapel has been crowded twice each day, and on some occasions large numbers have been unable to obtain seats. The disputants are limited, by agreement, to one hour's speech, upon each occasion. There has been much interest manifested by the audience in listening to these able polemics, which, so far as we can learn, continues unabated. How long the discussion may be protracted, we will not again undertake to say. It may terminate during the present week, and probably will. Knowing that many of our readers at a distance would be interested in this discussion, we used every effort to obtain a stenographer, and offered the most liberal compensation to gentlemen at Natchez, and New Orleans, whom we knew to be competent to report the debate, and regret that we have been disappointed in obtaining the service of any one.

In the absence of a stenographer, we have attended the discussion and made notes of the arguments upon both sides, from which we are enabled to present the substance of the remarks made, for the first three days, and will endeavor, in our next number, to furnish the continuation of the same. The following are the propositions under discussion:—

1st. A version of the English Scriptures, in which *baptizo* and its cognates shall be translated by immerse and its cognates, would, to that extent, be faithful to the original.

Rev. Mr. WALLER, Affirms.
Rev. Dr. NEWTON, Denies.

2nd. The new version movement of the American Bible Union is founded in the desire and determination to substitute immerse and its cognates for baptize and its cognates.

Rev. Dr. NEWTON, Affirms.
Rev. Mr. WALLER, Denies.

First Night's Discussion.

Rev. Mr. WALLER, in support of the affirmative of the first proposition, assumed and supported the following positions:—

First.—That many of the most celebrated versions of the Scriptures, ancient and modern, have rendered *baptizo* and its cognates by words signifying to immerse, and that no version has been made directly hostile to this rendering. He stated that his proposition was made, almost, in the language of the late Mr. Greenfield, a celebrated scholar of England. These versions were the Peshito Syriac, of the second century, and Philoxenian Syriac of the sixth century, translated immerse. The Arabic versions of the 7th, 17th, and 19th centuries, translated immerse. The Ethiopic of the 4th and the Amharic of the 19th century, both of the same dialect, translated immerse. The Coptic dialect of Egypt of the 3rd century, as well as the Sahadic of the 2nd, and Basmuric of the 3rd centuries, render it immerse. The Armenian version of the 5th century, renders it immerse. The Gothic version of the 4th century, renders it to dip. Luther's version of the 16th century, renders it to dip. The Danish, Swedish, Dutch, and other kindred versions, all render it to dip. He also stated that in the Persian version of the 8th version, it was translated to wash, and in the Icelandic version of the 16th century, it is translated to cleanse. In the Anglo Saxon version of the 8th century, it was translated to dip and cleanse.

Mr. Waller insisted and ably argued that these latter translations were not hostile to immersion, for a person immersed might appropriately be said to be washed or cleansed, but that could not be said of any other mode of baptism, and people using those versions had always practised immersion and nothing else.

In relation to the Latin versions, he said that the version of the early fathers of the

2nd century, translated it to immerse: but about that time the word *baptizo* had been adopted into Latin as an ecclesiastical word, meaning to immerse, and they practised nothing but immersion. So when the version of the 3rd century was made, the word *baptizo* was employed instead of the word of the previous version *tingo*, to dip or to immerse, and this rendering was followed by the translator of the vulgate in the 4th century. For nearly a thousand years until the council of Ravenna in 1311, wherever this version was used the practice of immersion prevailed. He concluded that from these translations the word was substantially rendered to immerse.

In the French, Spanish, and Italian versions of the 16th century, *baptizo* was transferred, not translated. They were not hostile to immersion or bore no testimony against it. In the Welch version of the 16th, in the Irish of the 17th, and in the Gallic of the 18th centuries, it is translated to *bathe*, of course favorable to immersion. The principal versions of the 19th century are those made by Drs. Carey, Marshman, and Judson, and their associates, in the languages of Southern Asia and China, in all of which *baptizo* and its cognates are translated in words which signify to immerse.

Mr. Waller said that it would thus be seen that the most celebrated translations, ancient and modern—the only versions in the languages of an overwhelming majority of mankind, *baptizo* is translated immerse: in no version of any repute in any language has it a hostile rendering—in none is it translated to sprinkle or to pour, or by words necessarily involving those actions. He concluded by insisting that a version in English as assumed in the proposition under discussion would be faithful to the original, to the extent alleged unless all the translators of all the versions that had ever been made, had made unfaithful versions. Because a majority of them had rendered it in terms as contended for and none in hostile terms.

Dr. Newton rejoined in substance as follows:—

He admitted the facts as stated of the versions, but denied that they were adequate to sustain the positions of the affirmant. For, he said, this is a question not to be settled by authority, and assumed that there was a material difference between evidence and authority. He then urged that some of these versions did not translate with uniformity—some of them translated it in the sense to drown, others to dip, and one to dip deeply; while others translated it to wash, and assumed that if wash is used when immerse is not then it is hostile to immerse. But he insisted he did not regard these versions or any other as authority to sustain the affirmation. That the true way to settle the question was by an appeal to the Scriptures—they were God's lexicon

and we must be governed by his definition. He said the true way to ascertain the meaning of *baptizo* was to learn the design of baptism. It was designed to represent the work of the Holy Spirit. He referred to Matthew, 3rd chapter and 11th verse, and urged that water baptism is the antithesis of baptism of the Spirit—i. e. the former is the symbol of the latter. If water baptism represents the influence of the spirit, then it cannot mean to immerse. No model word can represent the influences of the spirit. "Into" must follow immerse, and no man could say immerse "with" water—and it would be false in fact to say that any one was ever immersed *into* the Holy Spirit, for such a thing never occurred. He then referred to the gift of the Holy Ghost as recorded in the 2nd chapter of Acts, and urged from the circumstances that they were not immersed *into* the Holy Ghost.

Second day in the Morning.

Rev. Mr. WALLER set out by stating that it was not usual in settling the meaning of any mooted word in the Scriptures or elsewhere, to reject all authority. That the versions he had cited were consulted by all critics and commentators as *very high authority*, not ultimate of course, but as furnishing the best circumstantial evidence in support of any rendering. He stated that he was willing to submit to the audience to determine the force of the proof adduced and which was conceded; that all the most respectable versions, ancient and modern, had translated *baptizo* immerse, and that no version had been made directly hostile to such a rendering. He then replied to the positions of Dr. Newton in regard to the baptism of the spirit. He insisted that *baptizo* when used with reference to the operations of the spirit *must* be understood figuratively and not literally. *Literally* the spirit could not be poured out or immersed, into or sprinkled. The spirit is God. So the true question is, would it be an appropriate figure to speak of the influences of the spirit on the day of Pentecost as an immersion? The baptism of the spirit on that day was of the soul and not of the body—was internal and not external—they were filled with the spirit—they were put entirely under its influences. If the operations had been slight and trivial, affecting only a small part of the soul, then the appropriate figure might be to pour or to sprinkle; but if they were powerful, overwhelming, affecting the whole soul, the appropriate figure is immersion. So the Saviour, speaking of his sufferings, says: "I have a baptism to be baptized with"—alluding to the overwhelming nature of his sufferings—he was immersed in suffering.

He denied that any baptism represented the gift of the holy ghost as externally presented upon the day of Pentecost. For there is no form of baptism that is as a

rushing mighty wind filling the whole house—there are no cloven tongues like as of fire to sit upon each of the candidates, nor did he know that they were *filled* by any thing as those were filled with the holy ghost upon the day of Pentecost. So he distrusted the position of Dr. Newton, that water baptism represented the baptism of the holy ghost, but even granting it, neither Dr. Newton nor any other man ever represented it by the baptism he was accustomed to administer. No man knows *how* the spirit operates—its influences are as the wind—we cannot tell where it cometh or whither it goeth. How then can there be a symbol or representation of a thing of whose form and figure we can have no conception? Besides there is no baptism now as that upon the day of Pentecost. It was given for a specific purpose; and was not possessed by any of the patriarchs or prophets, or holy men of old. Its distinguishing peculiarity was the gift of tongues. It was usually conferred afterwards by the imposition of the apostle's hands. The object for which it was bestowed, was accomplished, and it has ceased to be given in that way, if given at all, for near eighteen centuries. So the representation of the baptism of the spirit, as that baptism is contended for by Dr. Newton, would be the representation of a thing long since passed away. In support of the position that to baptize *with* the Spirit, was figurative and should be understood to mean to immerse in the spirit, he quoted quite a number of Pedobaptist scholars and critics. He then announced his second proposition in support of his affirmation, to wit: that *baptizo* means truly and properly to immerse, as asserted by all of the lexicons of the Greek language, and that the rendering of any word by its true and proper meaning is "*faithful*."

He then read the following lexicons: Scapula, Stephanus, Suidas, Thesaurus of Robertson, Schleusner, Stokes, Donnegan, Jones, Greenfield, Robinson, Hedericus, Groves, Bretschneider, Pasor, and Bass; and went on to remark that Prof. Stuart said that "all critics and lexicographers of any note, were agreed in saying that *baptizo* meant, 'to dip, to plunge, immerse into any thing liquid.'" Surely that would be a faithful translation of a word which was given as its leading, primary meaning in all lexicons. All the meanings of *baptizo* that they do give, whether secondary or otherwise, may be included in the leading meaning, *immerse*. None of these lexicons define the meaning—to sprinkle or to pour; none of the meanings given necessarily involve either of those actions.

He concluded by insisting that the authority of lexicons was the most usual way of ascertaining the meaning of a word—their authors were men who made it their business to ascertain the sense of words;

and must necessarily be regarded as high authority.

Dr. NEWTON replied, and complained that his opponent did not meet the question. He contended that if it could be shown that *baptizo* meant to immerse 999 times, and that the thousandth time it did not mean to immerse, his opponent's cause was ruined. His opponent must show that *baptizo* always means to immerse—that it means to immerse and that only. Which he said had not been done, nor can it be done. The word *baptizo* did not, in his opinion, as used in the Scriptures, generally signify to immerse. It was the duty of his opponent to show that it always meant to immerse in the Scriptures, and he had not attempted to show that it meant it there at all. He had wasted his time in quoting from ancient versions—these versions were made by men who held to trine immersion—to baptizing *puris naturalibus*, or in a state of nudity, to anointing with oil, and the putting of milk and honey in the mouth; and he could not receive their testimony in favour of immersion, without taking it in favour of these other superstitious practices. He observed that trine immersion, the chrism, &c., sprang up early after the apostolic age, and came on down through the dark ages together. If their immersion was worth anything at all, it means to dip three times. The authorities cited by his opponent, the translators and lexicographers, must have been influenced by prejudice or superstition in adhering to the mode. No man can immerse another *with* water. He commented at some length upon Campbell and Rice's debate at Lexington, Ky., and contended (page 233) that Mr. Campbell sustained him in this view. Also quoted Carson on baptism, pages 55 and 111, to show the manner in which lexicographers and commentators were regarded by him.

He argued that dipping, if not hostile to baptism, was inconsistent with it. He cited an arch of masonry which was destitute of the key-stone, and it was desirable to find one which would exactly fill the space. The stone of immersion would not answer the purpose; it would be suicidal to the truth, and though it might fit, it would not follow that it was the proper stone. Immerse will not make sense, as a child may see. He then took up the word immerse, to show that it would not fit in Matthew iii. 11: "I indeed immerse you with water, but he shall immerse you with the Holy Ghost and with fire."

Second Day at Night.

Rev Mr. WALLER opened by stating that when he could do so, he preferred to rely upon the opinions of others, rather than his own, eminently learned, respecting the questions at issue. He felt unwilling to use his *ipse dixit* as authority in this controversy, and hence he had substituted the

opinions of translators and lexicographers, supposing them to be weightier than his own. If what John called baptism of the holy spirit, Peter called the pouring out of the holy spirit, then the two words are synonymous and may be used interchangeably. The position of his opponent implied that much. He inquired to know how these key-stones would fit in a philological arch of his Reverend opponent, as in Matthew, chapter 9 verse 17, "and the bottles break and the wine baptizeth," (instead of "runneth out,") Acts, chapter 22 and 20th verse—"When the blood of thy martyr Stephen was baptized," (instead of "shed,") Romans, chapter 3, 15th verse, "Thy feet are swift to baptize (instead of "shed,") blood," etc. etc.

Mr. W. then announced his third position, and proof in support of the affirmative of the proposition under discussion. That the *usus loquendi* of *baptizo* proves that immerse is a faithful rendering of it.

Prof. Stuart thoroughly explored the whole range of Greek literature from the earliest to the latest period, and outside the septuagint and the New Testament defines *baptizo* thus: "First, *bapto* and *baptizo* mean to dip, plunge or immerse into anything liquid, all critics and lexicographers of any note are agreed in this." Stuart on baptism, page 14. Second, "The word *baptizo* means to overwhelm, literally and figuratively in a variety of ways."—*ib.* page 19.

Then after adducing examples in support of these definitions, he adds, "these I believe are all the various shades of meaning assigned in the classics to *baptizo*." Page 22. This was the meaning of the word in Philippi, in Corinth, in Athens, Thessalonica, in all Greece, in every place where the Greeks lived and their language was spoken. The New Testament was written in this language, and the most celebrated of the primitive churches were planted by the Apostles among the Greeks. Can it be supposed, therefore, that the Apostles would go among them and use words in a sense wholly different from that in common use? He invited attention to some examples of the *usus loquendi* of the word which would enable each one of the audience to act as his own lexicographer, and aid in settling the meaning of the word. Lucian in his Dialogue of Time and the Man-hater makes him say, "If I should see any one floating towards me upon the rapid torrent, and he should, with outstretched hands, beseech me to assist him, I would thrust him from me *baptizing* him until he would rise no more." Herodides Ponticus moralizing the Fable of Mars, taken in a net by Vulcan, says: "Neptune is ingeniously supposed to deliver Mars from Vulcan to signify that when a piece of iron is taken red hot out of the fire and *baptized* in water, the heat is compelled to be extinguish-

ed by the contrary nature of water." Orpheus: "When the sun baptizeth himself in the waves of the ocean the moon, decked in a robe of light, led on her starry train." Dio Casius: "So great a storm so suddenly arose that the vessels were baptized in the Tiber." Josephus, a Jew and contemporary of the Apostles, speaking of the storm that overtook Jonah, says: "Upon the rise of a most terrible storm, which was so great that the ship was in danger of being *baptized*," &c.

Relating the death of Aristobulus, by command of Herod, he says: "The boy was sent to Jericho by night, there, by command, having been *baptized* in a pond by the Gallatians, he perished." He elsewhere relates the same transaction, thus, "pressing him down always as he was swimming, and *baptizing* him as in sport, until they had entirely drowned him." Describing the suicide of one Simon, he says: "He *baptized* the sword up to the hilt in his own bowels." (Numerous other instances of this character were quoted.) These examples were instances of the usage of the word by Greek poets, philosophers, orators, historians and physicians. They were writing to be understood by the people, and consequently used the word in its common and usual sense, or in the sense understood by all speaking the Greek language. If this sense, therefore, pertains in the New Testament, (and that it does must be taken for granted until the contrary be shown) then *baptizo* in the New Testament means to immerse, and that rendering of it would be "faithful to the original."

Dr. NEWTON replied by first complaining that his opponent did not come up to the question. He was willing to grant that *baptizo* meant to immerse, and therefore there was no reason why his opponent should spend so much time in proving it. Why did he not show that a version of the English Scriptures in which *baptizo* and its cognates were translated by immerse and its cognates, would, to that extent, be faithful to the original. In order to do this, it would have to be shown that it meant immerse and nothing else in the New Testament. Dr. Gale, a learned and distinguished Baptist, said that *bapto* and *baptizo* were synonymous. And *bapto* was used in Daniel, where it was said Nebuchadnezzar's body was *wet* with dew. This was no immersion. But he granted that *bapto* was not the word used with reference to the ordinance of baptism. He granted that the common and usual meaning of *baptizo* in Greek classic usage was to immerse. He did not differ with Prof. Stuart on that point, but Stuart contended that it did not always mean to immerse in the New Testament. He said Stuart was the great Baptist witness, and Dr. Campbell, altho' a Presbyterian, was a friend to immersion. The New Testament Greek differs from classical Greek. So Dr. Camp-

beil and Prof. Robinson testified, from whom he quoted.

He went on to show that it was necessary in order to understand a word in the New Testament, one must know Hebraistic Greek. He must examine the *usus loquendi* of the New Testament. That was what his opponent should be doing instead of spending his time among the Greek classics.

So far as books were concerned, he himself might as well be quoted as Greenfield. *Go*, does not mean to run, to ride, to walk or to crawl, or to go backwards or forwards; but it simply meant to go. The command was to go, and the manner of going was not important or implied in the commission.

Third Day in the Morning.

Rev. Mr. Waller commenced by announcing his proposition:—That the meaning of *baptizo* as defined by the Christian Greeks and by the Latin fathers who understood the Greek, proves that to translate it immerse would be faithful to the original. He remarked that before proceeding to quote this authority, he would stop to consider what was said about their superstitious practices. Trine immersion, it is true, arose in the 3d century in Africa, contemporaneously with the baptism of infants, the use of the chrism, salt, sign of the cross, &c. But for the three immersions and for the baptism of infants, &c., they plead no other authority than tradition. Stuart and Wall (he quoted) both, to prove that this was true of three immersions. They did not pretend to claim that the word *baptizo* meant to immerse three times, but that it simply meant to immerse. The three they got from tradition. He quoted these fathers as witnesses and he takes their testimony in all points upon which they are competent to testify; as they had the best means of receiving the meaning of *baptizo*, he believed what they said in this respect. He further believes that trine immersion, the baptism of infants, the use of oil, &c., were mere traditions. As to their baptizing in a manner shocking to our notions of propriety that it detracts nothing at all in the estimation of Prof. Stuart of their competency to testify of the meaning of *baptizo*; but adds weight rather to what they say.—He says: "still, say what we may concerning it in a moral point of view, the argument to be deduced from it, in respect to immersion, is not at all diminished. Nay, it is strengthened. For if such a violation of decency was submitted to, in order that baptism might be performed as the church thought it should be, it argues that baptizing by immersion was considered as a rite not to be dispensed with"—p. 76. And they were competent witnesses too, according to the same authority; because they understood the meaning of the word. Says Stuart: "That the Greek fathers, and the Latin ones who

were familiar with the Greek, understood the usual import of the word *baptizo*, would hardly seem to be capable of a denial."—lb.

He then cited chiefly from Stuart the definition of *baptizo*, by the Greek and Latin fathers, showing that they defined it to mean immerse: and to further show how the word, as used in the New Testament, was understood by the Greek Christians, he cited from Eusebius, as quoted by Dr. Wall.—(vol. 2, p. 52)

The account of the baptism of Constantine the Great, just before his death, is said that he assembled the Bishops of the neighborhood and thus spoke to them: "This is the time which I have long expected, with earnest desire and prayers, to obtain the salvation of God. It is time that I also should enjoy the badge of immortality; time that I should be made partaker of the seal of salvation. I purposed once to receive it in the waters of the river Jordan, in which our Saviour is recorded to have been baptized for our example.—But God, who knows what is fittest for me, is pleased to grant it to me now in this place," etc.—He proceeded to observe that this historical fact was worth all the definitions of modern times for the definition of that word. Here was the Emperor of the Greeks, surrounded by Greek Bishops and the incident is recorded by one who was a Greek Bishop himself and present on the occasion, and the record is given us in the Greek language. The dying Emperor supposed our Saviour was immersed in Jordan, and for that reason had long wished to be immersed there himself; was he mistaken in that supposition? How could he be? for the account of the Saviour's baptism was written in the New Testament, and by inspiration in the Greek language, with which, of course, the Emperor was familiar. How could he be misled by a plain narrative written in that language?—And supposing it possible for him to be deceived, would not the Greek Bishops have undeceived him? They could not be mistaken.

And then would a Greek Bishop have recorded it, published it as history, without giving the slightest intimation of the mistake? If language can be interpreted at all by those who speak it, then this fact proves beyond all controversy that our Saviour was immersed of John in the river Jordan; and no version can be faithful to the original of the New Testament stating otherwise. He, in continuation of the testimony of the Greeks, cited Prof. Stuart:—"The mode of baptism by immersion, the oriental church has always continued to preserve, even down to the present time.

"The members of this church are accustomed to call the members of the Western churches, *sprinkled Christians*, by way of ridicule and contempt.—They maintain that *baptizo* can mean nothing but immerse;

and that *baptism* by *sprinkling* is as great a solicism as *immersion* by aspersion; and they claim to themselves the honor of having preserved the ancient sacred rite of the church free from change and from corruption, which would destroy its significance."—lb. p. 76.

He concluded by inquiring that if the Greeks cannot understand the meaning of a Greek word, who can? For himself he considered their decision final; settling the question.

Dr. Newton replied by complaining that his opponent had refused to leave the portico and enter the sanctum sanctorum, but believed that he would enter in and offer up his devotion upon its numerous altars. He admitted that *baptizo*, in the ancient Greek authors means to immerse; but it does not necessarily follow that it means to immerse in the New Testament, which was Hebraistic Greek. Speaking of the opinions of the fathers, he contended that they crossed each other and were hardly worth anything. He quoted Stuart (p. 98) to prove that immersion could not be apostolic baptism by the universal usage of the ancient churches; nor by the classical use of *baptizo*, because classical usage can never be very certain in respect to the use of a word in the New Testament.

He then expatiated on the difference between Hebraistic Greek and classic Greek. Said that the Apostles learned Greek in common life in conversation and were not taught in the schools—complained that his opponent had introduced Pædo-Baptists as witnesses. He himself would not introduce a witness whose practices and life contradicted his testimony. The Pædo-Baptists all believed that sprinkling and pouring were baptism.

They admitted, and so did he, that *baptizo* means to immerse—but not always to immerse—of course they do not sustain his opponent. It was not true that all the Dictionaries favored the Baptist cause. Carson, the most learned, distinguished, of all the Baptist writers, admits this. Says Carson, (p. 55) "*my position is, that it always signifies to dip; never expressing any thing but mode.* Now, as I have all the lexicographers and commentators against me in this opinion, it will be necessary to say a word or two with respect to the authority of lexicons." He added that Carson clearly conceded that all critics and lexicographers were against the Baptists. The great Baptist historian, Benedict, (p. 288) says, "when we take into account that all lexicons in their definitions of the true meaning of the Greek terms which have reference to this disputed rite, that encyclopedias, annotators, paraphrasts, critics, reviewers, all agree in sustaining the positions of the Baptists, on this subject they cannot be accused of presumption or rashness in the course they have taken." Here it will be seen Benedict

contradicts Carson—one says that all the dictionaries are for the Baptists and the other all against them. Benedict further said.—Ib.

“There are some men, it is true, of small calibre, who have a large development of combativeness, who enter the field of controversy, and in opposition to all canons of philology—all the facts of history—the plain language of the Bible, and the general consent of learned men of all parties, and maintain not only that pouring or sprinkling *may do* but that the earliest Christians were thus baptized.” These were Baptist spectacles he was looking through now.

He then denied that *baptizo* was always used in an exclusive sense of immerse in the classics.

Third Day at Night.

Rev. Mr. Waller commence by alluding to the complain. made by his opponent as to his course of argument and of his writhing under the authorities adduced. While his opponent seemed to complain under the pressure of the authority brought by him, he was quite willing to introduce Baptist concession whenever he could find them. He proceeded to remark, that notwithstanding all his complaint he must bring his enemies into court, compel them to bear unwilling testimony to his cause, and that he intended now to bring his opponent upon the stand as a witness. Did he esteem this controversy ought to close with his present opponent—if he thought it proper to consider him as the accredited representative of the Pede-Baptist party—he would seize upon his concessions and close this controversy. His opponent has surrendered all for which he contended. Certain it is, that if he were in a court of equity or a court of law, and these distinguished moderators (alluding to Gen. Foote and Judge Fisher) were Judges or Chancellors, with authority to decide, he would proceed no further; but would claim—aye, DEMAND the judgment of the court in his favor.

He should in that case, contend, with perfect confidence—with a confidence that that every lawyer and judge of law here will duly appreciate—that his opponent has surrendered the whole controversy.

By way of illustration:

If one party files a bill against another, making certain allegations, the effect of which is to fix a certain liability upon his opponent, that opponent has but one of two courses to pursue. He must either deny the allegations thus made, and thereby put the complainant to the proof; or he must admit the allegations, or set up new matter to repel or avoid the liability. If he pursues the latter course, the burden of proof is his—it devolves upon him, when the trial comes on, to prove this new matter; and if he fails to do so, the decree of the Chan-

cellor goes against him, of course. This is a rule of equity. It commends itself to every man's conscience in the sight of God. The allegations of the complainant fixed a liability upon the defendant. The defendant admitted the allegations. He had stopped at that point, the decree as a matter of course, would have gone against him. But the defendant went further, and set up a new matter to discharge that liability; but he failed to prove it, and so the controversy stood precisely where it would have stood, if it had not gone beyond his admission. For when the defendant in the case supposed, avers anything, and fails to prove it, his avertment is nothing. Avertments and assertions, however roundly made, and however vociferously asserted, amount to just nothing at all, with men sitting as the guardians of the truth and the dispensers of justice.

Again: If one sues another at law, and in his declaration makes out a case of liability against him, that other must, either by his plea deny the averments of the declaration, or he must admit them, and set up new matter and show the liability does not exist, in other words, he must “confess and avoid,” in the language of law writers—and if he fails at the trial to prove what he has set up “in avoidance” of his liability, the judgment of the court goes against him as a matter of course. By way of illustration, suppose the speaker were to sue the opponent, in one of our courts, on a promissory note—setting out in his declaration its date, amount, when payable, etc., his learned opponent comes into court and by plea admits that he gave the note as specified. If he were to stop here, the plaintiff would be entitled to judgment. But suppose he should go further, and aver at a certain time and place, he paid the note; but when he came to trial, failed to sustain his averment by proof, yet was content to rest the whole matter upon his simple unsupported averment—no matter how often, how earnestly and vociferously made—yet he fails to *prove* the payment—what would be the result?—The failure of his proof in the face of his admission, that he gave the note, would entitle the plaintiff to judgment.

Now to apply this to the case in hand:

It is a canon of criticism—a law of interpretation which accords with all common sense—that the meaning of a word in the New Testament Scriptures is to be ascertained precisely as we ascertain the meaning of a word in other books; and when the writer gives no intimation to the contrary, the word must be taken in its usual and ordinary acceptance to mean what was commonly understood among the people among whom and by whom it was spoken.

Blackstone, in laying down “the fairest and most rational method of interpreting the will of the lawgiver,” says, “words are generally to be understood in their usual

and most known signification; not so much regarding the propriety of grammar, as their general and popular use.”—Now, we have undertaken to ascertain the meaning of the last statute of the great Lawgiver in Zion—into whose hands is given all power in heaven and upon earth. There is one word in controversy. It is *baptizo*. He had endeavored to ascertain its most usual and known signification by those whom it was used. He had shown that among the Greeks, long before the Saviour and long after, it was used in the sense of immerse.—His distinguished opponent admits this to be “its common and usual meaning—and perhaps,” he said, “its *primary* meaning.” He had proved, that the Greek Christians ALWAYS understood it to mean immerse. His opponent admits this to be true. His opponent admitted that *immersion* was its ordinary, usual, and common meaning in the Greek language; and complained that he wasted so much time in proving it, in face of his admission. Very well: that much of his allegation is admitted. In classic Greek, as written by Homer and spoken by all his contemporaries, as written by Josephus and spoken by all his contemporaries, &c., &c., the common meaning of *baptizo* is to immerse. But his opponent now sets up an “avoidance,” and alleges that there is a difference between classic and Hebraistic Greek—and he quoted, in support, two brethren of his own family, Drs. Campbell and Robinson.

But unfortunately for him, they gave no testimony in favor of his views of *baptizo*. They did not testify that this word in the N. T. Greek differed one particle from classic Greek. On the contrary, the most celebrated of his witnesses, Geo. Campbell, says emphatically that *baptizo*, “both in sacred usage and in classical, means to dip, immerse, plunge.” He (his opponent) has utterly failed to prove *baptizo*, in Hebrew Greek, differs from its meaning in all other Greek. He has attempted no proof. His plea of “avoidance” rests only upon his unsupported assertion. He admitted his opponent's word to be very ponderous—quite sufficient, perhaps, to sink an ordinary steamboat; but in the interpretation of the law of Christ, we cannot admit the mere *ipse dixit* of any man to contravene the long established laws of interpretation. Jesus Christ spoke in the language of men, and wished to be understood by them.—He knew what they could understand.—The Apostles did not learn Greek, it is true, in any college of the Greeks; but they were taught it by the spirit of God. If Jesus or his apostles had wished to teach any mode, they could have done so. The Greek is a copious language; they could have found no difficulty; therefore, in finding a suitable word, if they had preferred *parabaptizo* for the ordinance, they could have used *cheo* or *ekkeo*. If a partial washing, *nipto* could have been used; if an entire

washing, *lono*; if sprinkling, *rantizo*; if purifying, *katharizo*, &c. Why, then, use *baptizo*, unless he wished to prescribe immersion, as that was its general and usual meaning, known and acknowledged by all wherever the Greek language obtained? My opponent while he admits all this, that *baptizo* commonly meant to immerse, in Greek literature, before and at the time, and subsequently to the writing of the New Testament, told us to-day that immersion first obtained among the Greeks in the third century.

To this he made no reply, supposing that it fell from him in the excitement of debate.

Dr. Newton replied by assuming that the ordinary or usual meaning of this word was different from the primary meaning; for a primary meaning implies a secondary meaning; and if there was one instance in which *baptizo* did not mean to immerse, his opponent "would sink beneath the waves." He assumed that this word was not always used in an exclusive sense of immerse in the classics, and in proof of this he cited an instance from Dr. Gale, where he quotes Aristotle as saying: "The Phœnicians who inhabit Cadiz, relate that sailing beyond Hercules' pillars, in four days, with the wind at east, they came to a land uninhabited, whose coast was full of seaweed, and is not laid under water (*baptithesthai*) at ebb; but when the tide comes in, it is wholly covered and overwhelmed." This is clearly not a case of immersion; for to immerse is to put a "thing into the water, you cannot immerse the shore into the sea."—Wall's History, 3d vol, 121. He observed that Mr. Gale, from this example, must have admitted that there could be a case where a thing was immersed without being put into the water—the water passed over it. The use of a word is its sole and best arbiter—and cited the case given by Hippocrates speaking of a blister plaster being baptized in breast milk and Egyptian ointment, and submitted that the audience should determine what kind of operation that was. We must determine from the *usus loquendi* of the language as generally understood, to ascertain the meaning of a word. He called upon his opponent to inquire into the meaning of this word without the use of dictionaries; remarking that his opponent seemed to be fanatical, infuriated and intoxicated upon this subject, as were those who affiliated with him. Let him come to the New Testament use.

KNOWLEDGE.—Knowledge is not a couch whereupon to rest a searching and restless spirit; or a terrace for a swandering and variable mind to walk up and down with a fair prospect; or a tower of state for a proud mind to raise itself upon; or a fort or commanding ground for strife and contention; or a shop for profit or sale; but a rich storehouse for the glory of the Creator, and the relief of man's estate.—Lord Bacon.

Revision of the English New Testament.

From the Primitive Church Magazine.

Concluded.

This translation was dedicated to the king, who in 1536, ordered copies of it to be placed in churches—but Coverdale was under no control as to his procedure in translating, and he said, "I have neither wrested nor altered so much as one word for the maintenance of any manner of sect."

In 1537 all that Tyndale had translated of the Old Testament, including the books of which his translation had not before been published, and his version of the New, were printed in a Bible called "*Matthew's Bible*," the version of the books not translated by Tyndale, being taken from Coverdale's Bible.

Archbishop Cranmer, between the middle of 1535 and the middle of 1537, took measures for the preparation of a revised version of the New Testament. He sent different parts of the New Testament of a former translation, supposed to be Tyndale's, written in large paper books, "to the best learned bishops, and others," for their correction. In this he appears to have had the sanction of the king. This revision of the New Testament is supposed to be that inserted in "*the great Bible*," sometimes called Cranmer's and sometimes Whitchurch's Bible, printed by Grafton and Whitchurch by direction of Lord Cromwell, the king's vicegerent in ecclesiastical matters. The greater part of the Old Testament, in the great Bible, was a revision of Matthew's Bible. It was completed in 1535. This was the first instance of royal and episcopal interference with the printing of a revised version of the English Scriptures. Whatever improvement may have been made in many parts of the translation, some of the changes made were for the worse, instead of the better. For instance, Tyndale and Coverdale translated John x. 16 "There shall be one flock and one shepherd," correctly rendering the Greek; but in the great Bible, or Cranmer's, as it is often called, the revisor, following the vulgate Latin, put "one fold and one shepherd," thus introducing "inaccurate rendering," which continued through various revisions, and is retained to this day.—(See preface to Bayster's English Hexapla, p. 84.) This royal interference was also attended by a prohibition, in Nov., 1539, forbidding any one to print an English Bible for five years, without license from Cromwell, in order that this version only might be used.

On the accession of Mary, in 1553, many godly men took refuge on the continent from persecution, and several of these, of whom Coverdale was one, commenced a new translation of the Bible into English at Geneva, whence it was called the *Geneva version*. The New Testament was finished in 1557. Mary died Nov. 17, 1558, and the Old Testament was completed during the reign of Elizabeth. This was another instance of translation without royal and episcopal authority, and displayed the advantages of this freedom in the earnestness of the translators to give as fully as possible the plain English meaning of the original Greek. The translators had an opportunity of using all the advantages afforded by the labours of the reformers on the continent; and as another reason for making this revision, they say that the knowledge of Hebrew and Greek had greatly increased since the earlier versions had been made; so that much more accuracy could be obtained than before. This version became, and continued to be the popular version in England, notwithstanding the competition of royally authorised versions, till 1611; and even was but gradually superseded by the present version.

In Elizabeth's reign the great Bible continued to be the royally authorised translation, until a revision of it was undertaken by royal and episcopal authority, which was doubtless intended to supersede the Geneva version. It was called the

bishops' Bible, probably because a majority of the translators were bishops. The different portions of the work were assigned to the different revisors by Archbishop Parker. The version was published in 1568. "As a whole, it was not nearly so good a translation as that of the Geneva copies;" (Hex. p. 143) but it was made by James I. the basis of that which we now use.

The venerable Coverdale, though once Bishop of Exeter, ended his days in poverty, in 1569, because he could not conform to the ritual of the Protestant Church of England; and others of the translators of the Geneva version had similar objections. T. H. Horne says that they were "all zealous Calvinists, both in doctrine and discipline." Their version was thus intimately associated with the spirit of non-conformity, and on the accession of James I., a petition was presented to him by a large number of the clergy, for the correction of "divers abuses" in the Church of England, such as the non-conformists objected to. Dr. John Reynolds, on behalf of the petitioners, asked for a new translation of the Bible, hoping probably to obtain an authorised version more conforming to the Geneva version. King James's translators say that "these petitioning Puritans pleaded that they could not with good conscience subscribe to the communion book, since it maintained the Bible as it was there translated, which was, as they said a most corrupted translation." The king adopted the proposal for a revised translation, but for the directly opposite end of superseding, if possible, the Geneva Bible, which the Bishops' Bible had failed to effect, and also of obtaining a version more suited to his high church and state views, than any yet published. He said that "he had never yet seen a Bible well translated in English, though he thought the Geneva the worst, and therefore wished that some special pains should be taken in this matter, for one uniform translation," which should "be ratified by his royal authority, and so his whole church to be bound to this translation, and not to use any other."—Lewis, p. 308. This judgment was equally unjust, both as to the Geneva, and the other Protestant English versions. They were all substantially good, and the Geneva was certainly not the worst. Even King James's revisors say, in their address to the reader, that "all is sound for substance in one or other of our [previous] editions;" and the Geneva, in addition to other advantages, shared the last labours of Coverdale, who had prepared the first complete printed English Bible, and had been employed as editor in the printing of Cranmer's, or the great Bible.

The first rule given by King James to the revisors was, "the Bible ordinary read in the church, commonly called the Bishops' Bible, to receive as few alterations as may be, and to pass throughout, unless the original plainly call for an amendment." But in the last rule, it was directed that the following versions should be followed, "when they agree better with the text than the Bishops' Bible, viz., Tyndale's, Coverdale's, Matthews', Whitchurch's, and Geneva." The third and fourth rules to the observance of which the king called special attention, were "the old ecclesiastical words to be kept, as the word church not to be rendered congregation;" and "when any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogy of faith." Both these rules were at variance with the duty of the revisors, to open every window which can be opened, "to let in the light," as they say, and to own no patristic or "ecclesiastical" usage or authority as having any right to perpetuate obscure terms, or to decide which of the meanings considered orthodox, is the true. The revisors did not fully carry out the first of these rules; they did so only in certain cases, in which they preferred, for reasons which may be conjectured, the long used ecclesiastical terms. They say in their preface, "We have, on the one side, avoided scrupulosity of the Puritans, who leave the old ecclesiastical words, and betake them to others, as when they put washing for baptism and congregation instead of church; as also, on the other side, we have

shunned the obscurity of the Papists, in their *azymes, lunike, rational, holocausts, prepuce, pasche*, and a number of such like," wishing that the scripture "may be understood of the very vulgar." But the vulgar, that is, the common people, no more know the Greek meaning of *baptism, nve of ecclesia*, when rendered *church*, than they do of *holocausts, or pasche*; nor can the long list of foreign words returned in the Roman Catholic English version of Rheims and Doway, be all deemed to be "old ecclesiastical terms." Cranmer's New Testament, as well as Tyndale's, and often the Geneva, had used *congregation* instead of *church*, for *ecclesia*; but King James's translators preferred to follow the Roman Catholic version in the use of the word *church*, even when they represented by this means the congregation of Israel in the wilderness being precisely like God's churches now, (see Acts vi. 38.) Though at other times they rendered *ecclesia* by *assembly*, (Acts xviii. 28; xix. 32, 39, 41.) That they should translate *baptism* by *washing*, was scarcely to be expected, when *sprinkling* was beginning to be used, though *washing* is not a good translation. They retained in all cases but one the old ecclesiastical word *bishop*; but in Acts xx. 28, they did not do so; nor could they, without making it appear that there were several bishops in the church at Ephesus, which would not have agreed with diocesan episcopacy. Even in this verse, however, the Roman Catholic version has *bishops*, instead of *overseers*. "The great thing, after all, is," say an intelligent writer, "that all such words should be so rendered, as to give the most intelligible meaning in the language of the version."

There was another rule followed by the revisors of 1611, which is now pretty generally disapproved, namely, the use of different English words, as the translation of the same Greek word, even when used in one and the same sense; so that the reader has no clue to the identity of expression and meaning in the Greek.

Since the time of the revision in 1811, some English words in the New Testament have either ceased to be in general use, or ceased to convey unambiguously and forcibly the meaning in which they were used. To *wist*, for example, is no longer used for *to think or know*; *charity* is no longer synonymous with *love*; *to quicken*, is not commonly used for *to make alive*; nor is *freely* understood without a doubt, to mean *gratuitously*.

The number of minor improvements which, it is generally admitted, may now be made in the common version, have, since 1611, been introduced chiefly in commentaries, or confined to works intended rather for students, than the public at large.

The late Ingram Cobbin, in his "Family Bible," has added to the text of the common version, here and there, a word in brackets, which he thought a preferable translation. This often gives to the English reader a much better conception of the force of the passage, than he could otherwise possess; for no remarks in the commentary can so well explain an obscure passage in the English version, as a really better translation, if it can be given.

Probable as it is that the present English version will continue to be used very extensively by all classes, it would be of great importance to be able to circulate also one which we could recommend as expressing more clearly and fully, in many passages, the meaning of what God has spoken. If the two versions were interleaved, the English reader might recover that advantage of comparing different translations, which Coverdale thought was so much more useful, than the mere perusal of glosses or commentaries.

But if it be possible to obtain a version which any shall deem a more correct representation of the Word of God, they will many of them feel that duty to God and man binds them to prefer the use of that version, for purposes of donation and general circulation, to any other.

BEWARE OF BAD BOOKS.

Why, what harm will books do me? The same harm that personal intercourse would with the bad men who wrote them. That "a man is known by the company he keeps," is an old proverb; but it is no more true than a man's character may be determined by knowing what books he reads. If a good book can be read without making one better, a bad book cannot be read without making one worse.

Lord Bacon makes the pithy remark, that "In the body there are three degrees of that we receive into it, aliment, medicine, and poison; whereof aliment is that which the nature of man can perfectly alter and overcome; medicine is that which is partly converted by nature and partly converteth nature; and poison is that which worketh wholly upon nature, without nature being able to work at all upon it: so in the mind, whatsoever knowledge reason cannot at all work upon and convert, is a mere intoxication, and endangereth a dissolution of the mind and the understanding."

Bad books are like ardent spirits; they furnish neither "aliment" nor "medicine"—they are "poison." Both *intoxicate*—one the mind, the other the body; the thirst for each increases by being fed, and is never satisfied; both ruin—one the intellect, the other the health, and together, the soul. The makers and venders of each are equally guilty and equally corrupters of the community; and the safeguard against each is the same—*total abstinence from all that intoxicates mind or body.*

Here we have a definition of what we mean by "bad books;" whatever books neither feed the mind nor purify the heart, but *intoxicate the mind and corrupt the heart*—Works of science, art, history, theology, etc., furnish "aliment" or "medicine;" books of fiction, romance, infidelity, war, piracy, and murder, are "poison" more or less diluted, and are as much to be shunned as the drunkard's cup. They will "bite like a serpent and sting like an adder."

Books of mere fiction and fancy are generally bad in their character and influence. Their authors are commonly bad men, and wicked men do not often write good books. A stream does not rise higher than its fountain. Their principles are often corrupt, encouraging notions of chivalry, worldly honor, and pleasure, at war with the only true code of morals. They insult the understanding of the reader, by assuming that the great object of reading is amusement. The effects are such as might be expected. Familiarity with popular fiction gives a disrelish for simple truth; engenders a habit of reading merely for amusement, which destroys the love of sober investigation, and blasts the hope of mental improvement; renders scientific and historical reading tedious; gives false views of the perfectibility of human nature, thus leading to disappointments in the relations of life; and dwarfs the intellectual and moral powers, except the imagination, which is rendered morbid and unhealthy by constant excitement. The Bible becomes a wearisome book; spiritual classics, like those of Baxter, Bunyan, Flavel, and Doddridge, though glowing with celestial fire, become insipid and uninteresting; and the influence of the pulpit is undermined, by diverting the attention from serious things, and lessening the probability that truth will take effect upon the conscience; or if it does for a time, the bewitching novel furnishes a ready means of stifling conviction and grieving away the Spirit of God. A merchant in H. was under conviction of sin, during a revival of religion. A pious friend called, and, to his surprise, found him engaged in reading a worthless novel. To his remonstrance against such trifling, he replied, "I'm so interested in this book, I must finish it; and then I will attend to the affairs of my soul." He finished the book. He attended to the concerns of his soul—never! Thousands have perished by similar seductive influences.

Beware of the foul and exciting romance. All that is said above will apply with a ten-fold in-

tensity to the class of reading, for which it paves the way. The writer of modern romance chooses his scenes from the places of debauchery and crime, and familiarizes the reader with characters, sentiments, and events, that should be known only to the police. Licentious scenes and obscene imagery are unblushingly introduced, and the imagination polluted by suggestions and descriptions revolting to the pure in heart. "*Public poisoners*" was the title long since justly given to writers of this class.

It was lately testified in open court, by the father of one whose guilty course has brought ruin upon herself, disgrace upon her family, and death upon her lover, that all was occasioned by his daughter's "reading the impure works of Eugene Sue and Bulwer." To yield to such a hellish charm is like the voluntary sacrifice of one's body and soul on the drunkard's altar. *Mental delirium tremens* is as sure a consequence of habitual intoxication from such reading, as is that awful disease the certain end of the inebriate. Beware of it!

Beware of infidel books, and of all writings which ridicule the Bible. You will meet them, with a more or less guarded avowal of their object, in the newspaper, the tract, and the volume.

Do you still need to be persuaded to beware of the poison that would paralyze your conscience, enervate your intellect, pervert your judgment, deprave your life, and perhaps ruin your soul?

Beware of bad books, because if you, and others like you, will let them alone, they will soon cease to be published. Every such book you buy encourages the guilty publisher to make another. Thus you not only endanger your own morals, but pay a premium on the means of ruining others.

Beware, because your example is contagious. Your child, your servant, your neighbour, may be led to read what will be injurious for time and eternity; or not to "touch the unclean thing," as your example may prompt.

Beware, because good books are plenty and cheap, and it is folly to feed on chaff or poison, when substantial, healthful food may as well be obtained.

Beware of bad books, because they waste your time. "Time is money;" it is more—it is eternity! You live in a sober, redeemed world, and it is worse than folly to fritter away the period of probation in mere amusement. God did not bring us into being, and sustain that being—the Redeemer did not shed his blood a ransom for our sins—the Holy Spirit has not bestowed upon us the book divine, that we may sit from flower to flower like the butterfly, neglecting all the ends of rational and immortal being, and go to the judgment mere triflers.

Beware of bad books, because principles imbibed and images gathered from them will abide in the memory and imagination for ever. The mind once polluted is never freed from its corruption—never, unless by an act of boundless grace, through the power of the Spirit of God.

Beware of them, because they are one of the most fruitful sources of eternal destruction. They are read in solitude. Their ravages are internal. Foundations of morality are undermined. The fatal arrow is fixed in the soul, while the victim only sees the gilded feather that guides its certain aim. He is lost, and descends to a hell the more intolerable, from a contrast with the scenes of fancied bliss with which the heart was filled by the vile, though gifted destroyer. The precious book of life was given to show you how you might secure the enrolment of your name among the saints in light; but you chose the book of death, with present fascinations of a corrupt press, and the surest means of securing a dreadful doom. If your epitaph were truly written, the passer-by in — grave yard would read.

"M— acquired a taste for reading bad books, died without hope, and went to his own place."

Shall this be your epitaph, dear reader? If not, make this pledge before God: "Henceforth I will beware of bad books, and never read what can intoxicate, pollute, or deprave the mind and heart."
—American Tract Society.

RULES TO BE OBSERVED

By Applicants to the Regular Baptist Missionary Society of Canada for Aid.

I. Ministers applying to the Society for aid to enable them to supply destitute churches, must in their applications inform the Board:—

- 1st. Whether they are married or single.
- 2nd. State the number of their family dependent on them for support.
- 3rd. What salary they will require to sustain them, while giving themselves entirely to the work of the ministry.
- 4th. What proportion of the requisite amount can be raised on the field in which they intend to labour.
- 5th. What will be the lowest sum that will secure their services to the Society.

II. Individuals applying for aid, must forward with their applications, a resolution of the church or churches which they intend supplying, concurring in the application.

III. Churches applying, must state the number of their communicants, and the amount which they can raise amongst themselves, towards a missionary's salary.

IV. General remarks from applicants on the destination of the field, will be serviceable to the Board.

V. Missionaries employed by the Society will be expected to report quarterly to the Board.

VI. All applications and reports must be addressed to the Corresponding Secretary, at least one week before a quarterly meeting of the Board.

By order of the Board,

JAMES PYPER,
Corresponding Secretary.

The Christian Observer.

TORONTO, AUGUST, 1852.

☞ Elder Pyper has been absent for some time, for the benefit of his health. His numerous friends will rejoice to hear that he is getting better. He is expected in Toronto on the 5th instant. In a note received from him, he says: "I hope to return to Toronto invigorated, and better than ever prepared, physically and spiritually, to labour in the glorious interests of our Lord."

☞ The John Street Baptist Church, Hamilton, have extended a call to the Rev. J. Inglis, of Detroit, to become their pastor. It will be gratifying to the Baptists of Canada to learn, that he has accepted the call, and will soon enter upon the field of his new labours. He will hereafter be associated with us in the management of the *Observer*; but of this matter more anon.

☞ Subscribers who are still in arrear, will please remit the amount due before our next issue.

☞ We have commenced, in this number, to copy the important debate, lately held at Jackson, Miss., between two distinguished divines. The Rev. Mr. Waller, of Louisville, Kentucky, is the champion on the one side, and the Rev. Dr. Newton, of Clinton, Miss., is the opposing disputant. Both are men of considerable talent. Mr. Waller

is the editor of the most talented Baptist paper of the South-west,—as a divine, his philological learning, and powers as a debater, are very generally conceded. The Rev. Dr. Newton is not less known to fame. He is the most distinguished New School divine of the South; and allowed to be the ablest Pedobaptist controversialist in that section: his powers have been tested in that branch of the Presbyterian Church to which he belongs. The report is taken from the *Southern Star*, a secular Pedobaptist paper, published in Jackson, Miss.

☞ The Rev. A. Chute, having become the pastor of the First Dorchester Church, requests that all letters and papers be addressed to him at Nilestown, C.W.

From a visit made lately to one or two Associations, we are more than ever convinced of the great necessity that exists that an opportunity should be offered, in our own land, to young men of piety and talent to receive such a Biblical training, as would enable them acceptably and successfully to preach the Gospel in the back townships and settlements of the country. Our friends who are placed in important points, such as cities and towns, have little idea of the destitution that exists, of the calls that are made in remote places, and even in many townships, where the people are abundantly able to support the ministry of the Word.

The demands for ministers of our Denomination are yearly becoming greater, while the supplies are becoming less. We have lately met and conversed with very many who are engaged in the work of preaching, who bitterly feel, acknowledge, and regret their incapacity, from want of an early religious training of the mind, and in cases not a few, from the want of an ordinary English education, even such as may be obtained at the present day in our Common Schools.

It is said by many that the places of theological training in the United States, are sufficient for us at the present; our decided opinion is, after having given the subject a good deal of consideration, that they are not, for the following reasons:—

First. However highly we appreciate our brethren on the other side, and we do appreciate their zeal, their energy, and their sacrifices, we cannot disguise it, that both national and social prejudices exist, which prevent many from taking advantage of their places of education.

Secondly. The expenses of an ordinary Biblical training, such as would answer for the majority of places in Canada, would be greater there than here, and

Thirdly. The greater part of the Canadian talent sent, would be most likely kept there; in confirmation of the last remark, an eminent minister of the Gospel stated not long since, that of ten young men, who some years ago were sent from Scotland to the Baptist Theological Colleges in England to be educated, only one returned to his native country.

The only further remarks which we will now make will be as to our ability to establish a suitable Institution here. Some time ago we stated that a trial could be made for a comparatively small sum, and as we always like to do things in a business

like way, to proceed cautiously and within our means. The following are the figures, suppose it was tried for a period of four years:—

Professor's salary	£250,	per annum	- £1000
Rent of Lecture Room, and towards a Library	- - - - -		200
			£1200

Can the above amount be raised? The only answer we will give is, that the Rev. Mr. Olcott has raised in Western Canada the sum of (\$10,000) £2500, more than double the above amount, towards the endowment of the Rochester University, where probably some ten or twenty students from Canada may receive an education, and perhaps not two out of that number of those who have talent may ever return to labour in this country. We are of opinion, that there are few churches in the country who could not furnish an institution of our own with one or two students, and if we had forty or fifty students in training, each for two or three years, even without a classical education, it would in a short time make a great change for the better. Young men might study for six months in the year, and during the other six months be able to support themselves, either as teachers or colporteurs, and when young men of distinguished ability were found they might either attend our own University here, the fees of which are a mere trifle, or they might, if desirable, attend any of the institutions in the States, provided we could have any good hopes of their return.

What we want now is to supply the great demand that there is for preaching the Gospel in our back townships, and if we were only as hearty in this, as we often are in worldly enterprises, it could easily be accomplished.

We believe that there are more than half a dozen of individuals in our denomination who could singly undertake it, and never miss the amount, and we do not know how a portion of their wealth could be better used than in being instrumental in sending out, in four years, perhaps, one hundred missionaries to preach the Gospel for their natural lives, and thereby training up an army of soldiers of the Cross which it would be difficult to number.

We are now behind all other bodies in this respect. The Congregationalists who do not number one half of our people, have had an institution in existence for ten or twelve years, which has been eminently successful, and this year five of their students leave to supply new places, or places vacant. Ask any of their people how they would entertain the idea of giving \$10,000 to an Institution on the other side while nothing was done among themselves to supply their own wants? they would scarcely believe us to be in earnest in such an enquiry. We do think it strange that the Baptists of Canada should allow little feelings of envy or jealousy to prevent them from being united in such an important undertaking.

We believe the best course to be pursued, would be to appoint an agent—a good business man—to visit the churches, and get subscriptions. If any of our brethren can suggest a better plan, we shall be glad to hear from them; and what we do should be done quickly.

Communications.

To the Editor of the *Christian Observer*.

DEAR BROTHER,—The Lord has of late visited the Second Church in Lobo, where I have been labouring the past year, and where I still continue to labour half of my time,) with some mercy drops from his gracious throne, reviving the hearts of his children with new accessions to the ranks of the faithful in Christ Jesus. Five have recently followed in the footsteps of Jesus in the holy ordinance of immersion, and have entered the fellowship of the church of Christ. Others are expected to follow soon. The work is deep and gradual. The congregation is overflowing and deeply serious. The countenance of many evince the solicitude of their minds. This is very encouraging to our hearts. The Lord has not forgotten to be gracious unto his dear people. "His mercy is very great towards those that fear him; and his faithfulness unto children's children."

Yours in the bonds of the gospel.

A. CHUTE.

Nilestown, July 2, 1852.

The Old Baptist Church, Charlotteville.

To the Editor of the *Christian Observer*.

DEAR BROTHER,—Permit me, through the columns of the *Christian Observer* to state a few facts and reflections upon the origin, progress, and present condition of one of the oldest Regular Baptist Churches in Western Canada.

As I have ministered upwards of four years in this church, and held much christian intercourse with the people; and as its older members will soon be gone, the present time seems suitable to place upon record what their memories have preserved of God's goodness to them as a people and a church of Christ. Its origin being contemporary with the township of Charlotteville, a brief notice of the present condition of the township will not be without its interest.

Charlotteville is bounded on the south by a part of Lake Erie and the Bay of Long Point; on the west by the township of Walsingham; on the north by Windham; and on the east by Woodhouse. It is watered by four small creeks: on the south corner by Evans' creek, which runs into a part of Big creek, the north east part by Paterson's creek, and the south east by Hay's creek, which empty themselves into Lake Erie. The roads are in general good; the soil is mostly sand in the south west part and centre, iron (bog ore) is found but not to much extent. On the south front there is good fishing ground, where at some seasons considerable numbers of white fish, pike, black and white bass, and various other kinds are caught. The general productions are wheat, corn, oats and buck-wheat; potatoes are also cultivated to a great amount. The returns of last year show that there was 63,118 pounds weight of butter made, and this is supposed to be rather under the real quantity produced. There is some vacant land of a light sandy loam, in the north west part of the

township, held by private individuals for sale, there are several marshes which would make good meadows by slight draining and cultivating. This will suffice for its location and physical structure: its moral and religious features will be of greater interest to the readers of the *Christian Observer*.

The provision for common school education, in and around Vittoria is ample in the number of school houses. The principal deficiency being the want of teachers.

The population of the township, by the last statistical account, amounted to 2761; of these, 888 are Baptists by profession. There is one fact which ought not to be overlooked: there are 311 males and 276 females reported as not attending the common schools in the township.

The age in which we live is remarkable for tracing effects to their cause. The causes which lead to the formation of a church of Christ, may, to the man of the world, be a subject of little importance: to the disciple of Christ, it is a matter at once pleasant and important. To the Christian philosopher, it is a topic of deep and absorbing interest to trace the foot-prints of the Creator in the formation of the world. It gives expansion to the mind to mark the same foot-prints in history. The redeemed of the Lord delight to trace and mark the operations of his love in the soul of the sinner, until it is transformed into his own glorious image. The first inhabitants of this place came from the Lower Province and New Jersey. From the United States the first preacher of the gospel supplied the spiritual wants of the people. About 48 years since, under such missionary efforts, a number of believers were baptized; and the church was organized in the barn of Oliver Mabec, who is yet alive, and now the oldest member in the church of Charlotteville. It is some proof of the progress made by the people of Western Canada, when this aged Christian sometimes informs the young around him, that when on his journey from New Brunswick to this place, he visited the place where Toronto now stands. It contained two log houses inhabited by coloured people. At the same time, two log houses, owned by the same race, made up the city of Hamilton.

Through some mismanagement, the book containing the public records of this church, was lost. But for the last 32 years the record of its public business has been carefully preserved. Its articles of faith and practice, with its covenant obligations of daily duties, from the commencement of the book, written the hands of Oliver Mabec, who gave one acre and a half of land as a gift upon which to build a church, and bury the dead.

Their faith, practice, and church order, as there laid down, have been observed with fidelity, throughout this period. In the careful examination of their recorded proceedings, I have felt astonished how a church could preserve its visibility and order, in the frequent long vacation of its pastorate. Titus Finch was their first regular pastor. His labours were valuable and often greatly blessed. His mortal remains lie in front of the old meeting house, with a neat head-stone and suitable epitaph. The names of other ministers are found in the book; but their brief labours is all that can be

found in connection with their call to labour with the church.

About eighteen months since, the principal members of the church thought, that as the village of Vittoria was upon the increase, a new and more comfortable place of worship in the village, would be necessary. In the old place, it was always found that Bible class and Sabbath School training had to be suspended one half of the year, along with other week-night religious meetings. The church met to consider these matters. The principal difficulty to be removed, was found in the attachment the people had to the ground upon which the meeting-house was built. And when every thing is considered, there is nothing to blame; there the honoured dust of two generations lie; there it pleased God to show his redeeming love in many powerful reformation meetings. These recollections filled the mind of God's people. They felt in a straight between past recollection and present duty. Time-honoured feelings yielded in favour of the religious improvement of the rising generation.

The church decided to build a house double the size of their old place; stone for the basement, and brick for the upper part; to have a gallery and belfrey; inside to be painted; the ornamental embellishments to be such as become a place of public worship. The expense of erecting the building has been about \$3000—raised among themselves. It was opened for public worship on the 20th of May last, under the most favourable tokens of the love of God.

There is a statement of the religious statistics of this township worth attention. There are 888 who report themselves as Baptists; and the demand for Baptist preaching in this township, extends beyond this influence. Here is a field white unto the harvest, and a demand for the labourers to enter upon their work. It is my hope yet to see old Charlotteville church enter into this labour from her own resources. In the meantime, I am anxious to find some brother, possessed of zeal, and a love for the souls of those who are crying for the bread of life, to assist in this portion of the vineyard. It would be worthy the patronage and care of the Regular Baptist Missionary Society. God willing, I expect to present the claim of this place, and perhaps a suitable labourer to the notice of this Society, at its annual meeting, which will soon take place.

I think it would greatly facilitate the work of missions, if each church would, through the columns of the *Christian Observer*, state their condition in relation to the destitution around them; where labourers are wanted, and the reception they are likely to meet from the people. This knowledge published in our own organ, would give to our annual meeting a greater interest, and would encourage the mourners in Zion.

ABRAM DUNCAN.

Vittoria, July 13, 1852.

One hundred and fifty persons died in New York, during the last twelve months, of delirium tremens! There were nine murders caused by rum, and nearly ten thousand five-day commitments for drunkenness during the same time.

THE UNIVERSITY OF ROCHESTER.

To the Editor of the Christian Observer.

DEAR SIR,—To the citizens of Rochester and the friends of the University, commencement week afforded real pleasure. The anticipations of all were more than realized. As the morn, when pleasant skies hang above him, calculates upon being retarded in his course by storm and difficulty in crossing the ocean; and as he feels happily disappointed when wind and sun. We push him on to his destination sooner than he could reasonably expect; so did the friends of the University feel after the exercises were closed, when every thing had been more pleasant, more profitable than the most ardent had imagined. Every one was interested. Student and stranger alike hailed the event as one of no common interest. On Saturday, strange faces were seen mingling with students and faculty; and, on Sabbath morn, all were more than pleased with Dr. Church, and with Dr. Stow in the evening. The sermon of Dr. Stow was logical and clear: nothing brilliant characterizes the man, but every thought is clothed in language so strong, that memory, as with a pen of steel upon a plate of brass, writes it in ineffaceable characters. As usual, he spake of the danger of revising the Bible, until we could be assured that men had made greater and higher attainments in religion and knowledge, than any who had preceded them. Thus admitting the principle, but joining in the ranks of our opponents, in mainly endeavouring to throw cold water upon the budding ripening effort.

The prize declamation on Monday evening was highly creditable to the trainer, Professor Raymond, and the trained. The sermon of Dr. Church, on Tuesday morning, was highly complimented; and the address of Cheever, and poem of Curtis, in the evening, before the Delphic and Pithonian societies, were characterized by close thought and glowing imagery. On Wednesday morning, at 9 o'clock, a large concourse of citizens and invited guests moved from the College to Corinthian Hall, to listen to the Graduating class. Chancellor Harris led in person, while the broad views and commanding spirit of that noble man, pervaded the whole assembly. The following is the scheme:

Music, by the Band.

Prayer.

Music—"My own Native Land."

1. Oratorio Saluatoria.—J. B. Jones, Cherokee Nation, Ark.
2. Republicanism.—H. F. Carpenter, Rochester.
3. Mission of America.—E. M. Carpenter, do.
4. Our Great Men.—G. S. Chace, Naples.
5. General Politics and Political Generals.—E. H. Davis, Rochester, (excused.)
Music—"Spring's Delights."
6. The Value of Sympathy.—J. C. Drake, Columbus, Wis.
7. The Fact Gatherer.—J. D. Fulton, Ann Arbor, Mich.
8. The True Sovereign.—F. S. Lyon, Casadaga.
9. The Stump.—C. C. Norton, Carmel.
Music—"Gypsies' Song."
10. Greek Oration, "Ti; Poos; Dio;"—S. H. Carpenter, Phelps.

11. Matter and Mind.—H. A. Rose, Lyndon, Mich.
12. The Farmer.—J. M. Savage, Kendall.
13. Jealousy of Power.—J. V. Schofield, Chicago.
Music—"The Scholar's Land."
14. The Home of Genius.—J. B. Smith, Elbridge.
15. Destiny of the English Language.—S. A. Taft, Ypsilanti, Mich.
16. Mission of the Beautiful—a Poem.—G. P. Watrous, Chester, Ct.
17. National Vanity.—S. P. Webster, Kendall.
Music—"The Bacchanal Rebuked."
Conferring of Degrees.
Music, by the Band.
Benediction.

The address of the Chancellor to the class, was of the highest character. He spake from the heart, and manifested an interest in each and all, which elicited long applause from the audience, and awoke in the breasts of the young men, noble resolves, which, if adhered to, will bear them on to noble deeds.

Governor Marcy said of the orations, and of their delivery, that they exceeded any thing he had ever listened to or witnessed. The friends of the young men were proudly satisfied. The service in the evening was crowded; and life and gayety characterized all.

The Theological Commencement was highly spoken of; the scheme of which I have lost. Mr. Snodgrass of Miss., and Mr. Coals of Maine, were particularly mentioned. Dr. Conant's address was, as ever characterized by practical good sense, deep research and close thought.

The missionary meeting on Thursday evening, was pleasant and profitable. I did not witness the last, as on Thursday evening I started for Michigan.

At Detroit, I saw the Rev. James Inglis, who will soon be in your midst. The sermon he delivered before the Society of Inquiry, at Kalamazoo, is now in the press; and will form a rich treat for thousands. Every reader in Canada should avail himself of the pleasure of perusing the address and encompassing the thoughts. One who was at Kalamazoo, furnished me with many of the points discussed and proven. They are as follows:—

"A few statements of the state of man without the gospel. The adequacy of the gospel in itself considered. The appointment of the instrumentality of believers. Then hypothetically showing that the world would be evangelized in a generation, if all believers would engage in the work. The effect produced upon a sanguinary man, when the startling fact breaks in upon him, that 2000 years have nearly elapsed since the gospel plan was unfolded. Last—the fallacy of the whole belief, as it is no promise of the Divine plan, that the whole world should be converted; but the design of God is, the gathering of the people out of the nations for his glory; and then, in conclusion, he shows what is to be the result, which is illustrated by the course pursued by primitive believers."

The sermon will be published in about three weeks. Let every family form a part of his audience.

HESPERIUS.

Ann Arbor, July, 1852.

Miscellaneous.

THE SCRIPTURE ESTIMATE OF GREATNESS.

In taking up the inspired narrative of Abraham's life, a fact may be noticed of more than ordinary importance. It is a fact which, dear reader, you perhaps have not regarded, but we now ask you to dwell upon it, inasmuch as its consideration will enable you to estimate the value of Abraham's place in the divine economy. The fact is this: that while the whole history of the world from the creation of the flood, comprising a period of sixteen hundred and fifty-six years, is despatched in the compass of six chapters, no less than nineteen chapters are devoted to the account of Abraham, although his life only covered the space of one hundred and seventy-five years.

How forcibly does this teach us that things are great or little according as they are connected with God, or dissociated from Him. Take the most brilliant action in itself, is nothing. Put the poorest and feeblest word in connection with God, and at once it enshines an energy which works with more than magic power!

Believer, have you thought of this? Have you thought that because you have taken hold of God in Christ, you can do nothing insignificant? All you now do is great.

If you sin, it is a great sin! It shall bring more dishonor on God's glory than the sins of a thousand ungodly men can do, and it may suitably awake the punishment which has slumbered over the grosser crimes of those who have made no covenant with God.

If you work it is a great work. The worm Jacob threshes mountains! The act may be trifling, —so is the acorn which the careless foot presses into the ground; but just as its tiny shell is the embryo of a future navy, so may your apparently trifling Christian labors be the germ of some scheme of mercy which in a wide expansion shall hereafter bless the world.

If you pray, it is a great prayer. It availeth much. It can prison the showers in the sky, it can sway a despot's will, it can make the conquerors flee, it can shut the lions' mouths, it can—oh, it can do every thing and any thing, for it moves the Hand that moves the world!

Wonder not, then, that when God had called Abraham he should become an object of especial regard to the sacred historian, who, while relating the exploits of a renowned warrior in a brief sentence, gives in minute detail the life of an humble and obscure patriarch. Think of this, and remember that whenever anything connects itself with God, it becomes immensely great! Remember it for your encouragement; remember it for your admonition.—*Episcopalian Magazine.*

The Loss of the Soul.

It is irrecoverable. It cannot be repaired in the cycles of eternity. If I lose health I may recover it; if riches, I may retrieve them; but if I lose my soul, the loss is irreparable. No sunbeam shall penetrate the abyss, to guide the lost soul back to happiness; no rainbow shall bespan the great gulf, an arch of transit to the skies. There will be no opening of those prison doors for ever.

It is also an irreparable loss. There can be no compensation adequate to its magnitude and value. If one lose the sense of sight, an equivalent is frequently realized in the increased sensibility of the ear; or if health forsake us, friends and books may diminish, by their presence, the evils of the catastrophe; or if the riches we have accumulated in the course of years take to themselves wings and fly away, our industry may retrieve the ruin, and our latter days may become more prosperous than the first.

There is no earthly loss for which there is not, in some degree, compensation. But there is and can be none in the whole range of infinity, or in the cycles of eternity itself, to compensate for the loss of an immortal soul. Its ruin is beyond the reach of equivalent or recovery. Its fall is for ever; misery must and will be its unmingled element, and fallen spirits its only company, and a perpetual and unanswered *miserere* its only cry. The message addressed to it now will be addressed to it no more. The echoes of its departed accents will alone endure, and fill the vacant conscience with unutterable remorse; and the recollection of misused mercies, and the neglected opportunities, and rejected overtures, will occasion agony, of which the fire that is never quenched, and the worm that never dies, are but the faint types and symbols.

A lost soul is a thing so awful, so peculiar, that nothing in the annals of the universe can parallel it. The fall of Satan is scarcely less calamitous. The curse must cleave to it for ever, corroding and wasting, and yet never utterly destroying it. Eternal existence will serve as the pedestal on which it is sustained amidst everlasting woe; and life, so ardently desired on earth, will be deprecated as the sorest judgment.

Sermon remembered eighty-five Years.

Luke Short, when about fifteen years of age, heard a sermon from the celebrated Flavel, and soon after went to America, where he spent the remainder of his life. He received no immediate impression from Flavel's sermon, and lived in carelessness and sin till he was a century in age. He was now a "sinner a hundred years old," and to all appearance, ready to "die accursed." But, sitting one day in a field, he fell into a busy reflection on his past life; and recurring to the events of his youth, he thought of having heard Mr. Flavel preach, and vividly recollected a large portion of his sermon, and the extraordinary earnestness with which it was delivered. Starting as if stung by an adder, he instantly labored under accusations of conscience, and ran from thought to thought till he arrived first at conviction of sin, and next to an apprehension of the Divine method of saving the guilty. He soon after joined a Congregational church in his vicinity, and to the day of his death, which happened in the one hundred and sixteenth year of his age, gave satisfactory evidence of being a truly converted and believing follower of the Saviour. Mr. Flavel had long before passed to his heavenly rest, and could not, while on earth, have supposed that his living voice would so long continue to yield its echoes as an instrument of doing good to a wandering sinner. Let ministers and private Christians, who labor for the spiritual well-being of their fellow-men, cast their bread upon the waters, in full faith that though they lose sight of it themselves, it shall be found after many days.—*London Evang. Mis.*

ETHICS OF TRAVELLING.

The following rules, written years ago by Dr. Bedell, of Philadelphia, are worthy the attention of those who care for the health of the soul, as well as the body:—

IF RESIDING IN THE COUNTRY,

1. Never neglect your accustomed private duties of reading, meditation, self-examination, and prayer.
2. Never fail to attend some place of worship on the Lord's day, unless prevented by such circumstances as you are sure will excuse you in the eye of God.
3. Never entertain invited company on the Lord's day, and pay no visits, unless to the sick and needy, as acts of benevolence.
4. Never engage in any thing, either on the Lord's day, or on any secular day, which will compromise your Christian consistency.

5. Seek to do good to the souls of your family, and all others within your reach.
6. Always remember that you are to stand before the judgment-seat of Christ.

IF TRAVELLING,

1. Never, upon any plea, travel on the Lord's day.
2. Make your arrangements, if possible, to stop in some place where you can enjoy suitable religious privileges.
3. If at a public house or watering place on the Lord's day, do not mingle with indiscriminate company; keep your own room as much as possible, and be engaged in such a way as may make the day profitable to your soul and honorable to your God.
4. Every day find or make time for your private duties of reading, meditation, self-examination, and prayer.
5. Carry tracts and good books with you, to read, distribute, or lend, according to circumstances.
6. Seek for opportunities to do good to the souls of those into whose society you may fall.
7. Never, by deed, or conversation, appear to be ashamed of your religious profession.
8. Remember you are to stand before the judgment-seat of Christ.—*Recorder.*

POPEY AND THE CONFSSIONAL.

KIRWAN'S LETTERS TO CHIEF JUSTICE TANEY.

These letters are marked by all the point, pith, energy of the letters to Bishop Hughes. They are perhaps, a little more dignified, and little less idiomatic and effective. This is to be attributed to the fact that the writer no longer speaks anonymously, as a specimen of his style of treatment, we give the following on the Confessional:—

Despotisms are always base, and will use any means to retain their power. They are public robbers; and like other robbers, have no conscience as to the means they use.—They employ spies, use bribery, lay snares, get up plots, sow dissensions, and use all unrighteous means to find out and to kill off their enemies, and to consolidate their usurped power, and to put new rivets into the chains that bind people to their thrones. And as the Papacy is the basest of despotisms, it has the basest means to accomplish its purposes. Other despotisms seek by spies to discover plots, and secret cabals, and overt acts; but Popery has a plan by which not only to discover all these with almost infallible certainty, but also the very thoughts of men. And this it does through the infamous confessional, "the slaughter-house of consciences," an institution devised in hell, and set upon earth in the name of religion that "the Man of Sin," may find out the secrets of all families, and of all hearts, and for the purpose of wielding them all to the maintenance of his base dominion. All are obliged to confess on the pain of eternal death; no confession avails if any sin or secret thought is kept back; and these confessions, when necessary, are sent to head quarters. In this way the court of Rome is invested with a kind of omniscience as through the priests, its spies, its watchmen, will have their confession-boxes every where, they find out the secrets of courts, cabinets, and families, and even the very thoughts of men's hearts.—And what is the effect of all this? A true Papist is afraid to think because his conscience drags him to the confession, and the priests who sit there, weaving webs to catch flies, will drag out his thoughts; and when these thoughts are drawn out, they are sent to head quarters! I know the theory is, that confessions made to a priest are buried in his bosom, but has not the Head of the Church authority from God to release consciences from oaths when he judges that there is suitable cause for it? And what cause can be more suitable than the good of the Church and the safety of the chair of St. Peter?

And what, sir, must be the natural effect of all this upon families? Go down to Naples and see! Many is the Neapolitan husband, son, and brother, rotting in the prisons there on the information wrung from their wives, mothers, and sisters, by the "watchmen of despotism" at the confessional. Go to Rome and see! Many is the noble Roman in exile, or in chains in those dungeons of Rome, on the information wrung from the female members of their families at the confession, the husband and the father can intrust no secret to either, cannot repose any confidence in them. The sweets and the confidences of home are unknown; the sweet confiding love of the family circle is broken up; not a word of freedom, or of dissatisfaction, or of complaint must be uttered; no suspected guests must be entertained; no private meetings must be held or alluded to; for all, all must be told at the confessional, sent to the Vatican and down to the police! Even in the heart of a fond wife, there is no secret chamber which the priest, "the watchmen of despotism," cannot enter, and from which he may not bring forth its most secret and sacred deposits.

Thus the mother, daughters, and sisters are converted by the infernal confessional into spies upon the conduct of their husbands and brothers, and are taught to believe that they are at once serving God and the Church, and saving their own souls, yes, and even doing the greatest good to their husbands and brothers, when revealing their thoughts and their conduct to these "watchmen of despotism." And is this, sir, a fancy picture? Go and spend a month in Naples or in Rome, and seek information from those who are competent and not afraid to give it, and you will say that the picture is not one half to the life. And I only wonder that the husbands, sons and brothers of wives, mothers and sisters, that go on the knees to Papal priests to confess, do not rise as one man and pile up the confession-boxes for a grand bonfire, and drive their reverend confessors and seducers to Purgatory for purification.

Nor, sir, are these pictures of these "watchmen of despotism" confined to Naples and Rome. Their character in those lands of Papal darkness, where the very light is darkness, is their universal character.—Wherever the bishops or priests, the monks or the nuns of Romanism are, they are the spies, "the watchmen" of the drivelling despot that lives in the Vatican, himself the victim of a clique of cardinal despots. Through their instrumentality the nations of the earth lie open to the eye of Rome; and she is enabled to judge of the best means of keeping them in her power, or of subduing them to her sceptre. Archbishops are the spies of the cardinals; bishops of the archbishops; priests of the bishops; and your poor Popish maid or coachman, the nurse of your children, or the waiter at your table is the spy of the priest! And this vast system of espionage and tyranny is mainly conducted through the infamous confessional!

THE REV. ROWLAND HILL ON THE EFFECTS OF DRUNKENNESS.

If you wish to be always thirsty, be a drunkard; for the oftener and more you drink, the oftener and more thirsty you will be.

If you seek to prevent your friends missing you in the world, be a drunkard; for that will defeat all their efforts.

If you would effectually counteract your own attempts to do well, be a drunkard, and you will not be disappointed.

If you wish to repel the endeavours of the whole human race to raise you to character, credit, and prosperity, be a drunkard, and you will most assuredly triumph.

If you are determined to be poor, be a drunkard, and you will soon be ragged and pennyless.

If you would wish to starve your family, be a

drunkard; for that will consume the means of their support.

If you would be imposed on by knaves, be a drunkard; for that will make their task easy.

If you would wish to be robbed, be a drunkard, which will enable the thief to do it with more safety.

If you would wish to blunt your senses, be a drunkard, and you will soon be more stupid than an ass.

If you would become a fool, be a drunkard, and you will soon lose your understanding.

If you wish to unfit yourself for rational intercourse, be a drunkard; for that will render you wholly unfit for it.

If you are resolved to kill yourself, be a drunkard, that being a sure mode of destruction.

If you would expose both your folly and your secrets, be a drunkard, and they will soon run out as the liquor runs in.

If you think you are too strong, be a drunkard, and you will soon be subdued by so powerful an enemy.

If you would get rid of your money without knowing how, be a drunkard, and it will vanish insensibly.

If you would have no resource when past labour but a workhouse, be a drunkard, and you will be unable to provide any.

If you are determined to expel all comfort from your house, be a drunkard, and you will soon do it effectually.

If you would be always under strong suspicion, be a drunkard; for, little as you think it, all agree that those who steal from themselves and families will rob others.

If you would be reduced to the necessity of shunning your creditors, be a drunkard, and you will soon have reason to prefer the by-paths to the public streets.

If you would be a dead weight on the community and "cumber the ground," be a drunkard; for that will render you useless, helpless, burdensome, and expensive.

If you would be a nuisance, be a drunkard; for the approach of a drunkard is like that of a dung-hill.

If you would be hated by your family and friends, be a drunkard, and you will soon be more than disagreeable.

If you would be a pest to society, be a drunkard, and you will be avoided as infectious.

If you do not wish to have your faults reformed, continue to be a drunkard, and you will not care for good advice.

If you would smash windows, break the peace, get your bones broken, tumble under carts and horses, and be locked up in the watch-houses, be a drunkard, and it will be strange if you do not succeed.

If you wish all your prospects in life to be clouded, be a drunkard, and they will soon be dark enough.

If you would destroy your body, be a drunkard, as drunkenness is the mother of disease.

If you mean to ruin your soul, be a drunkard that you may be excluded from heaven.

Finally if you are determined to be utterly destroyed, in estate, body, and soul, be a drunkard, and you will soon know that it is impossible to adopt a more effectual means to accomplish your—END!

COWPER'S CONVERSION.—At the age of thirty-two, Cowper's ideas of religion were changed from the gloom of terror and despair to the brightness of inward joy and peace. This juster and happier view of evangelical truth is said to have arisen in his mind while he was reading the third chapter of St. Paul's Epistle to the Romans.

The words that riveted his attention were the following: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. iii. 25. It was to this passage, which contains so lucid an exposition of the Gospel method of Salvation, that, under the Divine blessing, the poet owed the recovery of a previously disordered intellect, and the removal of a load from a deeply-oppressed conscience; he saw by a new and powerful perception how sin could be pardoned and the sinner saved—that the way appointed of God was through the great propitiation and sacrifice upon the cross—that faith lays hold of the promise, and thus becomes the instrument of conveying pardon and peace to the soul.—*Grimshaw's Life of Cowper.*

ANECDOTE OF BISHOP DAVENANT.—This learned and excellent prelate being once summoned to attend the king (James I.) at Newmarket, refused to travel on the Lords-day; and, upon arriving a day later than required, he assigned the simple cause; and James, much to his credit, gave him a cordial welcome, not only accepting his excuse, but "commanding his seasonable forbearance."—(*Memoir of Bishop Davenant.*) A noble example to all who serve either sovereign kings or sovereign people. Their acceptance with neither of these can ultimately be damaged by their unwavering loyalty and obedience to the King of kings.

PRYING.—Don't pry into the secret affairs of others. It is none of your business how your neighbour gets along, and what his income and expectations may be, unless his arrangements affect you. What right have you to say a word, and protrude your advice? It is no mark of good advice, good breeding, or good manners, to pry into the affairs of others. Remember this.

THE THRONE OF GRACE.—If you are a Christian, the throne of grace is yours. Your Father is seated on it. Your Saviour has sprinkled it with his own blood. The Holy Spirit draws you secretly to kneel before it; and the promise, when there is, "Open your mouth wide, and I will fill it."—*Newton.*

HOW TO AVOID ANXIETY.—Payson, on his dying bed, said to his daughter, "You will avoid much pain and anxiety, if you will learn to trust all your concerns in God's hands. 'Cast all your cares on him for he careth for you.' But if you merely go, and say that you cast your care on him, you will come away with a load on your shoulders."

PATRICK HENRY'S LEGACY.—The following is the closing paragraph of the will of Patrick Henry: "I have now disposed of all my property to my family; but there is yet one thing more I wish I could give them, and that is, THE CHRISTIAN RELIGION. If they had this, and I had not given them one shilling, they would be rich; and if they had not that, and I had not given them one shilling, they would be rich; and if they had not that, and I had given them all the world, they would be poor."

BENEVOLENCE REWARDED.—A poor woman said, as the missionary meeting in her village drew on, that she was concerned lest her missionary box might not be worth presenting. She had five shillings to purchase her a pair of shoes, which she much needed, but resolved to put it into the box. As her shoes would not keep out the wet, while drying her toes by the fire, some of her family would remind her of what they called her "imprudent charity." In a short time a friend at a

distance sent her a box of clothes, and some money also, which she took as from the hand of God, and gave him the glory of his bounty and goodness.—*Rev. R. Tyabham.*

THE PRAYER ROOM.—AN IMPROVEMENT FOR STORES.—A merchant in this city invited a clergyman to visit his store which he had fitted up with every convenience for his own use. After surveying the premises the clergyman said to him, "There is yet one room wanting." "What is that?" inquired the merchant, "I cannot think of anything else that I need." "A prayer room," replied the clergyman, "a closet to pray when you have a little leisure, and especially when you are tempted to over-reach a customer, or to do any wrong in your business transactions." "You are right," said the merchant, "the room shall be made;" and he has since testified that he has found it a most delightful place.

It is said of Robert Hall, that when he became heated in controversy, he would suddenly leave the room, and after a few moments return and calmly resume the discussion. It was understood that he had retired to pray against the natural infirmity of his temper.

Would that every Christian merchant had his prayer room at hand to which he might flee when beset with covetousness, worldliness, or any business temptations, and be alone with him that seeth in secret. How many acts disreputable to the Christian name would thus be avoided—how many after repentings spared. Why may not this improvement be generally introduced into the stores of Christians? The room should be strictly private, and its very design may be secret, except as it should become known by its fruits.—*Exchange Paper.*

DEATH-BED-REPENTANCE.—"And what?" said he, warning us against death-bed repentance, "what we would ask, is the scene in which you are now purposing to contest it with all this mighty fibre of opposition, you are now so busy in raising up against you? What is the field of combat to which you are now looking forward as the place where you are to accomplish a victory over all those formidable enemies, whom you are at present arming with such a weight of hostility as we say, within a single hair-breadth of certainty, you will find to be irresistible? O, the folly of such a misleading infatuation! The proposed scene, in which this battle for eternity is to be fought, and this victory for the crown of glory is to be won, is a death bed. It is when the last messenger stands by the couch of the dying man, and shakes at him the terrors of his grisly countenance, that the poor child of infatuation thinks he has to struggle and prevail against all his enemies—against the unrelenting tyranny of habit—against the obstinacy of his own heart, which he is now doing so much to harden—against the Spirit of God, who, perhaps, ere now, has pronounced the doom upon him.—He will take his own way, and walk in his own counsel; I shall cease from striving, and let him alone—against Satan, to whom every day of his life he has given some fresh advantage over him, and who will not be willing to loose the victim on whom he has practised so many wiles, and plied with success so many delusions. Such are the enemies you, who wretchedly calculate on the repentance of the eleventh hour, are every day mustering up in greater force and so-midableness against you; and how can we think of letting you go with any other repentance of the precious moment that is now passing over you? When we look forward to the horrors of that impressive scene, on which you propose to win the prize of immortality, and to contest it single-handed and alone, with all the weight of opposition which you have accumulated against yourselves—a death-bed; a languid, breathless, tossing and agitated death-bed; that scene of feebleness, when the poor man can not help himself to a single mouthful—when he must have at-

tendants to sit around him, and watch his every wish, and to interpret his every signal, and turn him to every posture where he may find a moment's ease, and wipe away the cold sweat that is running over him, and ply him with cordials for thirst, and sickness and insufferable languor. And this is the time, when occupied with such feelings, and beset with such agonies as these, you propose to crowd within the compass of a few wretched days, the work of winding up the concerns of a neglected eternity!"—*Chalmers*.

WEEP NOT FOR HER.

BY PROF. WILSON.

Weep not for her! Oh, she was far too fair,
Too pure to dwell in this guilt-tainted earth!
The sinless glory, and the golden air
Of Zion, seemed to claim her from her birth;
A spirit wandered from its native zone,
Which, soon discovering, took her for its own:
Weep not for her!

Weep not for her! Her span was like the sky,
Whose thousand stars shine beautiful and bright;
Like flowers, that know not what it is to die;
Like long-linked, shadeless months of polar light;
Like music floating o'er a waveless lake,
While echo answered from the watery brake:
Weep not for her!

Weep not for her! She died in early youth,
Ere hope had lost its rich romantic hues;
When human bosoms seem'd the home of truth
And earth still gleam'd with beauty's radiant
Jews
Her summer-prime waned not to days that freeze;
Her wine of life was run not to the lees;
Weep not for her!

Weep not for her! By fleet or slow decay,
It never grieved her bosom's core to mark
The playmates of her childhood wane away;
Her prospects wither; or her hopes grow dark;
Translated by her God, with spirit shewn,
She passed as 'twere in smile from earth to heaven!
Weep not for her!

Weep not for her! It was not hers to feel
The mysteries that corrode amassing years,
'Gainst dreams of baffled bliss the heart to steal,
To wander sad down Age's vale of tears,
As whirl the withered leaves from friendship's tree,
And on earth's wintry world alone to be;
Weep not for her!

Weep not for her! She is an angel now,
And treads upon the sapphire floor of Paradise,
All darkness wiped from her resplendent brow,
Sin, sorrow, suffering banished from her eyes;
Victorious over death, to her appear
The vista'd joys of Heaven's eternal year;
Weep not for her!

Weep not for her! Her memory is the shrine
Of pleasant thoughts, soft as the scent of flowers,
Calm as on the windless eve the sun's decline,
Sweet as the song of birds among the bowers,
Rich as a rainbow with its hue of light,
Pure as the moonshine of an autumn night;
Weep not for her!

Weep not for her! There is no cause for wo;
But rather nerve the spirit, that it walk
Unshrinking o'er the thorny paths below,
And from earth's low dilemmas keep thee
back;
So, when a few fleet severing years have flown,
She'll meet thee at Heaven's gate—and lead thee
on;
Weep not for her!

From the *New York Recorder*.

SKETCHES AND RECOLLECTIONS OF BRITISH PREACHERS.

By the Author of "*The Life of Chatterton*," *Pen and Ink Sketches*, &c.

THE HON. AND REV. BAPTIST W. NOEL, OF JOHN STREET CHAPEL, LONDON.

At the end of Bedford Row, a locality chiefly inhabited by lawyers, and within a few hundred yards of Holborn, stands a nondescript sort of building. Externally, it has nothing whatever to recommend it to the notice of the searcher after architectural beauties. No magnificent portico, no graceful tower, no elegant spire; nor are there any traciered windows on either side of the building. In fact, it is one of the shabbiest-looking ecclesiastical edifices in the metropolis. Its walls are composed of dingy brick; its entrances are plain to shabbiness; and from its roof rises a bell-turret, which certainly is more useful than ornamental; and it is so obscurely situated that a stranger might pass it a hundred times without having the most remote idea that he was in the neighborhood of a church to which, whenever its minister preached, flocked, from far and near, half the popular-parson-hunters of London.

Within, the church is large and gloomy; but filled with an immense congregation, the appearance of the place is somewhat imposing. Not a nook is unoccupied; and most beseeching are the looks of strangers in the crowded aisles, as the perplexed pew-openers, with a perseverance amazing, squeeze themselves through the masses. Hopeless is his or her case who thinks to obtain a comfortable place without the "silver key," though, in justice to the functionaries of St John's, it may be said that they are more civil than the generality of their class. We are of the fortunate few who happen to have an acquaintance among the seat-holders, and, to the envy of those around, we cut the crowd with aching sides, and, enjoying vast self-satisfaction, take our position in the snug corner of a snug pew directly opposite the pulpit.

Fashionable as well as numerous is the congregation; and this is scarcely to be wondered at, since the preacher himself belongs to the upper-crust people. We do not care to be genealogical, but may mention here, without usurping the privileges of the Herald's College, that Baptist Noel is the son of Sir Gerard Noel and Lady Barham, the latter being a peeress in her own right. Sir Gerard was a naval officer. Mr. Noel has two brothers: the present Earl of Gainsborough, and the Hon. and Rev. Leland Noel. His other brother, Gerard Noel, died about nine months ago. He has also a sister, who is one of the ladies-in-waiting to Queen Victoria. At one period the subject of our sketch was one of her Majesty's chaplains. He is thus closely allied to aristocracy; a body which may, without any loss of dignity, well be proud of such a member.

But let us picture Baptist Noel as he now appears in the pulpit:—

Those of our readers who have seen portraits of Reginald Heber, will have little difficulty in realizing the cast of Baptist Noel's countenance. It

is a remarkably attractive one; and its attractive power chiefly lies in the beautiful serenity which pervades it. A high, broad forehead, indicates the possession of considerable intellectual power; and across it, rather carelessly, sweeps long, light-brown hair, which leaves the left temple exposed. The eyes are of a grayish blue, and have a solemnly sweet expression. It appears, at first sight, rather ridiculous to describe a man's nose; but, prominent feature as it is, it may not be neglected. Mr. Noel's nasal organ is slightly aquiline; well "chiselled," to speak artistically, and in "harmony" with the rest of the face. The mouth is well formed, with a pensive shade about it. The shape of the countenance is oval, and the head is gracefully set on the shoulders. Mr. Noel's figure is symmetrical; in height he is slightly above the medium stature; and clad in the robes of his sacred office, he stands the very personification of that dignity and gentleness which should ever characterize the Christian minister.

From the moment Baptist Noel commences his discourse, the attention of the hearer is fixed. His voice is melodious in the extreme; one more musical we think we never heard. Well do we remember the first time it fell on our ears. He had been announced to preach a missionary sermon in the fine old parish church of St. Mary, Redcliff, Bristol. That magnificent edifice was filled to overflowing. At that time Mr. Noel was in the zenith of his popularity as a pulpit orator. But his chastened eloquence was not the only attraction; his known liberal sentiments had gained him "golden opinions" among all classes of Dissenters; many of the most rigid of these sturdy Nonconformists, and obstinate resisters of church-rates—people who would on other occasions, have as soon thought of visiting Pandemonium as a parish church—now flocked to hear Noel. His habit of extemporaneous preaching, too, enlisted them in his favor; for many of them had, and have for aught we know, a thorough contempt for read sermons. In short, Baptist Noel was a "favorite." Even at a period some ten years ago, clear-headed men declared that he was a great deal too liberal for the Church, and prophesied that with his views he could not long remain within her pale. The event of the year 1850 has verified these predictions. But we must not anticipate.

Clear as the tone of a silver bell sounded the silver voice of the preacher beneath the lofty groined ceiling and along the columned aisles of the old edifice. Vast as the building was, and filled with echoes, each word was distinctly audible in the most remote parts of the church. The missionary work was his theme, a most congenial topic for one whose expansive benevolence is so universally admitted. From a little Bible which he held in his hand, he read the text, and then proceeded to elucidate his theme. Commencing with a general allusion to it, in the shape of a graceful exordium, he speedily arrived at the chief point of his discourse, and then, with rapidity, reviewed the condition and prospects of that society whose interests he was advocating. On such a field as this he was, to use a common but expressive phrase, "at home." Listening to his details, labors in various parts of the world was what might be termed a verbal panoramic treat. Coleridge, in one of his dreamy moods, said, "My eyes make pictures when they are shut;" and it may be remarked that when Mr. Noel takes his hearers on a pulpit missionary tour, he brings vividly before their mental visions the scenes he describes. Missionary advocacy is his forte. Seated comfortably in your pew, with half-closed eyes, it is a positive luxury to accompany him in imagination, as he traverses the missionary world. The graceful palm of India wags its feathery foliage beneath unclouded skies, and within its welcome shade we behold the proud Brahmin abandoning his idols, and leaving Vishnu for Jesus. The Pacific, studded with island-gems, lies blue and broad before us, and on their coralline summits we behold Christian temples rising, and civilization extending, and cruelly departing. And now

"the spicy breezes
Blow soft o'er Ceylon's isle;"

and in that home of all that is beautiful in the physical creation, we see idols thrown to the tides and the bats, and gentleness substituted for violence. Still onward we go, and view that great and mysterious country, China, partly opened before us. There we see the laborious Gutzlaff, toiling in the midst of an indeed "perverse generation." Rise before us, too, the pagoda and the joss-house, and we mark the boat-crowded river, and on its banks the missionary church. Again we speed on our world-journey and reach the frontiers of the African continent Sierra Leone, as lovely a spot to look upon as ever gladdened the eye of mortal, but nevertheless the white man's grave, rises picturesquely from the sea: but there, regardless of the pestilence that walketh at noonday, works the missionary; the graves of his predecessors full in view, and with the feeling ever present that in every breath he draws may float the elements of death. The fruitful islands of the Western Ind are visited; lands where the oppressor's chain is broken, and the captive slave groans no more. Add to many other portions of the earth's surface does the orator, in imagination, convey us; and then, by a forcible appeal to his hearers, he convinces them of the claims of the missionary society, and concludes his discourse by a personal application of his text.

On ordinary occasions, Mr. Noel's sermons are characterized by a uniform excellence. They who go to hear him in the expectation of meeting with something strange or startling, will be disappointed. His eloquence is like the course of an unimpeded river, calm, gentle, and musical in its flow. From the time he commences his sermon until its conclusion, there is no interruption to the stream of his eloquence. And his voice is equable too, being seldom raised or lowered above the pitch which he begins; but then it is too musical and too finely modulated to appear monotonous. His sentences, carefully constructed, are evidently the results of study and practice. This, however, is not marred by any thing a proaching to pedantry, for no one can hear Mr. Noel, and believe for a moment that the weakness of affectation clings to him. His principal fault as a preacher is elaboration. Sometimes he dilates an idea until almost all trace of it is lost, or but faintly perceived. This is not a habitual fault; nevertheless it is sufficiently frequent to mar the effect of some of his sermons. His action is slight and graceful, and such as might be supposed natural to a man of his tastes and disposition.

A great and distinctive feature in the preaching of Baptist Noel is his very frequent use of scriptural quotations. These are always most felicitously introduced, not dragged in. Falling naturally into their proper places, they invariably throw light upon or confirm the passages they were meant to illustrate. We know of but one other minister who is so happy in this respect, and that is Mr. Sherman, Rowland Hill's successor at Surrey Chapel.

"The time might come when I may deem it necessary that I should secede from the Church of England; that time has not yet come; nor do I see any probability of its speedy arrival."

Such were the words uttered by Baptist Noel on a London platform seventeen years ago. The time *did* come; and one fine morning, the religious world of London was startled by the announcement that the popular minister of St. John's was about to join the Dissenters. On Churchmen the news fell like a thunder-clap. Until the truth was generally known, all sects made sure of him, and claimed him as their own.

Never, perhaps, had been witnessed so much excitement in the precincts of St. John's as on the day when Mr Noel preached his farewell sermon there. Hours before the doors were opened. Chapel street was thronged from end to end by eager crowds; and when the entrances were free, the multitude rushed in, and in a very few minutes completely

filled the edifice. For a time the scene was one of utter confusion. When at length the sermon commenced, all ears were open to hear the preacher's reasons for leaving his pastorate; but, to the disappointment of all, a simple, scriptural sermon was preached, and the subject looked for was scarcely alluded to. In a few weeks afterwards, all doubt on the subject was dispelled by the public baptism by immersion of Mr. Noel in the Rev. J. H. Evans's chapel. On that occasion he delivered an appropriate address, and shortly afterwards appeared a bulky octavo, in which Mr. Noel gave his reasons for joining the Baptists.

At first sight it appears somewhat strange to those who have long known Mr. Noel, to see him in the pulpit of a Baptist Chapel, divested of gown and bands. This strange feeling, however, wears off; for there is the same classic head, the same serene eye, the same sweet and dignified expression, and the same musical voice. The sincerity, too, is quite as genuine, and the piety as lively as ever. The scene of the Christian's labors is altered; the labor of the Christian is as devotedly pursued as ever. And why not? After all, worshippers of the Sun of Righteousness gaze on the same orb, and reflect his brightness, though different be the points, and wide as the poles assunder, whence they gaze. Blind bigots they who arrogate to their own sect the sole right to point out the road to heaven!

Mr. Noel has figured as an author as well as a preacher. They who are curious to see him "in print" may be glad to know that he is the author of a *Tour in Ireland*, and of several pamphlets. He has also published a volume of verses, of which candor compels us to say that they contain more piety than poetry. Smooth and harmonious they are of course, but something more is required now-a-days from those who snatch the pen and rush unadvisedly into Apollo's presence. With the utmost respect, therefore, for Mr. Noel, we incline to the opinion that, amiable as are his verses, they are not destined to figure in any future collection of the best works of the English poets.

With this good-natured criticism we close our sketch of this excellent man. Sitting quietly in a pew in John street chapel, we hope again to listen to him with pleasure and profit. Let people drive as they may of the "good old times," we candidly confess that the present are much more to our taste; and if we were asked to specify in what the latter differed pleasantly from the former, we should unhesitatingly assert that the gentle teachings of Baptist Noel are far more useful than were the furious and fiery lessons of his pulpit predecessor, Henry Sacheverell.

ONE OF THE DARK PLACES OF THE EARTH.—Mr. Hunt, a Wesleyan Missionary among the Frejees, who are Cannibals of the worst description, has stated that 500 persons had been eaten in five years, within fifteen miles of his residence. Some of them eat raw human flesh and chew it as sailors do tobacco. They sometimes eat their best friends. When parents grew old, they were killed by their children. Sometimes they were buried alive or thrown to sharks. Women on the death of their husbands were killed.

SWEDEN.—The king of Sweden and his two sons have honored themselves by attending the late annual meeting of the Swedish Bible Society—a society that has distributed 664,087 Bibles and Testaments in five years. The king would honor himself still more by stopping the work of persecution against Bible readers and believers in his kingdom.

HABIT.—"I trust everything under God," said Lord Brougham, "to habit, upon which, in all ages, the lawgiver, as well as the school master, has mainly placed his reliance; habit, which makes everything easy, and casts all difficulties upon a deviation from a wonted course. Make sobriety a habit and intemperance will be hateful;—make

prudence a habit, and reckless profligacy will be as contrary to the child, grown or adult, as the most atrocious crimes are to any of your Lordships. Give a child the habit of sacredly respecting the property of others, of scrupulously abstaining from all acts of improvidence which can involve him in distress, and he will just as likely think of rushing into an element in which he cannot breathe, as of lying, or cheating or stealing."

THE JESUITS.—A systematic correspondence is kept up between the Jesuits in Italy and in a certain class of the same order in England, whose reports are full of confidence. There are, it appears, establishments in England which are called Protestant, but which in fact, are Papal in the sense of the egg being the chicken, although not hatched. The heads of these establishments are employed in what is called "nursing the faith," but, at the same time, professing a horror of Popery.—*Neapolitan Correspondent of the Daily News.*

THE OLD TRAP.—Rev. Henry Ward Beecher makes the following shrewd reply to those disinterested people who ask temperance men why they don't enforce the old laws against rum selling, instead of framing new ones like that of Maine:

"It is said, why don't you execute the present laws? This puts me in mind of an old rat, who, sleek and fat, comes out of his hole and sees a new trap. He walks around it, peeps into it, nibbles at it, and finds it is not like the old one—it is all wire, and there is no getting out of it. So he goes to the keeper of the house and says: 'Why are you not satisfied with the old trap with wood bottom, through which I have crawled forty times?' So with these old liquor rats, they know how to evade them, they can crawl through almost anything, but they don't like the Maine law. These men can tell what the law means. The outcry that they now make, leads me to think that they smell fire. I never was so much in favor of the law as when I found out that the rum-sellers opposed."

BUSHING TOMATOES.—Those who love good tomatoes, will take pains to cultivate them as near as may be in their full perfection. There is no other fruit that delights more in air and sunshine than the tomato:—It should have, therefore, abundance of room, and the vines be sustained from falling to the earth. I have found stout brush firmly set around the plants, to answer the purpose better than any other method. The branches have room to extend themselves as they like, while the limbs of the brush keep them in their positions. By this method the fruit is more fully exposed to the genial influences of the air and sunshine, whereby it attains a more delicious flavor, larger size, and comes quicker to maturity.—*Rural New Yorker.*

AUSTRALIA.—Emigration to Australia is proceeding at a great rate. Shipping is largely in requisition to convey all who are eager to get away, and almost every port in the empire exhibits abundant evidence of the attractions which the antipodous regions of the antipodes present. Not the least remarkable feature in the present rush to the other side of the globe is, the number of superior and educated men who are going there. Mary and William Howitt, and other writers of distinction, are proceeding to New South Wales.

THE SUBMARINE TELEGRAPH BETWEEN ENGLAND AND IRELAND.—The enormous cable, eighty miles in length, weighing a ton per mile, and all in one continuous piece was wound up into immense coils, placed on trucks, one after the other, and drawn by steam—from one side of England to the other. The coils were embarked, and speedily conveyed to Holyhead. Early on Tuesday morning the *Britannia*, towed by the *Prospero*, commenced paying out the cable, according as it sunk by its own weight to the bottom of the sea, along

the route from Holyhead to Howth. Occasional difficulties were experienced in the paying out of the coils; but they were all overcome. Slowly the vessels ploughed on at a rate varying from three to five miles an hour; and on the same evening, the *Britannia* anchored off Howth. An electric current was sent through the wire to Holyhead, and the returning answer brought the pleasing intelligence that the line was all right throughout, and perfectly insulated. On Thursday the *Britannia* steamed away; while those on shore, after repeated experiments, were satisfactorily convinced that the communication with Holyhead was without impediment.

MAGNIFICENT RAILROAD ENTERPRISE.—

Within a year or two past we have occasionally noticed the plan for a railroad from Chambéry in France, to Turin, the capital of Piedmont, traversing the Alps by a tunnel cut through Mount Cenis. As this is one of the most gigantic schemes yet devised by modern engineers, our readers will be interested in a more exact account of it, which we here give, derived from the report of M. Henri Maus, by whom the line has been surveyed for the Piedmontese Government:—

Starting from Turin, the road will ascend the valley of a small stream called the Dora Riparia to Bardonneche, at the foot of the Alps. The mountain is here some 5,400 feet high, and the length of the tunnel will be nearly 6 1-2 miles. The mountain will be perforated in a northerly direction, carrying the road through to Modane, on the Arc, a small stream which flows down on the Isere. M. Maus proposes to bore first a central gallery 11 3-4 feet wide and 7 1-2 feet high, in order to prepare for cutting the complete tunnel, which will be 27 feet wide and 20 1-4 feet high. The boring will be done by machines at each end, driven by water-power, which is abundant from the many brooks that run down the mountain. The grade in the tunnel will have a descent from Bardonneche to Modane of 97 feet 8 inches to the mile, which may be overcome either by very heavy locomotives or by stationary power at each end, with endless drag ropes; if stationary power is used the brooks will afford it cheaply. The machines to be used for the boring are devised by M. Maus, and as experiments have proved, will suffice to complete the excavation in from 3 1-2 to 5 years. When the mountain is entirely pierced the tunnel will ventilate itself, although the great depth of the rock above will not allow of perpendicular shafts; but while the excavation is going on, ventilation will be provided for by fan wheels driven by the belts and shafts that connect the boring machines with the power without. The entire cost of the tunnel, with a double track, M. Maus estimates at 13,772,000 francs, or \$2,754,400; the whole road he estimated will cost 35,000,000 francs, or \$7,000,000. The length of the present carriage road, from Chambéry to Turin is about 25 miles.—*N. Y. Tribune*.

THE MONTREAL FIRE.—A public meeting called for the purpose of taking steps towards the relief of the Montreal sufferers, was held in this city recently. His worship the Mayor occupied the Chair, and during the proceedings, the meeting had an opportunity of hearing from the Rev. Dr. Wilkes, of Montreal, an account of the calamity. The doctor gave a very eloquent statement of the nature and extent of the disaster. Resolutions were passed, sympathizing with the sufferers, and devoting for their assistance, the sum of £1,000. We are glad to observe that a similar movement have been very general in this and the neighbouring country. At Quebec a public meeting was held last week, attended by the principal citizens, including the members of the Cabinet, and a voluntary subscription, headed by £100 from His Excellency the Governor General, and amounting to £1,500, was immediately raised. New York has generously given \$10,000, and promises \$5,000

more. Hamilton has voted \$2,000, and Kingston promises to do her part.—*Examiner*.

Arrival of the "Baltic."

The 'Baltic' arrived at N. Y. on Sunday, the 25th inst. Her news is not important.

A careful analysis of the election returns as far as they have come in, that is to say to Tuesday, gives the following result:

For the Government	117
For the Opposition	199
"Liberal Conservatives," who will probably support the Government on minor questions, but vote against them on the Protection question	42
Members returned	338

The above is from the classification of the *London Times*. There are still the counties to be heard from which mostly return Protectionists, and on the other hand, Ireland, which is certain to elect a large opposition majority. Next week we hope to forward a classified list of the House.

There is no other political news.

TWO MOUNTAINS.—Mr Papineau has been returned for Two Mountains by a very large majority. The total number of votes polled was 2172. Of this Mr Papineau received 1280; Dumouchel 617 and Simpson 275; being a majority for Papineau over Dumouchel of 663, and over Simpson 1015. In the English Parishes and Townships, Papineau's majority over Dumouchel was 306.

THE SABBATH IN INDIANAPOLIS.—The Marshall of Indianapolis, Indiana, has given the barbers to understand that Sunday shaving will not be tolerated. Druggists are required to restrict their sales on the Sabbath to articles of necessity; and keepers of very stables are enjoined not to hire horses or carriages for trips of noisy pleasure.

BATHING.—It is well known that the Russians have, for many centuries, practised a great deal of bathing. And all seasons of the year, the old and young, from the infant up, frequently bathe themselves or are bathed. Consequently rheumatism is almost entirely unknown among them. We must attribute this principally to their habits of bathing, for the climate is even more variable than our own. Their diet, too, is very simple, consisting almost entirely of brown bread, garlics and water.—*Journal of Health*.

SELF-CULTURE.—Is it asked, how can the laboring man find time for self-culture? I answer, that an earnest purpose finds time, or makes time. I seize on spare moments, and turn fragments into golden account. A man who follows his calling with industry and spirit, and uses his earnings economically, will always have some portion of the day at his command. And it is astonishing how fruitful of improvement a short season becomes, when eagerly seized and faithfully used. It has often been observed, that those who have the most time at their disposal, profit by it the least. A single hour in the day, steadily given to the study of some interesting subject, brings unexpected accumulations of knowledge.—*Dr. Channing*.

A HINT TO DESPONDING MINISTERS.—A certain minister, who had been very successful in his labors in the gospel vineyard, at length saw but very little fruit attending his ministrations. To be useless, he could not bear—his soul was bowed down under the discouraging prospects around him.—Nothing on earth was so gloomy to him, as a spiritual death; for he had been used to showers of reformation and mercy, and nothing else could

satisfy his mind. Seeing no outpouring of the Spirit, no sinners converted under his preaching for some time, his soul was beset with desponding and melancholy fears.

While thus exercised he dreamed a gentleman hired him to work for him, and the price of his labor, per day, was stipulated. On inquiring what his employer would have him go about, he was informed he must go and hammer a certain rock to pieces.—"That," he replied, "will do no good, for the rock is large and hard, I could never break it to pieces." "That is nothing to you," said the gentleman, "follow my directions, and I will pay you your wages."

The laborer then went to work; and though it appeared an endless, and therefore useless task, he labored with diligence and patience for the sake of his wages. After a while, contrary to all his calculations, the mountain rock broke into shivers.

The minister saw that the dream contained instructions for him; he felt the reproof, resumed courage and was again blessed with seeing the rocky hearts of many of his hearers broken by the hammer of God's word.

This Year thou shalt Die.

JER. xxviii. 16.

Jesus, my helper ever near
Crown with thy smile the present year;
Preserve me by thy favour still,
And fit me for thy sacred will.

My safety each succeeding hour
Depends on thy supporting power;
Accept my thanks for mercies past,
And be my guard while life shall last.

Let me not murmur nor complain
At what thy wisdom shall ordain;
Sickness or health may blessings prove,
As ordered by thy Sovereign love.

My moments move with winged haste,
Nor know I which shall be the last;
Danger and death are ever nigh,
And I this year, perhaps, may die.

Prepare me for the trying day,
Then call my willing soul away;
From sin and sorrow set me free,
And let me rise to dwell with thee.

MARRIED,

On the 23rd June, by the Rev. S. McConnell, at the bride's mother's, Mr. Ezekiel Chute, of Bayham, to Miss Eliza McConnell, of Malahide.

On the 24th of June, by the Rev. A. Chute, Mr. Jacob Baumwart to Mrs. Sarah Ann Chute, consort of the late David Chute, of Clements, N.S.

DIED.

On the 21st ultimo. at Scotland, C.W., Eliza, wife of the Rev. W. Hay, Congregational minister. Intelligent, retiring, and truly pious, she was beloved in life; and her death was peaceful and happy.

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JAMES PYPER,

Pastor of the Bond Street Baptist Church, *Editor*

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