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CHRISTIAN OBSERVER.

VOL. II.

TORONTO, SEPTEMBER, 1852.

No. 9.

Poetry.

SPEAK NO ILL.

Speak no ill. A kindly word
Will never leave a sting behind;
But Oh! to breathe each tale we've heard,
So far beneath a noble mind.
Full oft a better seed is sown,
By choosing thus the better plan;
Then Oh! if little good be known,
Let's speak of all the best we can.

Give me the heart that fain would hide—
Would fain another's faults efface,
How can it pleasure human pride,
To prove humanity but base?
No, let us seek a higher mode—
A higher estimate in man;
Be earnest in the search of good,
And speak of all the best we can.

Then speak no ill; but lenient be
To others' failings as your own.
If you are the first a fault to see,
Be not the first to make it known.
For life is but a passing day;
No tongue can tell how brief the span.
Then Oh! the little time we stay,
Let's speak of all the best we can.

"THE MISSIONARY'S CALL."

From the *New York Recorder*.

Below is the copy of a letter received a few months since from Rev. Nathan Brown, missionary to Assam. It is furnished for publication for the reason that the subject of it has been one of interest to very many, and involved in some little uncertainty.

J. A. S.

SIBSAGOR, Jan. 20, 1852.

MY DEAR BROTHER,—According to your request, I send you an exact copy of the "Missionary's Call." It was first published by me in the *Vermont Telegraph*, in the year 1831, under the title of "The Missionary." I wrote the article while at Williams College, about the year 1826, and forwarded it to the editors of the *Baptist Magazine*, in Boston, but it was not inserted. After publishing it in the *Telegraph*, I did not notice that it was copied in any of the exchange papers; but some time afterwards I learned that it had been quoted in full at

the end of an article written by a student of Princeton; and I believe it was by means of this article that the piece first acquired attention. It has been attributed to various persons, and was claimed by a late esteemed missionary brother for his first wife, on the ground of its been found among her papers after her death; but I am not aware that any individual besides myself has ever professed to be the writer. The question of authorship is, however, one of little consequence, and one to which I would not refer except for the purpose of removing a very disagreeable imputation.

The piece has been sadly disfigured by various alterations, but it is nearly correct as published in the second edition of the *Judson Offering*. In that edition, however, "To give up friends and home," is altered to "all my friends."

I am much pleased with the manner in which the words have been set to music, in the form of a chant, which I had the privilege of hearing a few weeks ago from our newly arrived missionary friends.

Your affectionate brother,

N. BROWN.

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done, and rendered up
Account. The voice of my departed Lord,
"Go, teach all nations," from the Eastern world
Comes on the night air, and awakes my ear.

And I will go. I may no longer doubt
To give up friends, and home, and idle hopes,
And every tie that binds my heart
To thee, my country! Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup
To show that never was it His design,
Who placed me here, that I should live in ease,
Or drink at pleasure's fountain.

Henceforth, then,

It matters not if storm or sunshine be
My earthly lot; bitter or sweet my cup;
I only pray, God fit me for the work;
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path,

Till I my weary pilgrimage have done—
Let me but know I have a Friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last,
In unattended agony, beneath
The cocoa's shade, or lift my dying eyes
From Afric's burning sand, it will be sweet
That I have toiled for other worlds than this:
I know I shall feel happier than to die
On softer bed. And if I should reach heaven—
If one that hath so deeply, darkly sinned—
If one whom ruin and revolt have held
With such a fearful grasp—if one for whom
Satan has struggled as he hath for me
Should ever reach that blissful shore, oh, how
This heart will flame with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

WORK TO BE DONE—BY WHOM?

"Make full proof of thy ministry."

There is work to be done for God in Canada. There are godly men who must do this work; and there is little time to lose until it be accomplished. The present ministers in the Regular Baptist churches in this country, are under compulsion to make full proof of their ministry, in the labours of the Home Mission field; or, admit honestly their inability for its services. They are to feed the flock over which the Holy Ghost hath made them overseers, not with the current traditions of society; or the fig-leaves of sectarianism; but from the fruits of that faith which is the gift of God planted in the soul of the believer. This gift opens every faculty of the soul to see God in the Scriptures, in the administration of the cross of Christ, to feel and know the realities of eternity, the value of the soul lost, the worth of the soul saved. From this source the minister feeds the church of Christ, suited to their different conditions and attainments in grace. This spring in the heart gives deep rooted sympathy and unwearied energy in preaching the gospel to sinners in season and out of season. The daily exercise of this gift

gives spiritual-mindedness to the ministry; perception of those objects, which constitute the whole field of their labour; and the first evidence in proof of their ability to fulfil their mission.

Their primary work will always be, to feed the lambs and sheep, which Christ hath purchased with his own blood, and a discernment of the operations of the drawing of the Father, in the circumstances and condition of sinners around them.

Another evidence to those who are making full proof of their ministry, is the cultivation of the mission spirit in the church, over which they have been placed by the Holy Ghost. This department of labour has its special characteristics, the objects in the mission field must be vividly portrayed, and compassionate sympathy kindled in the church in their behalf. In a shipwreck, it is often found that impending ruin has a three-fold influence, upon those who are exposed to immediate danger;—one portion appears to become infatuated—they rush upon destruction; another become paralyzed—they lose the power for action; the third, with ready perception, discover the mode of escape, the place of safety, and act accordingly. Shipwrecked sinners are perishing every moment, around the ark of safety. May not the church be compared sometimes to the sinking ship. It has its threefold spirit in relation to the millions of lost souls with which it is surrounded. Many of its members are spell-bound with the facetious dreams of the world; and in this sweet delusion, they are deaf to the agonizing cry in behalf of lost souls;—in this emergency, the very magnitude of the calamity, thousands perishing every day, deprives them of the power of action. There are thousands in the church of Christ, awakened to the danger, and, with the beacon light burning, warn from danger, and, with fixed purpose, point to the Lamb of God, who takes away the sin of the world. It will be a pleasing duty with him, who makes full proof of his ministry, to act with this class; and, in love, to bring over all those who indifferent to the claims, or discouraged with the greatness of the work—the conversion of every lost soul in the world.

There is another consideration which will occupy the mind of those who make full proof of their ministry. The cultivation of the mission field around them. Were it at the ends of the earth, other means would be required for its success. But when a number of ministers meet, and after mature deliberation, confess their inability to fulfil this part of their ministry; and, in their helplessness, cry to another nation for assistance, it is little wonder that they are despised by those among whom they labour. Those who give full proof, will not be deprived of this influence. They labour to create the mission spirit—its con-

centration requires in them the wisdom from above; and to give a wise distribution, demands their personal supervision.

There need be no hesitation in affirming that the church which deprives its minister of his full influence, in the operations of its mission work, are seriously injuring his usefulness in the church. Many Regular Baptist churches in Canada, have committed this error, doubtless with pure motives and the best intentions. The evil has been done. Its fruits are evident. A debilitated and intriguing ministry, trafficking with foreign management. If it could be shown that such a state of things were necessary, or that the will of God required its continuance in the churches in Canada, faith would make obedience duty in this, as in every thing else. But if this subject is examined in the light of divine truth, it will be found that scriptural knowledge upon this duty, for practical purposes, is not general in the churches.

The Apostle, in writing to Timothy and Titus, gives special directions to ministers, in relation to their duties in the church. Those who are called of God to the ministry, stand in relation to their fellow-labourers and successors, as the Apostle did to Timothy and Titus in his day. Listen to the teaching of the Holy Ghost, upon the duty of ministers training ministers, in the church, as a part of the evidence that they are making full proof of their ministry. The Apostle, in his instructions to Timothy, uses the endearing expression, "My own son in the faith." Having this personal knowledge, he commissions him to correct false teachers, and to oppose the erroneous philosophy of the schools in Athens. "This charge I commit unto thee, son Timothy." He then shows that he is to search and watch for those, who are looking forward to the ministry in the Church. That it is a part of his ministry to mould and build up their character, the church being the pillar and ground of the truth, its fulfilment having this divine assurance, "Thou shalt both save thyself and them that hear thee. Avoid profane and vain babblings, and opposition of science falsely so called." From such foreign schools have arisen those teachers well represented by Alexander, the coppersmith, who did the preaching of the cross much evil. The Gospel which is the power of God in the soul, and the knowledge of its doctrines as taught in the Scriptures, Timothy was to commit to faithful men; Titus was left in Crete, that he might train elders for the mission field in that country.

This is the infallible teaching of the Holy Spirit, "He that hath an ear, let him hear what the spirit saith unto the churches." Whatever interested agents may say, or misinformed brethren do to the contrary, every Regular Baptist minister in Canada is bound to make full proof of his ministry, in every department of the field of his la-

bour, by using his spiritual influence, to deepen and extend the mission spirit in the church, or churches of his charge, and claiming his right as a Scripture duty, to assist in training faithful men to labour in the vineyard. *Let no man despise thee—let no conclave despise thee—let no self-constituted body despise thee—give up no ministerial function to any class of men.* Experience proves that at present, those churches who have deprived their ministers of power to create, divest, and control mission work in Canada, have done so, because they believe their ministers have not made full proof of their ministry; or, in the language of Scripture, they are forced to despise them, and give a very important portion of their ministerial work to be fulfilled by strangers. In this baneful and degraded position, have a number of churches and ministers placed themselves. They have declared to the churches and to the world, that their ministers are unfit to fulfil those duties, which at their ordination they solemnly undertook to perform. The Council which examined and gave them their authority to preach, must be greatly at fault in the necessary discernment and judgment, for the duty then committed to their charge. There are some men who glory in their strength, there are others who live comfortably in their shame, neither of these extremes is suitable to the servants of Christ, let them make full proof of their ministry.

In my next communication, I will point out to the churches their duty in requiring that their ministers attend to the whole of their duties, and that they sustain them in these. The churches in general wish for a more efficient ministry; this desire will not be realized by holding them up in the world, as men unfit to fulfil their duties. Ministers having the spirit, and the necessary ability for the duties of their calling, will not be the degraded dependants of another nation. They will go forth until God finds them a place where they can make full proof of their ministry.

A BAPTIST MINISTER.

August 7, 1852.

DISTINGUISHING GRACE.

"The doctrine of sovereign distinguishing grace, it must be acknowledged, is too generally exploded as a fiction. . . . The reason, the true reason, is its inconsistency with the pride of man, and the opinions of human worthiness, which so generally prevail. . . . The writer of these pages, through the ignorance of his mind, the pride of his heart, and the prejudices of his education, in his younger years, often opposed it with much warmth, though with no small degree of weakness. But, after an impartial inquiry and many prayers, he found himself to alter his judgment. He found it to be a doctrine

of the bible, and a dictate of the unerring Spirit. Being thus patronized, he received the once obnoxious sentiment, under the full conviction of its being a divine truth. And now he considers the eternal, discriminating love of God, in the choice of his people, as the original source of all those spiritual blessings they here enjoy; of all that glory they hereafter expect. To the distinguishing love of the Father, to the redeeming blood of the Son, and to the almighty agency and sanctifying operations of the divine Spirit, he now desires to ascribe the unrivalled honor of a complete, eternal salvation. In the firm belief of this glorious and comprehensive truth, he desires to live; enjoying the sweet consolations arising from it, he desires to die.—*Booth's Death of Legal Hope, sec. iii.*

THE BAPTIST NAME.

From the Western Recorder.

The Editor of the *Presbyterian Herald*, by the help of some anonymous writer in the *Western Watchman*, and by the further assistance of Elder Scott has made the astounding discovery, that if the revision of the English Scriptures should take place, the Baptists will no longer be called Baptists! With the aid aforementioned, our very acute and sagacious neighbour, with unwonted vivacity and boldness, ventures to ask, "How will it look to put the word Baptize and Baptism out of the Bible, and still to call themselves by the name of Baptists?" If it would not be esteemed presumptuous to attempt a reply to so profound an inquiry, we might say: It would look pretty much like excluding "Presbyter" from the Bible, and yet not calling the Presbyterians *Elderites!* But, *Query:* If the editor of the *Herald* really believed that the revision movement would injure the Baptists, is there any one so stupid or so little acquainted with him, as to suppose that he would oppose it? Would not the catastrophe, which he intimates will occur if the revision enterprise succeeds—the destruction of the Baptists—cause just as great a jubilee in the office of the *Presbyterian Herald* as in the halls of Pandemonium? Who will answer in the negative?

The Baptists have never suffered from the truth. They are in no danger from that quarter. They are no sticklers for a name. The mere matter of a name is scarcely worthy the deliberations of a conclave of "silly women, laden with divers lusts."

For ourselves, if the truth kills the Baptists, we say *let them die!* and the sooner the better; and may the Lord spare our life to preach their funeral. Whether the Baptists "sink or swim, live or die, survive or perish," we shall perseveringly advocate faithful versions of the Scriptures in all languages.

PERSEVERANCE.

The doctrine of the final perseverance of the saints is a truth clearly taught in the book of God. "He will keep the feet of his saints." 1 Sam. ii. 9. "For the Lord will not forsake his people." 1 Sam. vii. 22. Ps. xii. 7; xciv. 14. Isa. liv. 10. "And I," says Christ, "give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand." John x. 28, 29. 1 Cor. i. 8, 9. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. i. 6. At what other conclusion can we arrive from these passages? And perseverance is given as one of the distinguishing marks of a true Christian. Heb. x. 39. Matt. xxiv. 13.

Nor does this doctrine or these passages at all clash with other portions which appear at variance with them; for example, Ezek. xviii. 24—26. We do not regard this passage as at all affecting this doctrine, but laying down an eternal principle of the moral government of God—the certain connection between righteousness and reward, sin and punishment.

But the question arises, What is meant by final perseverance? Certainly not the arbitrary connection between two distinct points, but constant progress in the road which leads from one to the other, continuation of effort in the marked out course for heaven. But if a person turn aside out of it, or backslide, he then ceases to persevere. What then is final perseverance but *final persevering?* And this is what the Bible teaches concerning this doctrine. "The righteous also shall hold on his way." Job xvii. 9. But if the professor turn aside to crooked ways, he decides against himself. It matters not that he can relate a wonderful experience of former deep convictions, bright illuminations, and first love. The fact that he does not hold on in the good way proves that he has no claim on this promise, and so with other similar promises.

This doctrine forms no ground for presumption; for, although the Bible repeatedly and positively teaches that every true child of God shall most assuredly gain heaven, yet no person can draw comfort from it but such as are walking in the fear of God.

By this view of the subject, we see the propriety of the apostles' exhortations, admonitions, and warnings against apostasy. They considered the means ordained as well as the end, and tested men's conversion by their walk and conversation. They never assumed that persons might not be mistaken in their judgment of their good

estate before God, but cautioned them against it, and exhorted them to serious self-examination. 2 Cor. xiii. 5. Paul stood "in doubt" of some, and feared he had labored in vain with others. But when such characters could not be reclaimed, they were disowned. 1 Tim. i. 20. In other cases, when the character of persons was proved to be bad, they were excluded. 1 Cor. v. 11—13. But in reference to all apostates, the apostles taught: "They went out from us, but they were not of us; for if they they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" 1 John i. 10.

That men may go a great way without a change of heart, be eminent for gifts, soar high, and sink to the lowest hell at last, is taught in Scriptures. But at the same time the Bible teaches that no true child of God shall ever finally sink into perdition. And this will appear agreeable both to Scripture and reason from the four following considerations:—

1. *The sacred writers most confidently assert it.*—In addition to the promises already quoted, let the reader consult the following: Psa. ix. 10; xxxvii. 28; civ. 14; cxxxviii. 8. Prov. iv. 18. Isa. xlii. 16; xlix. 14—16; liv. 9, 10. Jer. xxxii. 40. Hos. ii. 19, 20. Rom. viii. 35, 39. 2 Tim. i. 12. 1 Pet. i. 5. Many more might be mentioned.

2. *The nature of grace*, which implies the free and undeserved favor of God. Our salvation is all of grace, from first to last. And shall the eternal and unchangeable God have second-thoughts, change his mind, hate those he once loved? No. The gifts and callings of God are without repentance. And one peculiarity of the covenant of grace is, the promise of the indwelling of the Holy Spirit in the heart. Jer. xxxii. 40. He dethrones the devil and turns him out, sets a seal he can never break, and implants a holy fear he can never destroy. Thus the poor, pardoned sinner is preserved. Is it reasonable to suppose, in such circumstances, such a one shall be finally lost?

3. *The saint's relation to Christ*, given to him by his Father as a reward of his sufferings, the purchase of his blood. The Lamb's bride, betrothed to him for ever in love; his mystical body, saved by his sufferings and suretyship, whom he represented in his life, sufferings, death, resurrection, and intercession at the right hand of God; his Church, which he will present glorious, without spot or wrinkle, or any such thing, before his Father in glory—is it possible that one of these may fall? If some may fall, all may fall; then, as a consequence, the mind of God must be changeable; the reward of Christ's sufferings uncertain; his intercession fallible; his crown may lose some of its jewels, and his glory thereby.

as Mediator, be incomplete. But, as long as the arm of God retains its power, the blood of Christ its virtue, his intercession its providence, and the Holy Spirit its power in the heart, so long shall I believe in the final perseverance of the saints.

4. *The perfections of God are a guaranty for it.*—He has said it, and will he not make it good? Can his purpose be frustrated? Shall his promise fail? Can he be under any temptation or necessity to falsify it? When he seals an heir of heaven, he knows all about him; all he ever was, all he is, and all he ever will be. Why then should he put such a soul into the covenant to throw him out again? Christian, the lines of the poet are yours:—

"The work which his goodness began,
The aim of his strength will complete;
His promise is yea and amen,
And never was forfeited yet;
Things future, and things that are now,
Not all things, below or above,
Can make him his purpose forego,
Or sever my soul from his love.

"My name from the palms of his hands
Eternity will not erase;
Engraved on his heart it remains,
In marks of indelible grace.
Yes, I to the end shall endure,
As sure as the earnest is given.
More happy, but not more secure,
The glorified spirits in heaven."

The design of this doctrine is to comfort believers in seasons of despondency, temptation and trial. It is a reviving cordial from their heavenly Father, to raise their drooping spirits, and cheer their fainting souls, and also to cheer, comfort, and support every pilgrim on the way to heaven. Take heed that your faith in this doctrine, does not prove your destruction. For the Devil believes in it, preaches it, and deceives souls by the misapplication of it. The use is not accountable for this abuse. He turns it into an opiate. His victims fall asleep, and never awake until their day of grace is gone. Hence you meet with numbers who talk about past feelings and final perseverance; but they have not taken a step heavenward for months or years. "A deceived heart hath turned them aside." The Devil has dosed them. They are asleep, and thus they dream and talk in it. O, Eternal Spirit, arouse them?

—N. Y. Rev.

R.F.

THE LAND OF THE LIVING.

In my youth, I frequently used to hear, in the prayer-meeting, the prayers of a venerated father in Israel who was accustomed to thank God that we were in the land of the living. The phrase had then a significance which it has lost in the lapse of time. Earth no longer seems to me to

be the land of the living, but of the dying. The phrase, "land of the living," seems applicable only to that country whose mansions are built by the celestial Architect, where God's eternity is shared by the Inhabitants.

Earth is the land of the dying. How numerous the illustrations of this truth, and yet how much we need to have it forced on our attention! Who of us think of death as often as we ought to think of it? Who of us labors to prepare for it as we ought to labor?

The venerated father alluded to above, has long since exchanged the thanksgivings of the land of the dying for those of the land of the living. The last enemy came upon him suddenly, but did not surprise him or take him at a disadvantage. One morning he rose from his bed, and went to his accustomed place for secret prayer, where he remained somewhat longer than he was wont. He then joined his family, and having partaken of the frugal meal, led them in prayer. During that exercise, there was a faintness in the tones of his voice which indicated illness. "Father, are you unwell?" said his son, as he rose from his knees. The old man shook his head, laid his hand on his heart, and said, "I have a strange feeling here."

He then sat down in a chair, and soon said with a smile to his daughter-in-law, who was bending over him, "I believe my time is come." Then, turning his eyes upwards, he said in a whisper, "Lord Jesus, receive my spirit," and immediately expired.

People were disappointed that he was not permitted to give at length his dying testimony to the supporting power of religion. But it was remarked that his living testimony was far better than any dying testimony.

His nearest neighbor died soon after. He was a professed deist, profane and intemperate, though a man of wealth and standing in society. He, too, was called suddenly. In the evening he had been conversing with some thoughtless young men, and amusing them by his profane ridicule of religion and its blessed Author. At midnight, God commissioned the angel of death to summon him to the bar of judgment. The poor wretch was seized with a severe fit of cholera morbus, and it soon appeared that he must die. "Doctor, can't you do anything more for me?" said he, in tones which told that the idea of death was far more dreadful to him than the bodily pains that well-nigh convulsed his body.

The doctor shook his head.

"Try something," said the sufferer.

"I have tried my best. God only can help you. Shall I send for Mr. Noyes?" Mr. Noyes was the minister of the parish.

"No, he can do me no good. Yes, but

send for him, and I send for Deacon Bayley, and tell them to pray for me."

"Pray for yourself," said the Doctor, who, by the way, was not a religious man.

"I can't pray," said the dying wretch.

The minister and his devout deacon were sent for, but before they arrived, the despiser of God, and the reviler of his Christ, had gone to receive the reward of his doings.

By how many death-beds has the reader of these lines poured forth his tears! How many who were dear to him has he seen borne to their homes in the dust! and yet, has he been so effectually warned by these solemn scenes that he has set his house in order, and is living in constant preparation for an exchange of worlds? Surely it is not a slight preparation that is necessary. A few thoughts in relation to it, indulged when there are no earthly objects to solicit our attention; a few faint prayers that we may be prepared for the hour when heart and flesh shall fail, are not adequate preparation for that solemn, tremendous event.

The land of the living—the true land of the living—let us carry our thoughts toward it. What is its most striking feature? The presence of Christ: "Father, I will that those whom thou hast given me be with me where I am." "And because I live, ye shall live also."

The presence of Christ constitutes the chief glory of heaven. In judgment in relation to our future or a residence there may be formed from our view in relation to this point.

On what account does heaven seem desirable to us? Because of this freedom from toil, and care, and pain? Because the voice of weeping shall never be heard there, and separation from friends shall be unknown? Because the warfare with sin shall be forever ended, and peace, like a river, eternally flow? Or because Christ is there?

"My home," said a young woman, rich in the treasures of affection, who had gone to service to procure the means of ministering to the wants of those she loved, "my home is a very humble one, but my mother is there, and I would not exchange it for the finest mansion on earth without her." So it is with the heart in which the love of Christ dwells richly. Its possessor will desire heaven chiefly, I had almost said solely, because Christ is there.—*Western Recorder*

It is by receiving the Father's record of his Son, unquestioningly, looking to the Lord the Spirit, which proceedeth from the incarnate and glorified Memra, or Word, to fulfil his pleasure in us, without reference to ourselves, that we may hope to be saved continually from the hand of all our spiritual enemies, daily triumphing more and

more, until having apprehended all for which we were apprehended of Christ Jesus, we shall, when summoned hence, have an entrance ministered to us abundantly, into the everlasting kingdom.

Answers to Inquiries about the Baptists.

BY JOHN BATES.

"Prove all things; hold fast that which is good."
1 Thess. v. 21.

"I HAVE heard so many *strange things* about the Baptists, sir," said a thoughtful inquirer to an Irish missionary, "that I should like to ask you a few questions about them, if it be agreeable." "Quite agreeable," said the missionary.

"Then, 1. *What sort of people are the Baptists?*" "I do not wonder, my friend," said the missionary, "at the *strange things* you have heard concerning us. To be misrepresented was the lot even of our blessed Saviour. 'Some said he is a good man, others said, nay, but he *deceiveth* the people.' The Baptists, however, 'Honour all men; love the brotherhood; fear God; honour the king.'"

2. "*But are not the Baptists a NEW sect?*" "By no means," said the missionary. "The churches formed by Christ and his apostles, of which we read in the New Testament, were just such churches as are now called Baptist churches, and there have always been some such churches notwithstanding the persecutions they have had to endure. The Novatianists of Italy, the Donatists of Africa, and the ancient Waldenses of Piedmont, were baptists; and in Spain, France, and Germany, their history goes back to remote ages. That their sentiments may be traced in uninspired history up to a very early period is admitted by many who do not agree with them. 'The true origin of the Baptist denomination,' says Mosheim the historian, 'is hid in the remote depths of antiquity.' William Sawtry, the first martyr in England, and Edward Wightman, the last, were both baptists. (See Ivimey's History of the English Baptists, Orchard's History of the Foreign Baptists, and the Ecclesiastical Histories of Jones and Mosheim.) But the grand question is not, whether we can trace an unbroken succession of Baptist churches. but whether our sentiments and practice agree with the New Testament, which is the only rule by which we must serve Christ now, and be judged by him at last."

3. "*But are not the Baptists very few in NUMBER?*" "If numbers decided truth," said the missionary, "then idolatry would be a duty, for the heathen are more numerous than Protestants, or Roman Catholics, or Mohammedans. The Baptists, however, notwithstanding the many attempts which

have been made to exterminate them by persecution, have often been very numerous. At present there are in Great Britain and Ireland about 1872 Baptist churches; in America, 9470; and an increasing number of them in the German States, in France, Denmark, and the East and West Indies. Their members, and the hearers who attend their places of worship, amount to several millions of souls."

4. "*Have the Baptists any FOREIGN MISSIONARIES?*" "O yes, those of Great Britain and Ireland have missionaries in Europe, Asia, Africa, America, and in many Islands of the Sea. In 1846, the report of their principal Society stated that it had 232 stations, and employed 347 agents; that 1866 persons had been baptized at these stations during the past year; and that there were 39,202 members in the churches which have been raised by its funds. It stated also that there were 151 Day-schools containing 9,306 children, and that there were more than 11,000 children in their Sunday-schools. Its missionaries have also translated the scriptures, in whole or in part, into about 50 languages. And besides other missionary efforts among the Baptists of this kingdom, the Baptists of the United States have also large missionary societies."

5. "*But have not the Baptist missions been lately commenced?*" "No; we were among the first in the field. Dr. Harris, in his prize essay on Missions, says, 'The Church of Scotland formed their Missionary Society in 1829; the Wesleyans in 1817; the Church of England in 1801; the Independants in 1795; the Baptists in 1792.' These dates speak for themselves."

6. "*Have the Baptists any learned and talented men among them?*" "It is said, that not many wise men are called to the knowledge of the truth, and for a denomination to be able to number many learned or talented men among its members, is not a proof that it has more of divine truth, than others. But there have been Baptists as learned and talented as any who are to be found in other denominations. Have you not heard of Milton, Bunyan, Gill, Hall, Foster, Carson, Carey, Yates, Marshman, and others, who have been the authors of poetry, allegories, commentaries, sermons, essays, criticisms, and translation of divine truth, which place them among the greatest authors of modern or any other times? But let us not glory in men. 'Let him that glorieth, glory in the Lord.'"

7. "*But do not the Baptists make too much of baptism?*" "No, no, my friend, we simply look upon it as an act of obedience to a positive institute, whereby we manifest our love to Jesus, and profess to believe in him for the salvation of the soul. The Baptists dare not say with the Church of England, that baptism makes us 'members of Christ;' or with the Church of

Scotland, that baptism is not only a 'sign,' but a 'seal . . . of ingrafting into Christ, of regeneration, of remission of sins.' It is not by baptism that we are made members of Christ or regenerated, but by the Spirit of God; nor does that ordinance seal or declare the certainty of a person's ingrafting into Christ, either at present or some future time. If what these churches say be true, then all the infants which they baptize are partakers of grace, and must be saved, for they teach the final perseverance of the saints. But it is evident from observation, that some whom they baptize, die unbelievers; hence their theory that baptism regenerates and seals grace to an infant, is wrong, being contradicted by experience, and without the least sanction from scripture."

8. "*But can the Baptists support their practice from SCRIPTURE?*" "Certainly. It is a fact, that believers are commanded to be baptized, Mark xvi. 16, Acts x. 48. It is a fact, that Jesus was not baptized in infancy, but when about thirty years of age, Luke iii. 21—23. It is a fact, that the apostles baptized professed believers, Acts viii. 21—23. It is a fact, that all the examples of scripture baptism are in favour of believers' baptism. It is a fact, that infant baptism is nowhere commanded in scripture. It is a fact, that not one example of infant baptism in scripture can be found. It is a fact, that though baptism is repeatedly mentioned there, and examples of baptism, yet nothing is said there about infant baptism, either by way of precept, example, or command.

The inquirer who had put these questions, now said, "I am astonished, and satisfied with the answers you have given. I plainly see that the Baptists are a numerous, active, and scriptural body of Christians. My prejudices are removed, and I shall pray for your welfare."

And now, my friend, allow me to inquire what you think of these facts. I had rather see you looking to Jesus and his word for instruction than to any fellow man. Can these facts about baptism be denied? Does not the baptism of Jesus, of the eunuch, of Paul, and of Lydia, prove that baptism is the immersion of believers? Is this not a fact? Can such evidence, I affectionately ask, be brought to prove infant baptism? I fearlessly say, No. Name the chapter and verse where it is mentioned, if you can. It is impossible, quite impossible, for all the Pedobaptists in the world to produce one fact—one example of infant baptism from scripture; and yet I have mentioned example after example of believer's baptism. How is this? Study these facts and pray for divine teaching.

Do not follow either custom or numbers, but follow Jesus. If a rite be not revealed in scripture to be the will of Christ, to observe, it cannot be a part of obedience to that will. Infant baptism is not revealed,

therefore it is no part of Christian obedience. Believer's baptism is revealed, and therefore the observance of it is required of those who profess to believe. Can we call Jesus, Lord, if we live in disobedience to his will? It is sinful to break the least commandment, Matt. v. 19.

My dear reader, "Dost thou believe in the Son of God?" If not, you are in a perishing condition. But if a believer, "What doth hinder you to be baptized?" Come, my brother! sister! Jesus invites you, yea, even commands you, "Why tarriest thou? arise and be baptized." Jesus says, "Thus it becometh us"—my self and all my disciples—"to fulfil all righteousness." O that you may say, "Enough, O Lord, enough; I love thy word, and will cheerfully obey thy commands.

"Dear Lord, the ardour of thy !
Reproves my cold delays,
And now my willing footsteps move
In thy delightful ways.

"Hast thou the cross for me endured,
And all its shame despised?
And shall I be ashamed, O Lord,
With thee to be baptized?"

"MANIFESTO AGAINST THE BIBLE."

To A. Campbell, Proprietor of the *Millennial Harbinger*.

In the June number of the *Harbinger*, which publication I occasionally read, I met with an article under the caption, "Manifesto against the Bible," which contains a sophism so low, so unworthy of any man, much less of one claiming to be a teacher of Christianity, that I cannot forbear noticing it, as not being at all calculated to increase our esteem of the logical powers of the publisher, or the value of the pamphlet made up of such. It prefaces the letter of the Bishops of Lombardy with the following remarks: "The Bishops of the ecclesiastical province of Lombardy have issued a circular address to the clergy of their respective dioceses, warning them against the efforts of Bible Societies to circulate the Scriptures. As the Romish priests in this country continually deny that their church is opposed to the distribution of the Scriptures, we copy the letter entire." Passing by the gentlemanly insinuations, that the Catholic clergy deny in one country what they hold up in another, I will at once, and briefly, substantiate what is said above. If you had headed the remarks you make, "Manifesto against the Protestant Bible," you would have escaped the charge of sophistry; for in the very letter you publish, the Bishops tell their clergy, "Let the faithful read the Holy Scriptures, but let them be in such form as they are furnished by the church, who is the sole depository and interpreter of the Sacred Volume." This, certainly, is a strange manifesto against the Bible. It speaks for itself. No one can read the letter, without at once perceiving the Bishops are speaking against the sly practices of British Protestant Bible peddlars—(they deserve no better name, who go to insult natives)—who bring to their flocks a bad and mutilated version of some books of the Holy Scriptures, under the sacred name of the Bible—for such all Catholics consider the Protestant Bible to be—and to its distribution among our people, we are most decidedly opposed, not only in Lombardy, but everywhere else. This we have never denied, nor ever made a secret of. That we are opposed to the reading of the Catholic

Bible, we most positively deny; and none but those whom bigotry has blinded, will assert it. To make Catholic Bishops guilty of manifestos against the Bible, for warning their flocks against reading bad and mutilated versions of some books of the Bible, is rather more, we think, than sound interpretations of public documents will allow. You are welcome to any advantage coming from the *Transcript*—\$500,000 is something. Hoping you were not the author of what has called forth these few lines, I remain, &c.,

J. SCHACHT, Catholic Priest.

P.S.—Mr. Gleaves here told me you generally publish pros. and cons.

I am pleased to receive such a communication from a Roman Priest. I will, therefore, invite the attention of my readers to it, and to the respect which he has shown to our good example, in circulating the Holy Scriptures among the laity, as the Romanists call the common, unclerical people. He regards it as slander, and would have us to take the slander with which we have slandered him, in quoting from some other periodical a notice of Roman opposition to the circulation of the English Scriptures, or the Scriptures in vulgar or commonly understood language, amongst the common people. He would have me to know, and then to make known, that it is only our Protestant imperfect and fallacious versions of the New Testament, that his church—the holy and the apostolic—inhibits among the common people, *alias*, the laity of the church of Rome. He challenges my impartiality and honesty in giving both sides, and wonders whether I will let my readers know that his good and venerable church is in favor of giving the New Testament, and even, sometimes, the Old Testament, to the common masses of the Catholic population. I compliment him for the shame he feels at the imputation of the charge, of withholding the Bible, the New Testament, from the laity of the Catholic Church!!! What a calumny! He says it is only our Protestant version of it; thereby declaring that he and his church are favorable to the general diffusion of the New and Old Testament in the vulgate—such as the Rheims English version of it, which I have always in my study. Well, what now is the first inference from this disclaimer of our priest, that the Protestants, in that extract (quoted from some other paper into our *Harbinger*, for it is not ours,) have slandered the Romanists? And what is the second inference? That they are favorable to the diffusion of their own versions of the vulgate amongst their own Romanist population. In other words, that as Protestants freely circulate their corrupt versions amongst their communities, the Romanists are free and ready to circulate their true and genuine versions amongst their own population! Well, now, is our friend, Priest Schacht, acting the Jesuit, and imposing on Protestant credulity a lie in the form of truth, or truth in the form of a lie, or both? I will put the question to our Roman *Illerius* our good, Bible loving Mr. Schacht. If he is only acting the Jesuit, he it so. But if in earnest, honest truthfulness he speaks, then I ask him for his oath of consecration. Is not every priest under an anathema from his own oath, if he do not obey "the ten rules of the congregation of the index of prohibited books, enacted by the infallible council of Trent, and approved by Pope Pius the Fourth, in a bull issued on the 21th of March, 1564." And what is the fourth rule of this solemnly ratified ten immutable rules? It is in the following words, in an exact version of it:

Rule 4.—"Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it: it is on this point, referred to the judgment of the bishops, or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it; and his permission they must

have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."

Now, what say you, good priest? Have you the presumption to deny this law, and its moral obligation on you? If you call for the original Latin, it is at your service. I have it. So, then, it comes to this, that you have the presumption to say that Papists—Priests and people—are not opposed to the circulation of your English version freely amongst your own laity. And yet, one of your own laity cannot be absolved from the sin of reading your own Bible, without permission, until he shall deliver up your own faithful translation of the Bible to the ordinary. And even the booksellers, who sell such a good and faithful Catholic version of your own Bible to any person not having such permission, shall not only forfeit the book, but pay such other penalties as the Bishop shall enact. Can you blush, Mr. Schacht? Then I exhort you to blush, blush, blush. Pray tell me, did not Archbishop Hughes burn or command to be burned, once upon a time, in the Protestant State of New York, some of our English Bibles, rather than to have them read by his people? When you answer this question, and extricate yourself out of this predicament, I will repay you by placing you in a worse one, if worse there be. We shall see. So readeth the first lesson. A. C.

ANTI-POPERY IN GREAT BRITAIN.

We have before adverted to the numerous conversions of Romanists in Ireland. It can now no longer be said, that Ireland is a Popish country, for the Protestant portion of the inhabitants is as large as that of the Romanist portion. Protestants of all denominations at last seem to be awake to the stealthy, yet rapid movement of their natural enemy, which has been going on for years, and have for once laid aside unessential differences, and combined their forces for a determined, steady and persevering attack on the "Man of Sin." Societies have been organized throughout England, Scotland, Ireland, at the head of which are such men as the Earl of Shaftsbury, (late Lord Ashley,) Dr. McNeile and Dr. Cumming, whose position and talents render them formidable opponents to their adversaries. Their plan is to spread broadcast, in a cheap form, publications, holding up, in a clear and distinct light, Popery as it really is, and to send forth among the Romish population in each country, zealous men to read and expound the Scriptures. The design also embraces the repeal of the act of Parliament which gives annually \$150,000 to the College of Maynooth, where Romish priests are reared, the withholding of future gratuities to the priesthood throughout the Kingdom and Colonies, and to throw open the nunneries and convents, to ascertain whether any of their inmates are detained in them against their will. For this latter object, a petition to the Queen is also being circulated among the females of Great Britain, which has been very numerously signed.

All this machinery has been put into active operation, and with the most striking results.

Meetings have been held all over the land, able speakers, after occupying a short time, have courteously invited Romanists present to come forward, and occupy a like portion of time in defending their views. Occasionally these invitations have been accepted and have resulted most beneficially.

These meetings are largely attended by the blind

and deluded votaries of the Papal Antichrist, notwithstanding the prohibitions of their Bishops and priests. The consequence is, that men, who have been all their lives stupidly ignorant of the existence of a single independent thought, or that one could originate anywhere save in the noddle of a priest, have begun to think that ideas can be generated in their own heads. As soon as this fact is perceived—and it is to a vast extent—Popery is thrown off, as a nauseous load is ejected from the stomach. Thousands have “come out” from the “mother of harlots,” and a host of others are wavering, a sure indication of further defections. Not only are the laity abjuring their faith, but quite a number of priests also. These last, from their former position, are most efficient instruments in carrying forward the good work.

Though much has been done in England and Scotland, more, strange to say, has been done in Ireland. Here, where Popery has, for ages, almost been considered an indigenous disease. In the Irish system, or a spontaneous production of the climate, the most marked effects are witnessed. Almost entire parishes have abandoned their superstitious faith, and many more give unmistakable evidences of a desire to follow their example.

At a meeting in Dublin, the Bishop of Cashel (Protestant) said, speaking of the Anti-Popery movement, that the school-houses in his diocese were opened in consequence of this great movement among the people, who attended in numbers to hear the preaching of the Gospel; and that in a very little time there came out in that neighborhood eight hundred or a thousand from the Church of Rome and joined the spiritual Church.

The *Dublin Evening Post* thus bears most unwilling testimony to the “good time” Protestantism is having:—

“We learn from unquestionable Catholic authority, that the success of the proselyters in almost every part of the country, and in the metropolis, is beyond all that the worst misgiving could have dreamt of. There is not only no use in denying these statements, but it would be an act of treachery to the Catholic Church to conceal them.”

Says the *Tablet*: It is not Tuam, (where more than 10,000 have abjured Popery) nor Cashel nor Armagh, that are the CHIEF seats of successful proselytism, but this very city [Dublin] in which we live.”

Another journal says: On Ascension Thursday, after morning service in Derry Cathedral, two respectable men, heads of families, renounced the Church of Rome, and were admitted by the curates of the Cathedral into communion with the United Church of England and Ireland in the presence of the Very Rev. the Dean of Derry. Several persons in the vicinity of Nenagh have embraced the Protestant faith. Some of them in walking the streets were obliged to seek the protection of the police from the fury of the populace.”

An English paper says: “It is a curious fact that of the clergymen of the Established Church at present officiating in Ireland sixty-four have been either Roman Catholic priests or laymen.”

We have thus attempted to give an accurate account of the Anti-Popery movement now going on in England. Each party is perfectly aware of the designs of the other, and each understands the other's tactics. Their strength, weapons and resources are pretty well known to both, and neither seems willing to give or receive quarter. In short, Popery and Protestantism fully confront each other.

What the final result of this combined movement of Evangelical Christians in Great Britain will be, we cannot say; but certainly the aspect of affairs is cheering and full of hope.—*Advent Herald*.

THE LOVE OF DRESS—There are few subjects of more importance than female dress. When we reflect upon its influence, on both health and character, it is painful to think how many lives are shortened by vanity and the love of dress. Perhaps

we see a young lady in the bloom of life; soon she has gone to her long home, in consequence of gratifying her love of admiration by dressing in a manner unsuited to the season. The vanity thus fostered by love of dress, will ruin the character of any person. The thoughts will dwell upon nothing but dress, what shall I wear, and what will become me, must, are questions constantly asked.

Dress is made for usefulness and comfort. I do not say that we should not wear ornaments, for they are useful; because, when used in moderation, they please the fancy without injuring the morals; but when they are used in so great excess as to beget a passion for them, and for the admiration which they excite in the vain and foolish they become mischievous in the highest degree; for the time and attention which should be spent on more important things, are thus entirely wasted.

To much fondness for admiration also renders its possessor unhappy, when praise is not obtained, and selfish when it is.

SATURDAY NIGHT.

The week is past; its latest ray
Is vanish'd with the closing day,
And 't is as far beyond our grasp,
• Its now departing hours to clasp.
As to call back that moment bright
When first creation sprang to light.

The week is past; and has it brought
Some beams of sweet and soothing thought?
And has it left some memory dear
Of heavenly raptures tasted here,
Although it ne'er return again,
As morning dew, or latter rain?

And who would sigh for its return?
We are but pilgrims, born to mourn;
And moments, as they onward flow,
Cut short the thread of human woe,
And bring us nearer to the scenes
Where sorrow ends and heaven begins.

For the Young.

A NOVEL SUSPENSION BRIDGE.

“They are coming towards the bridge; they will most likely cross by the rocks yonder observed Raoul. “How, swim it?” I asked; “It is a torrent there.” “Oh, no!” answered the Frenchman; “monkeys would rather go into fire than water. If they cannot leap the stream they will bridge it.” “Bridge it!—and how?” “Stop a moment, captain—you shall see.” The half human voices now sounded nearer and we could perceive that the animals were approaching the spot where we lay. Presently they appeared on the opposite bank, headed by an old gray chieftain, and officered like so many soldiers. They were, as Raoul had stated, of the “comadrejai,” or ring-tailed tribe. One, an aide-de-camp, or chief pioneer, perhaps, ran out on a projecting rock, and, after looking across the stream, as if calculating the distance, scampered back, and appeared to communicate with the leader. This produced a movement in the troop. Commands were issued, and fatigue-parties were detailed, and marched to the front. Meanwhile, several of the comadrejas—engineers, no doubt—ran along the bank, examining the trees on both sides of the “arrog.” At length they all collected round a tall cotton wood that grew over the narrowest part of the stream, and twenty or thirty of them scampered up its trunk.

On reaching a high point, the foremost, a strong fellow, ran out upon a limb, and, taking several turns of his tail around it, slipped off, and hung head downwards. The next on the limb, also a stout one, climbed down the body of the first, and whipping his tail tightly round the neck and forearm of the latter, dropped off in his turn, and hung head down. The third repeated this manœuvre upon the second, and the fourth upon the third, and so on, until the last upon the string rested his forepaws on the ground. The living chain now commenced swinging backwards and forwards, like the pendulum of a clock. The motion was slight at first, but gradually increased—the lowermost monkey striking his hands violently on the earth as he passed the tangent of the oscillating curve. Several others upon the limbs above aided the movement. This continued until the monkey at the end of the chain was thrown among the branches of a tree on the opposite bank. Here, after two or three vibrations, he clutched a limb, and held fast. This movement was executed adroitly, just at the culminating point of the oscillation, in order to save the intermediate links from the violence of a too sudden jerk! The chain was now fast at both ends, forming a complete suspension-bridge, over which the whole troop, to the number of four or five hundred, passed with the rapidity of thought. It was one of the most comical sights I ever beheld, to witness the quizzical expression of countenances along that living chain! The troop was now on the other side; but how were the animals forming the bridge to get over? This was the question that suggested itself. Manifestly, by number one letting go his tail. But the *point d'appui* on the other side was much lower down and number one, with half a dozen of his neighbours, would be dashed against the opposite bank, or soured into the water. Here, then, was a problem, and we waited with some curiosity for its solution. It was soon solved. A monkey was now seen attaching his tail to the lowest on the bridge, another girdled him in a similar manner, and another, and so on, until a dozen more were added to the string. These last were all powerful fellows; and running up to a high limb, they lifted the bridge into a position almost horizontal. Then a scream from the last monkey of the new formation warned the tail-end that all was ready; and the next moment the chain was swung over, and landed safely on the opposite bank. The lowermost links now dropped off like a melting candle, whilst the higher ones leaped to the branches, and came down by the trunk. The whole troop then scampered off into the chaparral, and disappeared!—*Capt. Reul's Adventures in Southern Mexico.*

Obituary.

Died at her residence in Grimsby, on Tuesday evening, July 6, 1852, Delight S., wife of C. E. Woolverton, aged twenty-six years.

The subject of this sketch was brought to a full knowledge of the truth in Christ when sixteen years of age; since then she has been an esteemed young woman, an affectionate companion, a loving mother, and an active though retiring Christian. The Lord was pleased to call her from her weeping husband and dear children after six months' illness, which she bore with a smiling countenance and Christian resignation. She often remarked that she could not have sustained her sufferings so patiently if it were not for a hope of a glorious immortality. When death approached, she said the Lord was precious. To her husband and friends she said, “weep not for me, I shall be better off.”

Hard would it have been to have lost our smiling children, but more than doubly so was it to have

the choice of my youth, the companion of my joys and sorrows, snatched by the ruthless hand of death, when in the prime of life, from my bereaved family. My home is desolate, my pleasures on earth are gone.

I look forward when I shall see my Saviour and the dear departed one, where there is no more sickness, pain, and death, and the family circle shall never be broken.

Yours, in Christian affection,

C. E. WOOLVERTON.

August 22, 1852.

The Christian Observer.

TORONTO, SEPTEMBER, 1852.

✠ Our absence from home must be our apology for not attending to several communications, which we have received from brethren.

✠ We would call attention to the Notice of the annual meeting of the Regular Baptist Missionary Society, which we publish on the last page. We hope to see a grand rally in Toronto, and to enjoy a refreshing season from the presence of the Lord.

✠ The ordinance of Christian baptism was administered in the Bond Street Chapel, on Sabbath evening, August 29th, to two individuals.

✠ The labours of Elder Oakley, as a missionary in the country north of Toronto, have been very successful. He has had occasion to baptize. Many have been led to inquire, "What must I do to be saved?" Brother Oakley (D.V.) will again visit those townships in which he laboured during his last tour. May the blessing of God attend our brother in his work of faith and labour of love.

✠ Several students from Madison University, Hamilton, New York, have been appointed by the American Tract Society, to labour as Colporteurs in Upper Canada, during the vacation of that Institution; arrangements have been made by them, with the concurrence and approval of the Upper Canada Tract Society, to labour in the following places:—

Brother Scott, long and favourably known to the Toronto Church, in London, C. W., and neighbouring townships.

Brother Smale, who has labored with great acceptance as a minister of the Gospel in Markham, to labour in Pickering, Whitby, Uxbridge and Markham.

Brother Atkinson to labour in the townships of Ancaster, Brantford, Oakland and Townsend.

We commend these brethren to the christian hospitality and regard of the Churches.

Mrs. JUDSON.—By the politeness of Professor Galeys, of Madison University, we were introduced to this gifted lady, during our late visit to Hamilton. Her health has greatly improved since her return from Burnah; but she is still delicate. When we add to the mental toil which she has endured—the sapping sorrow of bereavement, and the care of her young family, the wonder is, not that

she is feeble, but that she has regained her strength so rapidly. That God may speedily restore her to perfect health, and long preserve her to her children and to Zion, is a prayer to which all may well respond a hearty amen.

MADISON UNIVERSITY.

It was our privilege to attend the recent commencement exercises of Madison University, and to share in the pleasure which the occasion furnished. Two years ago, the friends of this venerated seat of learning were distressed in spirit and sad; an attempt had been made to remove it to Rochester, and although that attempt proved abortive, still old friends threw their sympathies around the new interest, and exerted all the influence which they possessed, or could command, to exalt Rochester and leave Hamilton in the shade. They succeeded in doing one thing, namely in arousing the friends of the old Institution to a sense of the danger which hung over its very existence, and revealed the necessity of seeking for it a liberal endowment. Energetic efforts have been made to raise one hundred thousand dollars for this purpose, and the measure of success which has crowned those efforts is a sure guarantee that the requisite amount will soon be secured,—only ten thousand being lacking. Such a fact has entirely changed the aspect of things at Hamilton. The portentous cloud which hung over the University has passed beyond the horizon, and now it has above it a clear sky and a bright sun.

The old school of the prophets, originated, nurtured, and matured amid the earnest prayers of holy men, is now in a more prosperous condition than ever, and stands upon a foundation firm as the rock on which rests her massive walls. The Baptists of this continent can never cease to care for an Institution around which cluster so many sacred associations and hallowed memories. Hascall and Kendrick are still there, dead indeed, yet speaking. And the pulse beats with accelerated speed as one climbs the mountain and enters into the embrace of the *Alma Mater* of Wade and Kincaid, Comstock and Brown, and a host of others now labouring in the gospel field. Two years ago the commencement was a season of dark forebodings and gloomy despondency; this year the occasion was one of hope and of joy which increased in intensity as the exercises advanced, until we found ourselves in a perfect whirl of enthusiasm. In many instances we saw strong men in the prime of life, silent with emotion, while hoary headed sires wept for joy, and we thought of Byron's truthful lines:—

When friendship or love our sympathies move,
When truth in a glance should appear,
The lips may beguile with a dimple or smile;
But the test of affection's a tear.

The large number of individuals which flocked from all quarters to the commencement, (including between four and five hundred pastors of churches,) fully evidenced the strong hold which the Institution has upon the affections of the Baptist denomination. In Canada we have had the impression that Rochester was about to swallow up Madison! This is a grand mistake. The latter is upon quite as firm a foundation as the former, and we believe both will go on and prosper. Why should they

not? "We want," says the *Watchman and Reflector*, "in the United States to day, four thousand more Baptist ministers than we now have, in order to meet not a prospective, but an existing demand. Where are these ministers—this army of religious teachers—to come from? With all the avenues now opened to aspirants for wealth and professional honors, with manifold influences to hold men back from engaging in the ministerial work, how is so startling a want to be met? The inquiry itself is a sufficient incitement to thoughtful and praying Christians."

Let young men of piety and promise consecrate themselves to the work of preaching the Gospel. Let the churches aid them in obtaining a suitable education for such work, and every school in the land would be deluged.

On the Evening of the 15th, it was our privilege to address the Society for Missionary Enquiry. The chapel of the University was crowded in every part. On Monday Evening, Rev. S. H. Eaton, L.L.D., President of Union University, Tenn., addressed the Literary Societies. His address was admirably conceived, admirably composed, and admirably delivered. Dr. Eaton is a clear logical thinker and an energetic speaker. We give below the following outline of his address which we find in the *Chronicle*. It is faithful as an outline, but no condensed sketch could do justice to the orator;

The Literary Societies of the University were addressed on Monday evening by Rev. Joseph H. Eaton, L.L.D., President of Union University, Tenn. He paid a noble tribute of gratitude to God for his continuing to protect, defend and cherish the institution, amid the fiery trials which it had been summoned to pass through. His subject was,

INDIVIDUAL RESPONSIBILITIES OF EDUCATED MEN.

There are different classes of men, and each class has its peculiar responsibilities. But, said the orator, I speak of educated men; men who by a long course of mental discipline, have acquired the power of originating thought, and who have the ability to lead the masses. These men who occupy our pulpits, who teach in our Universities, who make our books, who edit our papers, who act as our judges and make our laws—these are the educated men, to whom the people look as their leaders; and it is of their responsibilities that I speak, to night. They are under obligations to the world without and to themselves.

The educated man has no right to withdraw himself from the claims of civil society. Each question as it arises in politics should be investigated by him. He should understand it in its probable influences upon the moral and social condition of his country, and be able to direct his country aright. Literature, also has claims at his hand. He should stem the tide of corruption and the streams of moral death that flow through our literature, by creating a new, purer, holier, and inviting literature for the library, the parlor, the school and the closet.

Educated men are responsible for public opinion. In general, people think and act, as they suppose the majority do. But sometimes majorities think and act wrong. It is then that our educated men should stand up, if need be alone, in the armour of eternal truth, of righteous principle and justice, and breast the popular current. An error is sometimes proposed. Its advocates press before the people, and confidently assert that every man will soon be on their side. The educated, who see the error, are made timid by the cry, "lo, all men go after it;" they have not the heart to stand up against what they regard as the prevailing opinion. Error triumphs. Truth is crushed for a time, and the human heart bleeds over the wrong. It is for the want of decision on the part of those men who have

the ability to think, and whose duty it was to have guarded the people, and to have lifted their voice like a trumpet, at the approach of danger.

Public opinion is what our educated men choose to make it. And the man who vacillates, or yields an inch to the public sentiment, fearing to make a determined effort to correct it, if wrong, is not true to himself. Oh, our country needs more men who will speak out fearlessly what they think, and think out what is right, irrespective of what the majority may be supposed to hold as right or best.

The Orator next reviewed, in a most masterly and powerful address the *Responsibility of educated men to themselves*. They are responsible for the proper development and health of their bodies. They are physical beings; and cannot think or act for the world's welfare, when by any criminal neglect, their physical frames have become poor, weak and emaciated. As well might you look for an enduring habitation on a sandy foundation, as a useful man, however great and well educated his intellect, if his body is wasting away under disease. Look abroad! How many, with powerful intellects, are early laid aside by a shattered or failing physical constitution.

Again, educated men are responsible for their moral characters. In too many instances, they leave the portals of their own hearts unguarded, while they are seeking the purity of the hearts of others. They too frequently neglect to pray themselves while urging others to pray. Watching against the approach of the enemy towards others, they suffer the foe to take them captive. In an unguarded moment, the pictures of imagination which in secret they have formed in their hearts, take shape, and from the heights of their position in society, they fall like stars from glory, to set in the midnight of an awful gloom. The reputation of a long life is gone. They loved the praise of men perhaps. And through the portal of vanity the foe entered, and ruined them forever.

Educated men should have a regard for their private pecuniary interest. Indifference here may plunge them into difficulties which, with a heart and conscience already blunted, may plunge them from the dizzy height of fame to the deep degradation of the ill-fated Webster. Punctuality in meeting every pecuniary promise will be found of the utmost value here.

Look the world over, and you will find that those men who, like Washington, have died full of honors, have cared for their habits and principles. Instead of seeking glory or praise for its own sake, they determined to be what they ought to be, and do what they ought to do. Men owe solemn and fearfully responsible duties to themselves. If they discharge these, they will be blessings to the world. The great mistake of educated men is that they frequently begin to do good out of themselves, instead of making their own hearts right.

Moral causes are at work, in this age, young men, which require you to act fearlessly, and to go forth to do battle for God in the holy armour of pure hearts, right principles, and sublime faith in the Lord Almighty. When we shall have such educated men, then will dawn the glad day of peace, and the will of God shall be done in earth as it is done in heaven.

At the close of the Oration a Poem, written by Alfred B. Street, Esq., of Albany, who was detained from being present on account of illness in his family, was read by Rev. F. O. Lincoln, of Utica. It was a finely conceived production worthy of the author, and read with great ease, grace, clearness, and force. The exercises were equal, on this occasion, to those of any previous year.

WEDNESDAY MORNING.

After prayer and the distribution of schemes, the Inaugural Address was delivered by Pres. S. W. Taylor, LL.D.

AFTERNOON.

The following addresses were made:

"Elements of Success," by Hiram A. Morgan, Holyoke, Mass.

"Truth—its perversion," by Henry Steelman, Wilmington, Del.

"Fruits of Scholarship," by Isaac T. Whittemore Essex, Ct.

"The Reactionists of America," by Delavan Bloodgood, Springfield.

"Christianity—Its Relation to a pure Literature," by N. Jerome Norton, New Haven Ct.

"The Sovereignty of Mind," by Clinton C. Buell, Hamilton.

After some appropriate remarks to the Graduating Class by the President, the Degrees conferred, and the interesting exercises closed with a benediction.

THURSDAY.

The anniversary of the Hamilton Theological Seminary was celebrated to day, and the addresses made on the occasion were as follows:

"The Foolishness of Preaching"—God's method of Saving Sinners. Thomas Allen, Vermillionville, Ill.

"The Influence of the Bible" in the advancement of Civil Liberty. Wm. J. Parkhurst, Le Claire, Iowa.

"Earnestness"—An Essential Element of Ministerial Efficiency. Darius H. Paul, Strykersville.

"The Duty of the Christian Ministry to the Republic. A. Taylor Rose, Brooklyn, Mich."

"Christ as a Reformer." John C. Ward, Brooklyn.

"The Inherent Power of Christianity"—Manifested in its first triumphs. William Carpenter, Gloversville.

"Address to the Graduating Class," by Prof. E. Turney.

The Provincial Parliament is once more in session. The vice-regal speech has been delivered—the ministry have taken their seats on the right hand of the speaker and the opposition on the left. The strife of parties, *pro bono publico*, is commencing—the preliminary tournament is yielding to the stern gladiatorship of a more earnest conflict, and there are not wanting tokens of a lively session. One Honorable member thinks the speech from the throne an able and statesmanlike document—another calls it a humbug. One thinks it a clear and comprehensive syllabus of important measures to be introduced during the session—another pronounces it vague where it should have been explicit; and noncommittal where it should have been clear. It strikes us that the speech is not worth quarrelling about. It is a very creditable specimen of a royal address to my Lords and Gentlemen, at an opening of Parliament, and its length and breadth, its height and depth reminds us so forcibly of old Mother Country, that we think it ought to be, if it is not, a sure guarantee to us, the loyal people of Canada, that our representatives are free from all annexation tendencies.

The next important question, that which interests and agitates the country more than all others combined, namely the Reserve question, is simply referred to in connection with a despatch from England—while those standing monuments of "family compact" treachery, and state church aspiring, the Rectories, are not even honoured with a passing notice. Their legality or illegality is to be tested in a court of law it seems, and the people of the province, we fancy must abide the issue! This they may do, should the decision remove the evils complained of, but should it be adverse to their rights as freemen, they will never rest until their own free Parliament asserting its privilege to manage our own local affairs, and sweeps, by legislative enactment, every such nuisance from the land.

From all that we can learn, we fear that the wishes of the people with reference to the secularizing of the Reserves will not soon be carried out. Our Parliament is about to pass a spirited address on the subject, and send it to the Derby Cabinet. Lord Derby will doubtless give it his most serious consideration, perhaps next year, should he hold office so long, which is not impossible. Then we shall have another despatch breathing great good will to the colony, but throwing the arms of imperial protection around the plunder and admonishing us to respect England

and keep the peace. This will compel our Reformers in Parliament, who have promised their constituents that they will settle this matter, to send another spirited address—a straight forward, manly, out-spoken document, enough in their own estimation to move, if not the Derby Ministry, at least the voters in their respective counties to send them once more to Quebec or Toronto. Another despatch and another address—and then at tiresome intervals such paper missiles will be thrown across the Atlantic, until our heads are all gray. Meanwhile the public treasury will continue to suffer to the tune of nearly \$100,000 per annum. The *Examiner* has hit the nail on the head in the following despatch:—

The speech tells us that a despatch from the Colonial Secretary concerning the Reserves is to be laid before the House. Of this despatch intelligence has long since reached us: it amounts to nothing. We have been playing at the game of despatches with the Colonial office upon this topic twenty years too long. The Legislature of the Province should have despatched the question by Bill long ago. The right, constitutionally, is vested in the Provincial Parliament "to vary or repeal" the reservation of lands for "a Protestant Clergy," and if its members have any pluck they will now at once exercise it. The imbecile Price resolutions were justly regarded as an impediment to our local action upon the question if the Russell administration had remained in power, because it promised in some form, to meet that imbecile demand with its restrictions; but now that Earl Derby is in power, and that he has declared he regards those resolutions as conveying no just expression of public opinion, as he imagines has been elicited by the election of a new Parliament, all difficulty in the way of decisive local action, on the ground of official delicacy, seems now to have been removed.

Earl Derby doubts public opinion as evinced by these resolutions, or at least we are told, expresses such a doubt: how then can we best give him a clear demonstration of the sentiments and feelings of the people of Canada upon this subject, while at the same time we express our determination to exercise our constitutional right, to settle this and other local questions by our local Parliament? By passing a Bill to settle the question at once and forever. This would best express public opinion, and show that we had also some intelligent appreciation of constitutional rights, and public spirit to exercise those rights. If the records on the Journals of the Provincial Parliament for twenty five years, the testimony of Lords Durham and Sydenham, and the passage of a Bill, such as we suppose should fail to awaken Earl Derby to the fact, that public opinion and the safety of the Colony alike demand the secularization of the Reserves and the abolition of the Rectories, he should advise Lord Elgin to dissolve Parliament that a direct appeal upon this one issue might be made to the Country. Let this be done, and we will cheerfully bow to the verdict,—for it would be such a demonstration, in our opinion, as would for ever annihilate every vestige of the Church and State principle,—that is, were the monitions of that verdict to be regarded.

As the enactment of such a law is essentially necessary for "the happiness and contentment of the people," and as Lord Elgin virtually declares, that the Legislature may rely upon his zealous co-operation in securing its enactment, we sincerely hope that this course will be adopted, and that it will be carried to an issue as speedily as possible. There is no denying the fact, that the political existence of the liberal members of the Legislature and Government from Upper Canada, depends upon their manly fidelity to the people upon this one question.

No measures, however valuable, will ever be regarded by the people, as an off-set to the neglect of a measure to secularize the Reserves and to abolish the Rectories. If Imperial influence be still at work to resist the rightful demands of the Canadian people, to form their local institutions and to regulate their local affairs, let the fact be at once known, that the wisest and best remedy may be sought for and applied.

A Trained Ministry.

We readily comply with the request to lay the following communication before our readers, as it contains many valuable suggestions. We must remark, however, that our good brother, like many others, takes a wrong view of what is called Ministerial Education. It does not create a monopoly of teaching, but simply aids a pious man in elucidating and enforcing the truth of God. It there is a monopoly at all, Christ has created it by establishing the pastor's office, and the only difference that we can discover between filling the sacred office with learned and unlearned men, consists in the fact that the former possess very decided advantages over the latter in discussing Scripture truth. The advantages of being *trained* in the church are common to both classes, and are not as our correspondent seems to imagine, confined to the *untrained*. It is quite true that too much is left to pastors, and brethren fail to improve their gifts as they ought; but this is just as true in churches where the pastor have had limited advantages, as in opposite cases. *Training* may assist a man of God in the work of his Lord, while without it a man of God may be crippled in his usefulness.

[FOR THE CHRISTIAN OBSERVER.]

In the present day much is said and written about the *Christian ministry*—training for it—support for it—the *destitution* of churches who are without it—and the supply, by such means, of the *spiritual wants* of a people. It would be vain to deny that the kingdom of God is often, or has generally been promoted by the labours of intelligent faithful preachers of the Gospel; but it would be equally as vain to question that God very often works out the salvation and sanctification of men by other means; or that the Great Head of the Church has never given any occasion, by his own preferences, precept or example, to form a *very high estimate* of human training for that ministry. The ministry of the word, by the mouth of inspired apostles, when there were as yet no printed copies of the scriptures, and probably not one in fifty of its hearers had a copy of them, must not be confounded and quite identified with the fallible ministry of the Gospel in our day, when almost every hearer is possessed of, and can read the printed scriptures. If those inspired and chosen witnesses of his resurrection, assumed to themselves no power, pre-eminence or distinction in the churches, except what arose out of either their having seen their Lord, and heard the words of his own mouth, or from their self-sacrificing humility, zeal and love, as practically his exemplars and followers,—it follows that any assumed superiority, pre-eminence, authority, or distinction of uninspired men, resting upon trained intellect, and the acquisition of human literature, as qualifying them for being exclusive teachers in the church, and preachers of the Gospel, has very little, if any sanction or warrant in the New Testament.

"That which," in this, "is highly esteemed among men," is a matter of little account "in the

sight of God." In this, he has chosen, and will ever choose "the weak things of the world, to confound the things that are mighty."

There is a universal tendency in man to apply every thing he touches to purposes of self-gratification; and this, too, he often does with most sincere professions of devotedness to the cause of God and his truth. Most strikingly is this rampant propensity in human nature seen in the devising, adopting, and extolling, of the instrumentality, which, in modern Christendom is assumed as being approved of God, as the very best for the *supplying of the spiritual wants* of churches. The ministry—the Christian ministry—an educated ministry—a trained class of men (one in a thousand) who shall monopolize the feeding of the people "with wisdom and understanding," is assumed to be the chief, the best, the most lawful and powerful means that is perpetually thrust upon our attention for the accomplishment of that end. The New Testament gives no countenance to such a monopoly—a monopoly which is based on mere human expediency and presumption, daring to improve upon the simplicity of the prescriptions of unerring wisdom; and in faithless distrust of its grace and power. Such a monopoly looks like a stipulation between pastor and people, that a concentrated volubility, and the mere verbiage of divine truth, shall be substituted instead of a common, practical, mutual, public, constant testimony of what has really been, and is daily experienced of its sanctifying power over the hearts, the minds, and the conduct of believers generally. Such a monopoly actually undertakes for hire, to relieve others, intelligent believers, from the duty and necessity of continually evincing in the presence of each other, and especially on the Lord's day, their fidelity to God, their disconformity to the world, and their ardent aspirations after holiness and heaven. Such a monopoly compromises, conceals and perpetuates the shame and sin of Christians in living very far beneath their profession,—living and labouring, rather for the success and enlargement of their worldly business, than for the enlargement of Christ's kingdom in themselves and others, since it ever serves as a screen to hide from public view that spiritual apathy and lameness, that carnal-mindedness which grows out of worldliness and self-indulgence; and would give to Christ money and parade, rather than the devoted heart and the pure incense of its liveliest predominant emotions, breathing forth love to God and man.

Whence cometh the best and most common aptitude for profitable public speaking of the things concerning the kingdom of God? Is it, indeed, from the moral and intellectual "*training*," which academies and schools for "*ministerial*" education peculiarly supply? These may, and do contribute to mental culture; but the sphere, the field in which God intends the culture of mind and heart, shall be effected—(and out of the abundance of the heart, the mouth speaketh.)—in the assemblies of the saints, under the discipline of His Providence in the ordinary business of common life.

Navigation, architecture, and other sciences, may be learned theoretically; but without the

practical application of the rules and doctrines pertaining to them, the speculative scholar will with all his acquired learning, be a mere tyro at sea, or at masonry, and will fall behind the experienced common sailor and builder. Much more so is it in theology. Its sublime mysteries, its glorious revelations, its transporting assurances, and strong consolations are very commonly appreciated but in an inferior degree by accomplished students from the schools. Those "are hid from the wise and prudent;"—God "reveals them unto babes." So he is pleased to abase the pride of man; and by "weak and base things, to confound" and "triumph over" things that are mighty." Its first lesson is a very difficult one: "If any man will be wise in this world, let him become a fool, that he may be wise." Out of this principle will spring and grow all the education, discipline, and training, necessary for the Christian's usefulness in the family, in the church, and in the world. There needs be no other *training* for the "*ministry*" more than there is for the exercise of *every one's* intelligent solicitude for the well-being and growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ, of all his brethren. "Out of the abundance" of the "new heart and the right spirit," "the mouth speaketh." And all the utterance which cometh short of this, or short of *exciting, promoting, encouraging, conducting, and training this abundance* in all and every one whom associated believers (guided by apostolic precept and primitive example) consider to be taught of God, and judge to be qualified for it,—is spurious oratory. In a word, the peculiar *training*, the high *education*, the sublime, pathetic, persuasive *eloquence*, and the peculiar, and only essential *qualification* that are ever to be desired, sought and prayed for, in the exercise of what is called the Christian ministry, may be found fully explained, illustrated and exemplified in

"UNCLE TOM'S CABIN."

A work lately written and published by Mrs. Harriet Beecher Stow, of New York. See there, in the case of a poor, ignorant slave, cut off from every source of spiritual improvement, excepting only his Bible, and the supply of the Spirit of Christ;—see him bereft of all other means of moral and intellectual refinement—stript of every earthly good, and crushed down with the cruel rigour of extreme oppression—a very outcast, not only from the privilege of hearing any one of the Louisianian Christian "*Ministry*," but from all ordinary Christian sympathy and helps;—having nothing, yet possessing all things;—wiser, richer, happier, more noble, more useful than perhaps any of the well-trained Christian professors in the country.

Where the Bible is, and is duly appreciated, as in such a case, there can be no *spiritual destitution*.

CLERGY RESERVES.

The following Petition to the Legislature, with reference to the secularization of the Clergy Reserves and Rectories, was adopted at the late an-

annual meeting of the Haldimand Regular Baptist Association :—

The Petition of the Haldimand Regular Baptist Association, in Annual Session assembled,

HUMBLY SHEWETH :

That our body is a voluntary association of Christian churches of the Baptist denomination, meeting annually for the purpose of promoting the general interests of religion within our limits, and co-operating with other Baptist bodies similarly engaged. Your petitioners would further present, that we look with jealous interest upon the rights of all classes of Her Majesty's Canadian subjects to perfect religious freedom and equality. We humbly believe that State endowments for sectarian purposes is as hostile to the peace and religious prospects of the Province, as it is contrary to the principles of the Word of God. Believing, therefore, the present appropriation of the Clergy Reserves, and the establishment of Episcopal Rectories in our land to be subversive of Bible principles, unjust to the great body of the people, and a source of agitation and bitterness, and strife, inimical to the spread of the Gospel, we earnestly pray your honourable house to settle at once, by legislative enactment, these vexed questions by secularizing the said Reserves, and abolishing the said Rectories.

And your petitioners, as in duty bound, will ever pray.

CALIFORNIA.

The following Circular Letter, which we cut from the Minutes of the Second Anniversary of the San Francisco Baptist Association, will give our readers a glimpse of the religious condition of the churches of California :—

CIRCULAR LETTER.

BELOVED BRETHREN,—The subject selected for our annual epistle is urged upon us by the state of affairs in our Zion. To “discern the signs of the times,” and adapt our efforts to the condition of things around us, demands our prayerful consideration. It is deduced from two expressions of the Apostle Paul: “Demas hath forsaken me,” “Some concerning faith hath made shipwreck.” It is

THE SHIPWRECK OF RELIGIOUS CHARACTER.

In this is a great hindrance to the gospel of Christ. It is one of the evils of the present time. All have seen it. To the faithful Christian it has been a source of painful regret; to the infidel and skeptic it has become a cause of reproach and scoffing. All along the rugged and broken shore of our western land are lying the wrecks of crafts once sailing under the “Captain of our salvation,” to the port of glory. Some have been dashed on the rocks by the fury of the waves, others have run into the quick sands, while some have put into a foreign port, where their vessels have been declared unseaworthy, abandoned and left to slow and certain decay.

Among the adventurers to the Pacific coast have been many of the professed disciples of Christ. Of these how few the number who have maintained

a consistent Christian life! So great is the apostasy that it has become proverbial. Some left high positions of trust and influence in the church. The news of their departure for California was received with sorrow and regret. The church reluctantly commended them to the care of Providence, and watchcare of the faithful. Solenn was the parting scene, and many the tears that spoke “the gentle good-bye.” But by all the hope was entertained of their usefulness in the land of gold. “They will,” said they, “shed light in that dark region, and hold up Christ to the perishing.” And firm, too, were the resolutions of the adventurers, and many the promises made of fidelity and zeal. But follow them on their hazardous journey. The excitement of the parting scene soon dies away. The restraints of domestic and religious life are removed. Visions of mountains full of gold, of streams flowing o'er the shining metal, or reports of what one of a thousand has dug out in a short time, flit before the mind. “To dig gold,” and gain a quick fortune is the subject of conversation with all. In many instances, how soon changed are those daring gold-seekers. Ere the mountain or isthmus is crossed, every habit of devotion has been broken up, the vows, voluntary taken at baptism, forgotten, and the Christian is lost in the crowd of ungodly men.

Numerous are such specimens of Christianity in this western land. Among them, we are called to hardy effort in the master's service. Their blighting influences paralyzes our arm of power. Some are engaged in unholy avocations, vending intoxicating liquors, trading on the Sabbath, and descending to the thousand tricks of trade for gain. They identify not themselves with the cause of Christ. The man of God toils without sympathy or support, and worse than all, meets on all sides their unholy influence. He may weep and pray, expostulate and warn; they are unmoved, and heed not the call to duty. The few meet for prayer, and “weep when they remember Zion,” but they are all with the throng in the mart of business, or drinking and gambling saloon. There the profane oath escapes their lips. They are as merry as the gay, mingling in all the speculations and pleasures of the day.

Would, brethren, that the picture were over-drawn. But painful as it may be, it exceeds not the truth. We have seen it, deplored it, wept over it, and prayed God to rid Zion of this evil. It is in vain to cover up or extenuate the matter. Angels are looking down with weeping eyes; “Christ is crucified afresh, and put to open shame,” while Zion bleeds at every pore. Men calling themselves Baptists, once in fellowship with holy brethren, exercising offices of trust and influence, perhaps officiating at the altar, are here making void the Sabbath, neglecting the cause of God, and engaging openly in what they would no sooner engage in at home than lose a right arm. And to justify such courses of sin, they are pleading as extenuations, “it is the necessity of the case,” “we are in California,” as though Jehovah had given a new code of laws from Mount Diablo, instead of Sinai of old, or Satan had less power to deceive and destroy here than elsewhere.

Should we inquire into the causes of this apostasy,

different ones might be assigned. We might give as a reason the failure of the denomination to supply early this field with laborers. The delay, also, of such persons to identify themselves at once with the cause of Christ, may have led some far away. The circumstances of the country and its population are offered as a solution. But, giving such causes their due weight, we apprehend the true sources of the evil are still to be named. Have there been more unfavourable circumstances for maintaining a holy life in California than in other fields of the world? With the thirst for gold, and roving, changing disposition, we have been free from persecution, famine, and war. Ours has been a free and happy land, and withal a Christian land. A wide theatre for Christian activity and zeal, a proper place for the Christian character to develop itself has here been presented. The difficulty must be sought, mainly, in the persons themselves. There has been an influence in gold, but it charms only those not sufficiently guarded by fortitude and Christian love against its baneful power.

The same Apostle to whom reference has been made, suggests, we think, in connection with the passages referred to, the causes of this evil. “Demas hath forsaken me, having loved this present world.” “Holding faith and a good conscience, which some having put away, concerning faith hath made shipwreck.” In “the love of the world,” then, and the “putting away of a good conscience,” are to be found the causes sought for.

As to the first of these, it is powerful in its influence. This cause, too, has existed here in its might. The land of gold, the country of speculation, and fortunes soon acquired, has had a charm to deceive and lead astray. But even here, the result argues a too great susceptibility in the individual to the world's influence. In many there has been a want of religious principle and fixed purposes of grace in the soul. They have lived and acted under the restraints of religion, having never in heart been established in the doctrines of the Bible. California has tried them, and they are found wanting. They have been thrown into the crucible, and the gold is proven to be dross. Religious principle has yielded to the love of gain. “If any man love the world, the love of the Father is not in him.”

In the case of many, the casting away of a good conscience has been the fruitful source of declension. The faculty given by Jehovah for a wise and noble purpose, utters its voice, condemning sin and approving what is right. Its warning voice is hushed, its decisions disregarded. It is not kept regulated by the high and pure standard of God's word. Soon it becomes callous, and with less and less firmness condemns the wrong and urges to the practice of the right. Soon it becomes corrupt, and the once zealous Christian decides upon his course of neglect and open sin as proper under the circumstances. Thus, instances have not been rare where men have contended that a life of the open violation of God's holy and just law, is warrantable with them in California.

This evil, brethren, we are called upon to deplore, to meet openly, to expose, to overcome and cast from our midst. To the credit of our brethren, however, be it said, many are faithful, even in

California. Amid all the fluctuations and unfavorable influences, they are unshaken.

Their Christian character is acquiring strength and efficiency, their piety is developing itself in manly proportions. They are making their marks on the strata of the present age. The geologist shall hereafter discover them, and the opened books of a coming judgment proclaim it to the universe. But while we thus have cause of gratitude to God for the stability of many of our brethren, we have, at the same time, just cause to regret the apostasy of others. How long shall the evil remain in our midst? "Be ye pure," says our God. "Have no fellowship with the unfruitful works of darkness, but rather reprove them," is the divine injunction. Many of these are, perhaps, wandering sheep, around whom the arms of Christian love must be thrown, to bring them back to the fold. Our churches, in the case of many, are called upon to carry out the laws of Christ's house, wield the weapons of truth, and under the guidance of the Spirit, lift up a standard against this incoming of the enemy. Those holding membership in churches east of the mountains, while here openly disregarding their obligations to the cause of the Redeemer, should be reclaimed or reported to their churches at home. In fine, by all scriptural and proper efforts, let us toil until every stumbling block is removed, until this dire evil vanishes from our midst, and we become a pure body, a people in whom the Lord delights, performing faithfully the great work intrusted to us. Then shall Zion go forth "terrible as an army with banners," and "out of Zion the perfection of beauty, God shall shine."

Communications.

To the Editor of the Christian Observer.

HAMILTON, August 23, 1852.

DEAR SIR,—The Agent of the American and Foreign Bible Society, called upon me a week ago, and made the strong and to me strange plea in behalf of that Society, that the American Bible Union has, by a resolution of the Board abandoned the Foreign field altogether, and will confine its efforts to the revision and circulation of the English Scriptures; and that the Society which he represents is now the only channel through which the Scriptures can be given to the heathen.

Of this change in the American Bible Union, he said, he was informed by a member of the Board. Although I was satisfied of the absurdity of the statement, I wrote to the Secretary of the Union to ascertain the facts in the case, and have received an answer from brother Cole, on behalf of brother Wyckoff, from which I quote the following pointed contradiction of the Agent's report:

"It has been part of my duty to take Minutes of the proceedings of the Board, and I can only say that no such resolution is on record, and also, that no such resolution was ever brought forward for discussion. Our relation to the foreign field is exhibited in the in the 2nd Article of the Consti-

tution: "Art. 2. Its object shall be to procure and circulate the most faithful versions of the Sacred Scriptures in all languages throughout the world." That this relation to "all languages" should not be disturbed, there is a special provision in the 20th Article of the Constitution which reads thus: "Art. 20: This Constitution may be altered by two-thirds of the members present at the Annual Meeting of the Union, provided only that no alteration shall be made in the 2nd Article, which defines the object of the Union, without an unanimous vote, and a year's previous notice."

After speaking of the pure versions in Spanish and French, which the Union has in progress, and the version in Italian which it contemplates. Brother Cole continues: "Art. 16 of the Constitution provides that monies may be received for specific objects, and shall be applied as specified by the donors. Under this rule we have received monies specially for the Spanish versions and other monies for the Karen Scriptures. And we are open at all times for contribution to the Burmese, the Siamese, or any other version in which any of our constituents may feel a special interest. I hope our brother Chandler will not leave this country without some proof that among Bible Union friends there are some who know how to show their sympathy for his labours by 'material aid.' Let them send it to the Bible Union thus specified and he will be sure to receive it."

I submit this reply without remarks, except to express the wish, that the business of an agent might be discharged without misrepresentation and detraction.

Yours, ever,
JAMES INGLIS.

Missionary.

THE GRANDE-LIGNE MISSION.

We copy the following letter and intelligence from the July No. of *The Grande-Ligne Register*, the perusal of which cannot fail to interest our readers:—

GRANDE-LIGNE, June 30, 1852.

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

LADIES AND DEAR SISTERS,—

After having often repeated to you our sufferings under the weight of debt that we had been obliged to contract rather than hinder the good work, I invite you to-day to rejoice with us in the great deliverance which has been granted us: "we owe no man anything, but love," much love! Rom. x. 8.

This answer to our prayers and to our faith has overwhelmed us with joy and happiness that I cannot describe. We are grateful, deeply grateful towards those friends who, by their charity, have delivered us from our crushing burden; and we ask our Father to reward them a hundred-fold for all they have done for us.

Amongst our list of contributors, you will observe one whose contribution rises to a thousand dollars: this noble donor and his companion have been for twelve years the zealous friends of our work, and have never varied, except by redoubling their interest and efforts in our days of trials.

By the grace of God and the generosity of our

friends, the middle of the year finds us without a debt, and all the missionaries depending upon our treasury paid up to the present date. Oh! how freely do I breathe, since I am no longer weighed down under the sad burden of debt!

Now, dear sisters, if I tell you that all my ambition is never to contract another debt, you will find it legitimate will you not? And in your active charity, you will bear in mind that if we are out of debt to-day, it will not be the case a month hence, if we do not receive the means to meet the expenses, that each day brings with it. Endeavour then, with all the friends of our work, to aid in the time of need.

We have added two colporteurs to our number; and an evangelist, who had left the work in the days of our difficulty and embarrassment, will recommence soon his labors. These additions, which gladden our hearts, are not sufficient for the wants of the work: "the harvest is great, but the laborers are few; let us continue to pray the Lord of the harvest to send forth good laborers into his harvest."

Until the present time, the number of our pupils has not exceeded twenty six, because we had no room to lodge more; but we have now made arrangements which will enable us to receive a number more, who are waiting for admission.

Since my lot is given me amongst those who are always asking "I will not close without begging: those ladies who compose the Sewing Societies, to have the goodness to grant us a little of the labour of their hands. We need clothing for both our Institutions; we also need bed and house linen, and a good number of comfortables for our cold winter, which will soon be here."

Dear sisters, remember us, and the work of our Lord and Saviour in Canada.

Yours in sincere love and gratitude,
HENRIETTE FELLER.

THE NEW FIELD.

The principal object of encouragement with us at present, is the awakening which the Lord has wrought at St. Isidore, some 40 miles west of Grande-Ligne, of which we have already spoken.

Several persons have received the truth, and appear firmly attached to it. "I visited these friends," writes Mr. Roussy, and was much gratified by hearing them speak of the Word of God, of their discussions with the priests and other opponents of the Gospel. I was especially struck by their respect for the Bible and the preeminence they gave to it over every other authority. One word from it is enough to settle every question. They often repeat: "We ought to obey God rather than men." A woman, the mother of a large family, is remarkable for her intelligence and ready answers to the adversaries. It is scarcely four months since she first saw a New Testament; since that time she has read it over often, and the light has shone in her heart and filled it with joy. She is almost the only one to read to these people, whom she strengthens by her zeal and her boldness in confessing God's name.

"A few hours only after my arrival, the house gradually got filled with persons anxious to hear what I had to say, although the priests had expressly forbidden all communications with the protestants. They had often said that they would like to meet the missionaries, to silence them publicly; but when apprised of our arrival, they did not come and forbade their people to speak with us. However, to save appearances, towards evening they sent a young student in Theology, with some notables to propose a discussion. When they came in I was busy expounding to about 40 persons, the 1st part of the 3rd chapter of John's Gospel. After arranging the preliminaries, four umpires were chosen, and as the crowd increased rapidly, we went out and sat down on the grass before the house, where we had for more than two hours an

audience of about 200 persons. Our young student undertook to prove the conformity of the Roman catholic religion with that of Jesus Christ and the apostles. I took up his offer joyously, assuring him that if he could prove that, I would at once become Roman catholic. But according to the custom of the priests, he did not bring forward a single proof from the Scriptures (which would have been impossible) his arguments being the everlasting sophism about apostolical succession. I had no difficulty in showing the very contrary of what our young student advanced, showing that he did not prove that the apostles sang the mass, taught the invocation to the Virgin and the saints, the withholding of the cup from the laity in the Roman church.—He tried to maintain his point not by the writings of the apostles, which he did not quote at all, to which I only answered by the Bible.

It was getting late, the people were tired, and some evil disposed persons were making a noise and threatening to commit acts of violence, when the umpires decided that the discussion should be brought to a close, and every one retire quietly home. Then one of them, a catholic, who acquired the esteem of all by his frankness and fairness in all cases, declared that he could not but acknowledge that in his opinion he was in the wrong.—which caused great joy to our protestant friend. One of the notables who seemed to be a very respectable man, went up to him, censuring him for speaking so: You are not sworn said he, side with us instead of giving your testimony in favour of that gentleman, to the detriment of our religion." Our new friend indignantly answered that he would speak frankly on every occasion.

Having again entered the house, we spent a part of the night in encouraging one another to keep our hearts firmly fixed upon the Lord, beseeching him to accompany with his blessing his word, which many had attentively listened to.

Since that time, our friends have been visited by missionaries: they persevere in their good resolutions notwithstanding the enemies and the difficulties raised against them, and the blind opposition of the priests who surround them. May the Lord strengthen and preserve them from all evil! He will do it, for this work is his: it was not accomplished by man's hand: nowhere had we done so little to spread the Gospel: the Lord who began it, will continue it to the end.

Ordination of Mr. Roux.

Mr. Charles Roux, a young French man, who has been at the Grande-Ligne Institute for about a year, was set apart to the work of the ministry on the 28th instant. Some two hundred French Canadians were assembled on this occasion and it was a blessed season for us all.

Mr. Roux was formerly a student at Geneva with Messrs Lafleur and Cyr, and is well qualified both for preaching and teaching the higher branches. We hope he will be the instrument of much good.

It is very cheering to us to see that Mr. Roux has decided to remain with us and join his efforts to ours for the advancement of God's kingdom in this country. It is a source of joy, whenever we see a new laborer established among us, and we feel thankful that the Lord grants us this blessing every year, thus encouraging us and strengthening our feeble hands.

WHAT CAN MAKE A HEATHEN HAPPY.—A missionary in India, meeting one day with a native Christian female, one of his own flock, asked her how she felt. Happy! happy!" she answered. "I have Christ here," laying her hand on the Bengalee Bible, "and Christ here," pressing it to her heart, "and Christ there," pointing towards heaven. Happy was she, indeed, for to whatever part of the universe she might be removed, she was sure of having Christ with her. And how did

she first learn of Christ? By the preaching of the missionaries. And so may every heathen man and woman on the globe be made happy in Christ the Saviour, by the blessing of God on the preaching of missionaries. Who of all the children that read this, would not like to confer this happiness on the heathen, by helping to send out preachers of the gospel through all the world?

Miscellaneous.

THE CENSUS OF UPPER CANADA.

From the Globe.

Bit by bit we are receiving the returns of the census. The numbers of the religious denominations which it pleased the census commissioners to particularize, have just been published; and, though we are aware that they are incorrect and fallacious, we cannot forbear giving a comparative statement of the sects as returned by previous enumerations along with the present. We presume that there will be found as large an average of mistakes in one census as in another, so that comparisons may be drawn:—

	1812.	1818.	1852.
Church of England	128,897	166,340	223,928
Church of Scotland	93,294	65,792	57,713
Church of Rome	78,119	119,810	167,930
Free Presbyterian	—	62,690	64,930
Other Presbyterians	21,826	19,730	81,979
Wesleyan Methodists	66,679	87,516	96,679
Episcopal Methodists	24,111	35,731	44,022
Other Methodists	8,553	14,575	67,910
Baptists	19,662	28,053	45,457
Congregationalists	5,095	5,933	7,931
Quakers	6,231	5,951	7,497
Universalists	—	2,196	2,688
Unitarians	—	678	833
Lutherans	—	7,186	12,085
Not classed, or no creed returned	23,582	78,461	70,471
	486,055	723,332	952,005

It is impossible to ascertain the number of the subdivisions of Methodists and Presbyterians, from the immense body classed as belonging to "other" sections than those named. We find that during the ten years from 1842 to 1851, the Baptist body made the greatest progress; that the Church of Rome is next in the scale of progression; the Methodists next, as near as possible to the followers of his Holiness; the Presbyterians follow at some distance behind, while the Church of England stands in the rear of all the large sects, although the largest in number. During the last four years, however, it should be noticed that the Presbyterians have increased in a greater ratio than any other body excepting the Baptists. The increase of Roman Catholics is not so great as we expected. There must be a very large defection from the Papist community every year, or else a very large proportion of the Roman Catholic Irish who land at Quebec, pass across to the States and do not favour us with their company. The efforts of the Roman Catholic Clergy may, however, succeed in directing the current of emigration upon us. The Church of Scotland is represented by the figures to have decreased in numbers within the last four years; a statement which we are inclined to doubt. A large increase we did not expect, but not a decrease. The Free Church is represented only to have increased some 2,000, but there cannot be a doubt that of the eighty thousand "other Presbyterians," a large share belongs to her. We regret that we have not a particular statement of the large body of United Presbyterians. Their omission from the list of bodies enumerated was among the most absurd mistakes which the Commissioners made.

The following are the returns of inhabitants according to race. A large majority of our population are, we observe, born in Canada:—

English	82,482
Irish	177,055
Scottish	75,700
French Canadians	21,500
Other Canadians	523,557
Germany	9,721
American	13,350
All others	15,760
	952,005

WORKINGS OF THE MAINE LAW.

IN MASSACHUSETTS AND RHODE ISLAND.

From the Canada Christian Advocate.

Our readers of course are aware that the States of Massachusetts and Rhode Island have adopted the Maine Liquor Law, and although in operation but a few weeks, we have very favourable accounts of its successful workings in various portions of the States. From the intelligence we give below, gathered from reliable sources, it will be seen that there is considerable difference between the accounts we present and those which mechanically and their way into a certain daily paper in this city. Our readers can judge of the accuracy of the respective statements by the authority from which they are derived.—It is not, and cannot be expected that such an enactment as the Maine Liquor Law will be enforced immediately in every village, town, or city in the State. Such a revolution as this measure is calculated to produce, cannot be effectually brought about in a day or even a year. It is, therefore, gratifying to know that it is producing any beneficial results, be they ever so small. And still more pleasing is it to find, that crime is being lessened, poor houses and gaols depopulated, and that through the proper enforcement of this law, there is a prospect of totally exterminating the evil of Intemperance from the land.

The *New York Herald*, from which the paper above alluded to, calls its choicest Maine Law paragraphs, represents that Newport, a fashionable watering place in Rhode Island, is nearly deserted in consequence of the passage of the Liquor Law. The *Herald* asserts, with all the confidence which truth inspires, that "Newport is in ruins," and that "for this year at least, its name may be expunged from the catalogue of summer resorts." But what is the fact?—The *Boston Olive Branch* states, and its statements can be relied on, that Newport "never before was so crowded by fashionable pleasure and health seekers." The *Boston Post*, a paper unfavourable to the Maine Law, in alluding to the remarks of the *Herald* says, "The truth of the matter is, that there never were so many visitors here (Newport) at this season of the year as now. The Ocean, Atlantic, and Bellevue Houses have all done a better July business than ever before. These are the principle hotels of the place. There are also some half dozen other hotels, all doing a good business. There have been more cottages and private residences built here during the past year than any year since Newport was settled." In Rhode Island, the *Providence Journal* says, the law is generally observed, except in Newport. Several seizures of liquor have been made in Providence, and the work of destruction has already commenced.

The following figures, from the *Journal*, of Providence, showing the number of commitments to the watch houses, for drunkenness and other causes connected therewith, tell a good story:— "During the week ending July 4, 82; week ending July 11, 78; week ending July 18, 34; week ending July 25 (the first in which the law was in operation), 6!"

The *Boston Congregationalist* says, in reference

to the operation of the Law in Massachusetts:—

"The Liquor Law still remains a dead letter in our city. From the country we receive the gratifying intelligence that it is generally enforced and that without opposition. We have the assurance of the friends of the law in this city that the question whether it can be enforced here shall be fairly tested, and that the delay which has been experienced is simply a measure of precaution to ensure certainty of action when the onset shall be made. There are, nevertheless, many who are impatient that the work should be commenced, and there certainly never was more need for the execution of the law than at present."

"In several places arrests for selling contrary to the law have been made and in each case the parties arrested have been found guilty. Some have appealed and furnished the required bonds to prosecute the appeal; others have paid the fine and one or two have gone to jail. In New Bedford a public meeting has been held, to consider the grievances occasioned by the Liquor Law and to adopt all lawful measures to obtain redress of any and all such grievances, according to the rights secured the people by the Constitution of the Commonwealth. The Temperance people turned out in full strength and carried every thing their own way. A series of resolutions laudatory of the new law, and requesting the city authorities to publish monthly statements of its influence upon drunkenness, poverty and crime in the city, was adopted; and in twelve minutes from the time the meeting was called to order it adjourned with three cheers for the Maine Law. Opportunity was given for the opposers of the law to advance their sentiments but it was not improved."

The New Bedford Standard says:

"There has not been a single complaint for drunkenness brought before the Police Court in this city since the time at which the new liquor law went into operation a period of seven days. During the seven days preceding, the 22nd, the number of complaints and convictions for this offence was eight, which was much smaller than usual, for that length of time. During the past Spring, we have known from twenty-five to thirty arraignments in a single week for drunkenness. So far, we can see very plainly, that the liquor law has stayed the tide of intemperance as shown by the records of our Police Court."

In Springfield, the Republican says, "All the reputable dealers have ceased to sell."

The Massachusetts Life Boat, published at Boston, a valuable temperance paper, contains numerous accounts of the manner in which the new law is being enforced throughout the State. Arrests have taken place in various sections of the country, and the violators of the law have had to pay the fine or be sent to jail. This paper says that in Waltham, a short time since, there were thirty places where rum was sold. There is not one at the present time."

We clip the following paragraphs from the same paper:

PITTSFIELD—We learn from Ex-Gov. Briggs, who was recently in the city, that the new law is in full force in that place, and that quiet and order prevails throughout the town. We also hear from various parts of Berkshire County, that the law is respected and the rumshops generally closed.

SPRINGFIELD AND GREENFIELD.—Dr Jewett informs us that in Springfield and Greenfield the law has been executed and the rumshops generally closed. This is good news. These two towns have been considered among the hardest places in the County.

SALEM.—Gentlemen from Salem notify us that the rum business has been generally abandoned in that city. The liquor dealers have given up the traffic and the law is respected. The City Government have taken a good stand and are determined that the law shall be executed. Scarcely a rum-shop can be found in the whole city."

Revival Intelligence.

A GREAT REVIVAL AT GALESBURG, ILL., is reported in the *Christian Register* of Zanesville. One hundred and six have been baptized into the fellowship of the church; one of them was a Swedish minister.

THE PERSECUTION IN SWEDEN.—It is stated that a minister of superior talent connected with the Established Church in Sweden, is on his way to this country for the purpose of making a profession of Christianity in the ordinance of immersion. To believe and be immersed in Sweden, in compliance with the command of Jesus, exposes one to persecution and imprisonment. This is one of the commonest results of sprinkling babies as a Christian act.

A CAMP MEETING has been held at Santa Clara, California, at which a Spanish lady is said to have been hopefully converted. The *Advocate* says:—

She was attracted to the place perhaps through curiosity, and though she could not understand she preaching, the word took hold upon her heart, and she became powerfully awakened. We understood enough of the Spanish language to tell her to look to the Saviour. The scene was one we shall not soon forget! The members of the church kneeled round her, earnestly beseeching God to show her the way of salvation, while she earnestly implored the blessing of forgiving love in her own sweet pathetic language. At length she experienced the blessing, and cried, "Mi san Dios." This, we believe, is the first conversion we have had here from that nation of people.

The *Christian Index* states, that the revival at Penfield, Georgia, has resulted in the baptism of 41 candidates. Of this number 21 were students of the University.

"The Rev. Dr. MACLAY, of New York," says the *Christian Visitor*, St. John, New Brunswick, "whose name is endeared to the people of these provinces, is now in this city, as the agent of the "Bible Union." He preached on last Sabbath morning for the church in Portland, and in the evening in Brussels street. His sermons afforded a rich feast to those who admire a lucid exhibition of bible Christianity.

"The Doctor has been exposed to imminent danger since he last visited us; but he has been mercifully preserved to address to us once more the message of God. It is a solemn thought, that we are probably hearing this message from his lips for the last time. May we hear to the saving of our souls; and when the day of final reckoning comes, may many stars from this land appear in his crown of glory."

REV. MR. MATHER, of Mt. Clemens, Mich., succeeds Mr. Inglis as pastor of the Tabernacle church, Detroit.

On Saturday before the 4th Sunday of May, Wm. L. Slack, M. D., was ordained at Denmark, Tenn. A few years since he left the Presbyterian and joined the Baptist church. He is the son of Dr. Slack, a distinguished and learned Presbyterian minister, and is himself, a man of fine acquirements and ardent piety.

REV. B. W. WILDEN AND LADY, sailed for Shanghai, China, July 31. They are missionaries under the patronage of the Southern Board, and will afford great help to the station at Shanghai.

REV. A. B. CABANISS and wife, missionaries under the Southern Board, sailed from this port on Saturday the 31st of July, for Canton, China, the place of their contemplated missionary labors. Mr. Cabaniss is graduate of Madison University, is a young man of fine talent. He has been travelling in the South and West nearly two years,

pressing the claims of missions upon many thousands, who have been permitted to listen to his voice.

ANOTHER METHODIST MINISTER BAPTIZED.—Mr. W. Stambaugh, who has been for several years laboring in the Ministry in the Methodist Episcopal church, was received and baptized into the fellowship of the Baptist church in Shelbyville, Ky., the first Sabbath in June. Brother Stambaugh presented the best testimonials of the confidence of his brethren in his moral and Christian character. He has been licensed to preach, and gives promise of great usefulness.

A WORD IN SEASON.—About half a century ago, a young lady was on her way to the Sabbath school in London, when she met a dirty and ragged boy. She spoke to him kindly, and led him to the Sabbath school. Behold the simple act which gave to Chiga her Morrison, whose name shall shine out with increasing lustre as the millions of that great people shall come gradually into the kingdom of Christ.

How illustrative of the greatness of the humblest instrumentality.

INCREASE OF BAPTISTS.—Rev. Mr. Brown of Pennsylvania, said that one hundred years ago, there were not so many Baptists in America as there are now in Germany, and 50 years hence will be a greater proportional advance in Germany than the same time has seen in America.

Child's Prayer.

BY MRS. EMILY C. JUDSON.

Dear Saviour, here I bow the knee,
And try to lift my heart to Thee;
Look kindly on me from above,
And grant me thy forgiving love.

Oh, make me gentle, good, and mild,
A truthful, meek, and loving child;
In thy kind bosom shelter me,
For I thy little lamb would be.

So carry me, through all my life,
Above temptation, sin, and strife;
And when in death I fall asleep,
Still let me in thy bosom keep.

The Worst of It.

"Do you want any berries, ma'am?" said a poor little boy to a lady one day. The little fellow was very shabbily clothed, and his feet were bare and travel stained. In both hands he held up a tin pail full of ripe raspberries, which were prettily peeping out from amid the green leaves that lay lightly over them. The lady told him she would like some; and taking the pail from him, she stepped into the house. He did not follow, but remained behind, whistling to some canaries hanging in their cage in the porch.

"Why do you not come in, and see if I measure your berries right?" said the lady; "how do you know but what I may cheat you?" The boy looked archly up at her, and smiled. "I'm not afraid," said he, "for you would get the worst of it, ma'am."

"Get the worst of it," said she; "what do you mean?"

"Why, ma'am, I should only lose my berries, and you would be stealing; don't you think you would get the worst of it?"

Whaling Adventures in the Southern Ocean.

Like the lion of the forest, the Whale has ever been the acknowledged monarch of the ocean, and hence mankind never weary of history and tales concerning his habits and sufferings, as inflicted by the creature man, who, for selfish purposes, invades him in his native element. The public have been recently treated to a banquet of curious facts by the Rev. H. T. Cheever,—a book which has been edited by the well-known Dr. Scoreby, once himself somewhat famous for maritime operations. It is not the business of the work in question to detail the history and statistics of the trade, at length, or to set forth a full embodiment of well-ascertained information respecting the physiology, lustory, and habits of the Whale, although at these points a passing glance is given—all that the bulk of readers will require; but it is the facts which will mainly interest the multitude, and a portion of these we shall now set before our readers:—

CHASE AND CAPTURE.

"All at once," says an old whaler, in a yarn of random recollections of his youth, "All at once a voice, clear as the lark—and to the ear of the whaleman, far sweeter—rang through the ship. There she blows!" Again and again it is repeated at regular intervals. Now the captain hails the mast-head: "Where away is that whale, and what do you call her?"

"Sperm whale, sir, three points on the weather-bow; not over two miles off."

"Get your boats ready: slack down the fires; and stand by to lower away!"

"The boats' crews each stand by their own boat; some of the men help to put in the tub of line, others lay down the boat-tackle falls, in such a way that they will run clear. The boat-steerer bends on his harpoons, the gripes are cast clear of the boats, and now comes the word, "Hoist and swing!" In a moment the boats are hanging by their tackles, and clear of the chains, ready for the word, "lower away." The mates in the meantime were aloft, watching the movements of the whale, in order to judge how to pull for her.

"Now comes the word, 'Lower away.' In a moment all the boats are off, and in a chase at a good speed, in order to see who will be up with the whale first.

"Down to your oars, lads; said the captain, in whose boat I was. 'Give way hard!' Now then the little boat jumps again, sending the spray in rainbows from the bows. 'Spring hard, my dear fellows; if she blows a dozen times more the mate will fasten. There she blows. Oh, she's a beauty! A regular old sog! A hundred-barrel-ler! There she lays, like a log. Oh, what a lump! Stand up, David, (the name of the mate's boat-steerer.) There goes one iron into her, and there he gives her a second one; he is fast solid! Now then, my boys, let us be up among the suds. Stand up!" shouted the captain to me, as he laid his boat square on to her. In goes two more harpoons, and our boat is fast.

"The whale settled away under water after she felt the lance, and I kept a look out for her, expecting that she would break water near the head of the boat. Pretty soon I saw her whiten under water, and got my lance ready as soon as she should come to the surface; the next moment I was flying in the air, and a moment after was several fathoms under water. The whale came up head foremost, hitting the boat a tremendous knock under my feet, sending me all flying. The captain at the same time seized his steering oar, and overboard he went also. Fortunately I could swim well, and soon came up to blow; but I had hardly time to spout, before I found that I was in

a very disagreeable situation. Putting out my arm to swim, I hit the whale on his head, and at the same time saw the boat three or four rods from me. I confess I did not feel exactly right; but it was no use for me to lie still, and be picked up like a squid; so I made a regular shove off with my feet against the whale's head, and struck out for the boat. I saw that all was confusion in the boat, and that the men did not notice me at all. I had on thick clothes, and found it hard swimming. Finally one of the men saw me, and stopped the boat, which some of them were steering away from me as fast as they could.

"As I got in at the bow, I saw the captain come over the stern, 'Halloo!' said he, 'where have you been to?' 'After the whale,' said I. 'And I have been after you,' said the captain. We had a good laugh; wrung our hair, and started for the whale again. She lay still, with her jaws open, and head towards the boat; the rest of her body was under water, so that she gave no chance to kill. We lay still, watching her motions. All at once she let her jaws fly back, striking the boat in the bow, and smashing a hole through her. The boat began to fill; but, fortunately, we had a jacket ready, and stopped the hole up, and so we kept from filling, and pulled up to the whale again.

"This time she headed the mate, and lay her whole length broadside towards us. We had nothing to do but pull up and in lance, the whale lying perfectly still at the same time. In twenty minutes she went into her flurry, and soon after lay fin out. We took her alongside the ship, and commenced cutting her in; but it took all the next day to get her her all in. She measured over seventy-five feet in length, and between fifty and sixty feet round the largest part of the body; her jaw was seventeen and a half feet long, and her flukes seventeen feet broad. She stowed us down one hundred and twenty-five barrels of sperm oil."

It is a fine thing for young people to sit at the winter fire, while the oil of the whale yields them a brilliant light, and there in cozy comfort, to read terrible tales of the harpoon, with the conflicts and the horrors which sometimes follow; but it is not so comfortable to proceed to the Frozen Seas, or even to the Southern Pacific, in quest of the moving mass of fat and blubber, as will appear from the following:—

"In giving an account of the accident and his singular escape, he said that as soon as he discovered that the line had caught in the bow of the boat, he stooped to clear it, and attempted to throw it out from the 'chock,' so that it might run free. In doing this he was caught by a turn round his left wrist, and felt himself dragged overboard. He was perfectly conscious while he was rushing down, down, with unknown force and swiftness; and it appeared to him that his arm would be torn from his body, so great was the resistance of the water. He was well aware of his perilous condition, and that his only chance of life was to cut the line. But he could not remove his right arm from his side, to which it was pressed by the force of the element through which he was drawn. When he first opened his eyes, it appeared as if a stream of fire was passing before them; but as he descended it grew dark, and he felt a terrible pressure on his brain, and a roaring as of thunder in his ears. Yet he was conscious of his situation, and made several efforts to reach the knife that was in his belt. At last as he felt his strength failing and brain reeling, the line for an instant slackened; he reached his knife, and instantly that the line became again taut, its edge was upon it, and by a desperate effort of his exhausted energies he freed himself. After this he only remembered a feeling of suffocation, a gurgling spasm and all was over, until he awoke to an agonized sense of pain in the boat."

We have seen a crowd of boys gathered upon a

pier as some ten or a dozen whaling ships had weighed anchor to commence their adventurous voyage, while a thousand young hearts felt a sensation of envy at the well dressed and jolly tars who mounted the rigging and manned the yards, as, half sad, half drunk, they huzzaed, and shouted, and waved their caps, bidding adieu to friends and companions on the shore. The only cure for such enthusiasm, perhaps, is the perusal of such facts as the following:—

"But the most dreadful display of the whale's strength and prowess, yet authentically recorded, was that made upon the American whale-ship *Essex*, Captain Pollard, which sailed from Nantucket for the Pacific Ocean in August, 1819. Late in the fall of the same year, when in latitude 40 degrees of the South Pacific, a shoal of sperm whales were discovered, and three boats were manned and sent in pursuit. The mate's boat was struck by one of them, and he was obliged to return to the ship in order to repair the damage.

"While he was engaged in that work, a sperm whale, judged to be eighty-five feet long, broke water about twenty rods from the ship, on her weather bow. He was going at the rate of about three knots an hour, and the ship at nearly the same rate, when he struck the bows of the vessel just forward of her chains.

"At the shock produced by the collision of two such mighty masses of matter in motion, the ship shook like a leaf. The seemingly malicious whale dived and passed under the ship, grazing her keel and then appeared at about the distance of a ship's length, lashing the sea with fins and tail as if suffering the most horrible agony. He was evidently hurt by the collision, and blindly frantic with instinctive rage.

"In a few minutes he seemed to recover himself, and started with great speed directly across the vessel's course to windward. Meantime, the hands on board discovered the ship to be gradually settling down at the bows, and the pumps were ordered to be rigged. While working at them, one of the men cried out, 'God have mercy! he comes again!' The whale had turned at about one hundred rods from the ship, and was making for her with double his former speed, his pathway white with foam. Rushing head on, he struck her again at the bow, and the tremendous blow stove her in. The whale dived under again and disappeared, and the ship filled and fell over on her broadside, in ten minutes from the first collision.

"After incredible hardships and sufferings in their open boats, on the 20th of December the survivors of this catastrophe reached the low island called Ducies, in latitude 24 deg. 40 min. south, longitude 125 deg. 40 min. west. It was a mere sand-bank, nearly barren, which supplied them only with water and, very scantily, sea fowl. On this uninhabited island, dreary as it was, three of the men chose to remain, rather than again commit themselves to the uncertainties of the sea. They have never since been heard from, the island being seldom visited.

"On the 27th of December the three boats, with the remainder of the men, put away together for the island of Juan Fernandez, at a distance of 2,000 miles. The mate's boat was taken up by the 'Indian,' of London, on the 19th of February, ninety-three days from the time of the catastrophe, with only three survivors.

"The captain's boat was fallen in with by the 'Dauphin,' of Nantucket, on the 23rd of the same month, having only two men living, whose lives had been eked out only through that last resort of hunger in the wretched, which words shudder to relate. Out of a crew of twenty, five only survived to make the ear of the world tingle at their strange, eventful story."

THE CAPTAIN TURNED PREACHER.—A lady, who was actively engaged in the distribution of the

Holy Scriptures and religious tracts, went on one occasion to the quay at Plymouth, and requested permission of a captain to go on board a man-of-war in which there were about eight hundred men and many dissipated females. The captain said—

"Madam, it will be of no avail; you will only meet with abuse."

She answered, "With your leave I'll go."

"Certainly, madam," he replied; and she went. Something occurred during the time which irritated the captain, who swore a most dreadful oath. The lady said—

"Sir as you have granted me one favour, I hope you will confer another."

"Certainly, madam," was the reply.

"It is then, sir, that you will please to keep from swearing while I am on your ship?" this he complied with. After the lady had gone round the ship, and given away some tracts (and to the honor of the British sailors, he it spoken, they treated her with the greatest respect,) she returned to the captain, who was standing at the entrance of the vessel. She thanked him kindly, and said,

"I have yet one more favour to ask of you, sir; I hope you will comply with it."

"Yes, certainly, madam," was the reply.

"It is this," she said, presenting him with the New Testament; "I desire you will read it through twice." He replied, "I will, madam, for my word's sake."

Some years afterwards, when on a visit to a place about five miles from Plymouth, on the Lord's day, she went to church, where she heard an excellent sermon. As she was returning through the church-yard, a gentleman accosted her and said,

"Do you remember, madam, giving to a captain a New Testament, after distributing some tracts on board a man-of-war, and desiring him to read it through twice?"

"Yes, sir," she replied. He added,

"I am the man to whom you gave it, and I have been preaching to you to-day. Through your instrumentality God has brought me to love that book which I once despised."

TREE OF A THOUSAND IMAGES.—We had heard of this tree to often during our journey not to feel somewhat eager to visit it. At the foot of the mountain on which the Lamasery stands, and not far from the principal Buddhist temple, is a great square enclosure, formed by brick walls. Upon entering this, we were able to examine at leisure the marvellous tree, some of the branches of which had already manifested themselves above the wall. Our eyes were first directed with earnest curiosity to the leaves, and we were filled with an absolute consternation of astonishment at finding that, in point of fact, there were upon each of the leaves well formed Thibetan characters, all of a green colour, some darker, some lighter, than the leaf itself. Our first impression was a suspicion of fraud on the part of the Lamas; but, after a minute examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself, equally with its veins and nerves; the position was not the same in all; in one leaf they would be at the top of the leaf; in another, in the middle; in a third, at the base or at the side; the younger leaves represented the characters only in a partial state of formation.

The bark of the tree and its branches, which resemble that of the plane-tree, are also covered with these characters. When you remove a piece of old bark, the young bark under it exhibits the indistinct outlines of character in a germinating state, and, what is more singular, these new characters are not infrequently different from those which they replace. We examined every thing with the closest attention, in order to detect some trace of trickery; but we could discern nothing of the sort; and the perspiration absolutely trickled

down our faces under the influence of the sensation which this most amazing spectacle created. More profound intellects than ours may perhaps be able to supply a satisfactory explanation of the mysteries of this singular tree; but as to us, we altogether give it up.—*Ihu's travels in Tartary, Thibet and China.*

Pewer will intoxicate the best hearts, as wine the strongest heads. No man is wise enough, nor good enough, to be entrusted with unlimited power; for whatever qualifications he may have evinced to entitle him to the possession of so dangerous a privilege, yet, when possessed, others can no longer answer for him, because he can no longer answer for himself.

FIRE IN TORONTO.—TWENTY-SIX HOUSES BURNED.—We extract the following from the *North American*:—

"On Sunday night, at half-past 9 o'clock, a fire broke out in a stable in the rear of the block of buildings on King Street, between East Market place and George Street, and before it was got under, destroyed property, the annual value of which was upwards of £1500, besides a great amount of stock and household effects. With the exception of a few pigs, which were burned, no animal life was destroyed. Parsons & Wilcox's and S. G. Lynn's stores, on King Street, were consumed, and the whole block, including the *Leader* and *Mirror* printing offices, would have shared a similar fate but for the unceasing efforts of the firemen, assisted by a small hand engine belonging to Mr. Beaty, which was kept in operation on the roof of the building nearest to the flames. Mr. Leak has suffered a great loss in his candle and soap factory, he was insured for £500 in the British American; but that will not nearly cover his loss. Parsons & Wilcox were insured £750 in stock in the Phoenix. Mr. Platt was insured £150 in the North Western. The Inkeepers burnt out were Robinson & Green, James Arnott, John Galloway, George Platt, Stephen Stroud, Christopher Wright, William Monkhouse and John Peterson. The City Weigh House, lately erected, was also consumed, on which there was no insurance."

ROBBERY.—On Thursday night last some miscreant entered the residence of Mr. E. Jackson, Louisa Street; and stole therefrom several articles of wearing apparel. In the pocket of a coat which was abstracted were several private letters addressed to Mr. Jackson one of which was a money letter post marked Thornhill, with the remittance contained therein. The entry was made by the bed-room window. No trace of the robber has yet been discovered.—*North American.*

ANNIVERSARY OF THE AMERICAN BIBLE UNION.

THE Annual Meeting of the American Bible Union will be held in the Meeting-house of the First Baptist Church, on the corner of Broome and Elizabeth Streets, in the city of New York, on Thursday the 7th of October next. The exercises are expected to continue through several days.

Among the speakers appointed for the occasion, are Pres. Lynd of Covington Seminary, Pres. Shannon of Missouri University, Prof. Adkins of Shurtleff College, Ill., Prof. Duncan of Louisiana University, Elder Wm. B. Maxson, New York, Rev. John L. Waller, Editor of the *Western Re-*

cord, Kentucky, Rev. Dr. Pyper, Editor of the *Christian Observer*, Canada, Elder R. L. Coleman, Editor of the *Christian Intelligencer*, Virginia, and Rev. Messrs. J. G. Stearns, C. P. Shelton, Wm. S. Clapp, Thomas Armitage, A. Wheelock, W. W. Everts, J. I. Fulton and others.

Discourses upon the Bible are expected to be delivered by Revs. Dr. Lynd, A. Wheelock, and Dr. Pyper.

The morning hour of Thursday, from eight till nine o'clock, will be occupied as a prayer-meeting, in which brethren from all parts of the country will unite in seeking the blessing of God upon the plans and operations of the American Bible Union, especially in reference to the revision of the English Scriptures.

The business meeting will commence at 9 A.M., in the Lecture Room, and the Anniversary exercises in the body of the house, at 10, A.M.

WM. H. WYCKOFF,
Corresponding Secretary.

ANNUAL MEETING

OF THE

Reg. Baptist Missionary Society
of Canada.

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

The business of the Society will be introduced by a Sermon by the Rev. Wm. HEWSON, of Beamsville, C.W.

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

The Annual Report of the operations of the Society, will be presented, and will, no doubt, be an interesting document, showing the beneficial results which have been accomplished by the means (though too limited), which have been placed at the disposal of the Board.

JAMES PYPYER,
Toronto, September, 1852. Cor. Sec.

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