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CHRISTIAN OBSERVER.

VOL. I.

TORONTO, DECEMBER, 1851.

No. 12.

Poetry.

I WILL COME TO JESUS!

Just as I am, without one plea,—
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come!

Just as I am, and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O Lamb of God, I come!

Just as I am—poor, wretched, blind—
Sight, riches, healing of the mind,
Yea, all I need, in thee to find,
O Lamb of God, I come!

Just as I am, though tossed about,
With many a conflict, many a doubt,
Fightings within and fears without
O Lamb of God, I come!

Just as I am, thou wilt receive.
Wilt welcome, pardon, cleanse, relieve,
Because thy promise I believe,
O Lamb of God, I come!

Just as I am, thy love unknown
Has broken every barrier down,
Now to be thine, yea, thine alone,
O Lamb of God, I come!

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

UNFULFILLED PROPHECY, No. VII.

THE NEW HEAVEN AND THE NEW EARTH.

The world is spoken of in the word of God, under a threefold distinction: 1st, The state in which it was at first. 2nd, The state to which it was reduced after the fall of man. 3rd, The state in which it is to be hereafter. This is a very comprehensive statement, but it is sufficiently definite for our present purpose. When first created it was pronounced, with all that it contained, to be "very good,"—"God saw every thing that he had made, and behold it was very good." (Gen. i. 31). But the fall of man introduced a melancholy change in its condition. When God looked upon the earth, "behold it was corrupt!" (Gen. vi. 12)

The material universe is cursed for man's sake. The curse lies as heavy on the earth under the New Testament dispensation, as it did under the Old. The state of things is not in the course of being changed into a better. The statement of the apostle, that "the whole creation groaneth and travaileth in pain together until now," is as true now as when it was first made. But is this wretched state of things always to remain; shall the earth continue to groan and travail under this bondage, until, having served every purpose of its creation, it be annihilated at last? The future destiny of the world is known only to Him by whose fiat it was created. Let us then turn to his revealed will and examine this deeply interesting subject in the light of the Word.

This earth is the subject of promise and of believing expectation. The apostle Peter says: "Nevertheless, we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." (2 Peter iii. 13). This leads us to look into the Old Testament prophecies for this promise; and we find this promise given and repeated by Isaiah: "Behold I create new heavens, and a new earth, and the former shall not be remembered nor come into mind." (Is. lxi. 17). And again, "As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." (Is. lxvi. 22.)

Here then we have a new state of things, "new heavens," or a new atmosphere, "and a new earth." Is this to be brought about by the annihilation of the heavens and the earth which are now and by the creation of another system materially different from the present? We believe not. The creation of the new heavens and new earth is spoken of as "the regeneration;" and again it is spoken of as the restitution of all things." Both of these expressions indicate not the annihilation of existing things, but that they shall be so changed as to be fitted to be the abode of the redeemed and glorified saints. They imply too that they are to be restored to a state in which they formerly were. All things once were perfect, and to this state of perfection they are to be restored. How bright and glorious is this truth of a RESTORED earth, instead of a destroyed earth. In strict accordance with this view we are

told, that the now groaning creation is to be "delivered into the glorious liberty of the children of God." (Rom. viii. 2.)

It is true that "the heavens and the earth which are now are reserved unto fire," that they are to be "dissolved," yea, that they are "to perish." 2 Peter, iii. 7, 11; Heb. ii. 11. But these expressions do not signify their utter destruction. This very word "perish" is used by Peter when speaking of the effects of the flood; he tells us, that "the world that then was, being over-flowed with water perished;" so in regard to the storm of fire in which "the earth and the works that are therein shall be burned up;" the present wretched and "cursed" state of things will perish, but the earth itself will not be essentially destroyed. The earth shall share in the deliverance of the children; the unconscious creation being purified by fire shall come forth freed from the curse, from dishonour, from bondage, and from corruption, a fit habitation for the risen and the glorified saints.

As to the period of the creation of the new heavens and the new earth, it is necessary on this point to compare the various passages of God's Word in which this event is spoken of. In the passages already quoted from Isaiah, the constitution of the new state of things is connected with Israel's restoration. It is also connected with Christ's Second Coming. Both of these events are pre-millennial, so that this new creation, this restitution of all things is to commence with the Millennium. But in Rev. xxi. 1, the declaration that the sea is no more is also connected with the new heaven and the new earth. Now, whether we regard the word sea as symbolical or as literal, it is obvious that there is a sea to the close of the Millennium. There is a literal sea; for just before the final judgment the sea is to give up the dead which are in it. (Rev. xx. 13.) And if we regard the sea as symbolical of agitation, revolt and war, then, we learn that there is to be emphatically such a state of things at the close of the thousand years, when Satan shall be loosed out of prison, and Gog and Magog shall gather themselves to battle. (Rev. xx. 7, 8.) This last passage then indicates the completion of the new heaven and new earth.

At the commencement of the Millennium great physical changes are to be wrought on the earth. The curse is to be in a great

measure irradiated. But still the new creation will not then be complete. After the last effort of Satan to deceive the nations has been subverted, and after the last solemn judgment when the wicked shall be cast away, and all the redeemed shall be for ever delivered from the dominion of sin and death, then shall the perfect state of Paradise be restored, the splendour of the city which comes down from heaven shall spread itself over all the earth, and the tabernacle of God shall be with men. This shall be a state of universal sanctification and blessedness. The unholy being cast into the lake of misery, all the inhabitants of the new earth shall share in divine glory and bliss. All the evil which sin brought upon the world will cease, all things will be new. There will be no death, no mourning, no tears, no toil. When we think of this blessed state of things, we can hardly help exclaiming with the weary toil-worn pilgrim of the olden time,

"O God, that I were there!"

Men sometimes speak slightly of this earth. They cannot think of this miserable world being the final abode of the righteous. They confound this wretched state of things with the glory of the new creation. They forget that from the beginning the Lord Jehovah rejoiced in "the habitable parts of the earth." If heaven is to be a place at all, why should not this earth be the place? But all conjecture is ended, when we receive simply and humbly the testimony of the Word of God. There we learn, and we rejoice in the truth, that where the cross once stood, shall one day stand the throne, that where Satan has so long reigned in wicked tyranny, even here shall God dwell, and here shall be the court of the universe!

The inhabitants of this new earth are clearly indicated: "They who wait on the Lord shall inherit the earth;" "Blessed are the meek, for they shall inherit the earth." The redeemed and sanctified from among men shall inhabit this glorious creation, and they shall dwell here FOREVER. The Apostle John, in immediate connection with this new creation, heard a voice saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." This earth, regenerated and restored, converted into a Paradise of holiness, blessedness and life, with the immediate presence of the Lord Jehovah, shall be the eternal home of the glorified saints. Joyful hope, O longed-for consummation!

Brethren, we have spoken to you from month to month of the designs of God as revealed in his word. We have spoken of the glorious results that are to spring from Redemption. We have spoken of the sublime destiny of the now suffering Church of Christ. In closing these papers we feel

earnestly solicitous that the truths of God's word may exercise a practical influence upon your lives. The scriptural anticipations of the Christian, in proportion to the assurance with which they are entertained will influence all his joys and sorrows, his hopes and fears. They will also become active principles of his daily life, animating him with love and hope as he runs the race set before him.

In view of these blessed prophecies, brethren, learn to think little of anything you are called to give up for Christ; for what value can possibly be put upon the honours, riches and pleasures of this world, which, with all it contains, is so soon to be burned up? Count not much of any sufferings which you may have to endure for Christ's sake and his gospel's; for what are the reproaches and scoffs of man, whose breath is in the nostrils? What is the pain of mortifying the deeds of the body and crucifying the flesh with its affections and lusts? What are the conflicts and trials of the Christian whether inward or outward? What are all the sufferings which are but for a moment? I reckon that "they are not worthy to be compared with the glory which shall be revealed in us."

Again, brethren, in view of the day of the Lord, be zealous of good works, for seeing all these things must be dissolved what manner of persons ought we to be in all holy conversation and godliness. Never was there a time when so extensive a sphere of usefulness was open for the disciples of Christ. How much there is to be done around us, in our own vicinity, in our own country! And then the various benevolent societies of our day have so lengthened the arms of benevolence, that we have literally an opportunity of doing good unto all men. Occupy then, until your Lord come! To your duty, O believer, and labour to save souls from death.

Lastly, brethren, in view of these truths sobriety watchfulness and prayer are incumbent upon you. "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Live near to Christ. Resist the Devil. Watch ye, and pray always. Keep alive in your hearts an abiding and joyful expectation of your Lord's coming; let it be seen that you are among those who are looking for, and hastening unto the day of God—that you are among the blessed number of those who love the appearing of the Lord Jesus!

AND THE VERY GOD OF PEACE SANCTIFY YOU WHOLLY, AND I PRAY GOD YOUR WHOLE SPIRIT, AND SOUL, AND BODY, BE PRESERVED BLAMELESS UNTO THE COMING OF OUR LORD JESUS CHRIST! AMEN.

Let your moderation be known unto all men: the Lord is at hand.

THE RIGHT RISING OF CHRISTENDOM.

(From the Watchman and Reflector.)

"I believe and know that Christendom shall not receive its rising night, unless baptism and the Lord's Supper be brought to their original purity." So wrote Balthazer Hubmeyer,—one of the noble army of Baptists martyrs,—whose soul ascended to heaven from amid the flames, at Vienna, in 1528. No one hailed more gladly than he the rising of Christendom, which had been commenced. Pious, learned and eloquent, he had, before the dawn of the Reformation, sought to revive the spirit of religion in the Catholic church, and multitudes had flocked to his preaching, and been moved by his appeals. When Luther and Zuingle lifted their voices for reform, an echo was at once returned from him. Receiving the Scriptures as the true rule of faith, he translated portions of them into the language of the common people, and as the light from their pages shone more and more clearly upon his mind, he cast off one after another the false doctrines with which Rome had overlaid the gospel, and at length preached it in its simplicity purity and power. Luther and Zuingle when they reached the point where their fundamental views came in conflict with infant-baptism, hesitated and halted. It was to bold a stroke to lay the axe at an institution of religion which connected itself with the whole framework of society, which made the church and the State co-extensive and united, and which, in ages of darkness and superstition, had become a household bond between earth and heaven. The principles of the reformers demanded its overthrow, but the risks which its overthrow involved were too vast to be hazarded. They floundered awhile amid the difficulties in which they found themselves, but in the end held fast to the ancient ceremony, and fixed it firmly in the rising faith. Not so Hubmeyer. Planting himself on the sufficiency of the Scriptures, he would restore the church to its primitive form, as set forth in those Scriptures. "Write to me again," said he to his early friend but afterwards bitter foe, Zuingle, "write to me again, for God's sake, on baptism." Perhaps having once himself doubted concerning infant-baptism, Zuingle could remove the doubts of his brother. But no. Hubmeyer could see but one course clear. Truth and safety required a complete reformation, which was to be found in churches of regenerated persons, baptized on profession of their faith. Hubmeyer was a Baptist, and with that wide-spread, though then and still misrepresented party in the Reformation, he cast his lot, becoming one of their most illustrious advocates, and one of the most honoured in the innumerable company of their martyrs. It should be added that his views of the Lord's Supper were as clear and well-grounded as his views of

baptism. At the outset of his career as a reformer, while as yet he was a priest of Rome, he read the mass in the language of the people. Next he celebrated it under both the forms of bread and wine. Then he denied the bodily presence of Christ in it. Later still, "it was no sacrifice, but a solemn memorial of Christ's death." It was an institution appointed by Christ to strengthen the faith of the believing. Here, as in the case of baptism, he advanced beyond the leaders of the Reformation. Luther had scarcely escaped the confines of Popery, and Zuingli had not attained to the clear light of Hubmeyer. His determination to follow the teachings of the Scriptures had borne Hubmeyer still along when his contemporaries halted, and he looked back from his advanced position to lament their contentment with an imperfect work. "I know and believe," said he "that Christendom shall not receive its risings aright, unless baptism and the Lord's Supper are brought to their original purity."

More than three hundred years have passed away since these prophetic words were uttered, and the experience of Christendom has proved their truth. Christendom arose as far as the reformation triumphed, but its rising was not aright, and the grand evil was precisely where Hubmeyer placed it. With the retention of infant baptism were retained the doctrines of sacramental efficacy; the church remained a worldly corporation, and as such sought and found its support in alliance with the State. The great corruptions of Christianity which have occurred since, whether towards Rome on the one hand or infidelity on the other, have found here their rise. The persecutions for conscience' sake which have disgraced Protestantism, have been a natural growth from the same evil root. Wherever real progress towards a pure Christianity has been made, and the social blessings of such a Christianity have developed, that progress has been in the direction of Hubmeyer's views, and those social blessings have been only the legitimate fruits. The church conforms to the original pattern in proportion as it becomes a spiritual body, and works blessings for humanity in proportion as it works unpatronized by the State, untrammelled and free. This is the true rising of Christendom, and we believe is destined to take place. For, as said the same martyr, "Divine truth is immortal; it may, perhaps, for long, be bound, scourged, crowned, crucified; and for a season be entombed in the grave; but on the third day it shall rise again victorious, and rule and triumph for ever."

Man, to expiate his treason, hath nought left,
But to destruction, sacred and devote,
He, with his whole posterity, must die;
Die he, or justice rust; unless for him
Some other, able and as willing, pay
The rigid satisfaction—death for death!

CHANCE.

From the *Millennial Harbinger*.

* * * The denial of a superintending Providence is implied and indicated by the use of the word chance, in the lips of a profane, sceptical world. I must, however, observe, that the word is occasionally found in the Sacred Scriptures in a sense highly proper, and is used by the best of men, and even by our Lord himself, to indicate events the reason or cause of which we cannot see or comprehend. For example, our Saviour says, Luke x. 31, "By chance a priest came down that way." This is equivalent to it happened, or it came to pass. *Hap* is itself *chance*, in common usage. Hence the phrase, "By good hap" it came to pass. So both *chance* and *hap* are found in the book of Ecclesiastes: "Time and *chance* happeneth to them all." ch. ix. 11. And so, again, 2 Sam. i. 5, "I happened by chance on Mount Gilboa." I quote this passage, not from inspired lips, but to show its acceptance as equivalent to *happen*, which occurs more than twenty times in the Jewish and Christian Scriptures. "It happens alike to the wise and the fool." Ecc. ii. 14, 15. "Now, these things *happened* to them for examples." 1 Cor. x. 11. Whatever occurs, the cause or instrument of which we do not perceive, is said to happen, or to come by chance. But of chance, we will ask, with Alexander Pope, What is *chance*? And, with him, we answer,

"All chance" (is) "direction which thou canst not see."

But, with the great Teacher, we had better say, "No! a sparrow falls to the ground" by chance, or without the will or permission, or appointment of God. Some copies read, "*Anou tees boulees tou Patros*;" "Without the will of your Father;" which is, unquestionably, the sense. But we need not argue this point. We all believe and teach, that in the strict sense of the word chance, as respects God, there is no such thing. And, as respects us, we use that word only to indicate that of which we cannot see the reason or the immediate cause; and thus the inspired writers use the terms *happen* and *chance*.

As to "blind fortune" and "good luck," they are creatures of Pagan imagination. *Luck* was the Anglo-Saxon *calch*. A "luck of fish" was a good catch—a good haul of fish; and thus *lucky* and *fortunate* were taken in a good sense, though etymologically they indicated neither good nor evil fortune, but mere chance; but simply an event which could not have been foreseen, yet a link of a chain, the connexion of which was wholly inappreciable.

Fortune, luck, and chance, as understood and used at the present day, are wholly incompatible with Christian sentiment and

style. "Has there been evil in a city," or a family, "and the Lord hath not done it?" asks a Prophet. As respects the Divine knowledge and will, there is no chance in the universe.

To illustrate this, let us turn back to the history of Joseph, and note the *chances*—"the good luck and the bad luck" of this renowned patriarch.

He *happened* to be the eleventh son of Jacob, by his beloved Rachel, and to be the most beloved by his father. He *happened* once upon a time to be sent upon an errand to see his brethren, away from home tending their flocks at Shechem. He had the *good fortune* to be a beautiful boy, and to have so much of his father's partiality as to be more elegantly dressed than any of his brothers. He *happened* to have two remarkable dreams in his boyhood, which, when told to his father and his brothers, greatly excited their envy and hatred. He *happened* to lose his way in seeking for his brothers, and lost much time in the plains, tracing their movements. But, by *good luck*, a kind stranger came along and directed his way to Dothan, and there he found them. On seeing him approach, his brothers conspired against him to kill him. But Reuben *fortunately* saved his life, by proposing to cast him into a pit. By great *good luck* a company of Ishmaelitic traders in spicery and gums, came along from Midian, and succeeded in purchasing him for the Egyptian market. This was a very remarkable *chance*; for had he not lost his way, he might have been there too soon for such a deliverance.

One Potiphar, a very worthy officer, and captain of Pharaoh, *fortunately* wanted a servant, and bought Joseph. But the Lord was with Joseph, and he was for a while a *lucky* man, for he obtained favours from his master, and became the steward and ruler of his family. But, *unfortunately*, Potiphar's wife was not the most virtuous woman in Egypt, and fell in love with the beautiful Joseph, and sought to allure him into her room. Finally, on one occasion she seized him by his garment, but he, resolutely withstanding, unluckily lost his garment in the scuffle, and, by the falsehood and villainy of Mrs. Potiphar, he was complained of to his master, and had the *misfortune* to be thrown into prison. By his good manners and prepossessing appearance, he was, however, so *happy* as to obtain the confidence of the jailor, and to be made a sort of superintendent of the other *unfortunates*, whose *unpropitious* stars had made them inmates of the dungeon.

It *chanced*, upon a time, that Pharaoh's cup-bearer and confectioner offended their master, and were cast into the same prison, and placed under the care of Joseph. By *good luck*, these new inmates of the prison *happened*, each on one night, to have some portentous dreams. On inquiring into

their sadness next morning, they told Joseph their dreams, who, by his great sagacity was enabled to give them a true interpretation.

It fortunately came to pass, soon after, that Pharaoh himself had some portentous dreams, which caused great perturbation of mind, and induced him to call for the magicians of Egypt, to interpret his dreams. By great good luck none of them, however, could satisfy the monarch. His cup-bearer, fortunately at this crisis, remembered his own dream, and Joseph's interpretation of it, and was prompted to report his talents to his master.

Joseph was sent for, and had the good fortune to satisfy the monarch of his superior wisdom and learning in the department of *oneiracriticism*. Soon after, he was most luckily called from the prison to the palace, and made governor of Egypt, and next to Pharaoh in power.

Under his wise and prudent administration of the affairs of Egypt, the famine was anticipated, and large preparations were made for its approach.

It had extended to Canaan; and compelled its inhabitants to go down into Egypt for bread. Meantime Joseph's brethren, and finally his father, were compelled to come down into Egypt and reside there. Fortunately the shepherd kings, who had been a scourge to Egypt, were compelled to vacate the land of Goshen; and that being the best portion of Egypt for pasturage, Jacob and his sons, with their flocks and their herds, were, under their new fortunes there, happily located. At Goshen they remained for very many years, enjoying general good fortune, till another king was placed on the throne, who, unluckily for them, knew not Joseph nor his people, and they were reduced to slavery.

Such is the doctrine of chance. One hundred such chances, all terminating in one great event, affecting to this day the destiny of a nation, the most prolific of blessings to the world, metamorphoses these chances into the well wrought links of a chain of designs, terminating in the eternal destiny of the world. For had not Joseph been sold as a slave into Egypt, and there risen to honour, the family of Jacob had not gone down there, and would not have been enslaved there. Moses would not have been born and educated there. Egypt had not been plagued. The first-born of Egypt had not been slain. Israel had not been redeemed and led through the Red Sea by the naked arm of God. The passover had never been instituted. The law would not have been given on Sinai; the tabernacle and its worship would never have been instituted, and all the miracles displayed on the fields of Zoan, and in the wilderness for forty years, had never been wrought. Out of Egypt

God could not have called his Son, nor would his character have been made known to all the earth as it was by the instrumentality of the Pharaohs. The manna had not fallen from heaven: the rock of Horeb had never been converted into a perennial fountain in the desert; a thousand types and figures, essential to the development of God's moral government, and the means of redemption had never been wrought, and the destinies of the world at this day would not, in any great point, have been as they now are.

Now, all this seems to be traceable to an "unlucky" variegated dress, placed by fond and partial parents upon a handsome boy, or to his telling two portentous dreams to the family, and his being sent on an errand, and then to the contingency of the arrival of a company of traders dealing in goods and men at the moment. On the failure of any one of these "chances," the destiny of the world would have been very different from what it now is, and has for a long time been. How far this chain may reach beyond the bourne of time, it is not given to man to know. Hence, it becomes him not to be dogmatically positive in affirming this or that, touching a chain the first and last link of which he has never seen; nor to set about the creation of a demi-god called chance, who has lost one or both of his eyes, and of whose other senses he can never learn nor communicate any thing.

It required several centuries to develop the mysteries of Joseph's dreams and early fortunes; and it is he alone that sees the end from the beginning, and to whom the issues of life and death are ever present, that can fully vindicate his own government, and that can satisfy the universe that he has done all things well. Our duty is to walk by his precepts, to acknowledge him in all our ways, and always to cherish the feeling of an absolute dependence on him for every thing that we enjoy, or hope to enjoy.

It is, beside, a thousand times more rational and blissful, to refer all things interesting to us, either in the present or the future, to the counsel, the hand, or the blessing of the Lord, than to a mere contingency, or "our good fortune" or management. To feel that our persons, our lives, and all our conditions of life, are of his superintending care and providence, and not of "blind chance" or "good luck," but of his own direction and blessing; for indeed, in this life, many of our so-called misfortunes are the choicest blessings, and all things do work together for good to them who love God and keep his commandments.

Blind unbelief is sure to err,
And scan his works in vain:
God is his own interpreter,
And he will make it plain.

Examination of Doctor Woods's Argument for Infant Baptism from Ecclesiastical History.

BY H. J. RIPLEY, OF NEWTON THEOLOGICAL INSTITUTION, MASS.

Concluded.

II.—IRENÆUS.

Irenæus comes next in order, born according to the best authorities, not, as the Lecture states, "near the close of the first century," but about the year 140; some say between 120 and 140. His copious writings contain the following sentence, which I here convey with more fullness than appears in the Lecture, and precisely according to the Latin—"He [Christ] came to save all by himself; all, I say, who by him are born again unto God [renascuntur in Deum,] infants and little ones, and children, and youths, and elder persons."

On this passage, Dr. Woods thus writes: "Wall and Schroeckh, and other writers of the first ability, consider the word *renasci* [born again], in the writings of Irenæus and Justin, as signifying baptism. * * * The passage above cited is with good reason supposed to contain proof * * * that infant baptism was the prevailing practice."

The question connected with this passage is one of literary criticism; namely, Does the expression *born again unto God*, as "Wall and Schroeckh and other writers of the first ability" suppose, here "signify baptism?" Declining to take, on this question, the position of a disputant, or of a judge, I prefer to let my readers know the exact state of the case as to the judgment of eminent scholars. Opinions are divided in regard to this expression. "Writers of the first ability" also feel constrained, against the influences of their religious training and ecclesiastical relations, after laborious examination of the works of Irenæus, and comparison of this passage with his current of thought and his system respecting the recovery of men by Jesus Christ, to conclude that it does not recognize infant baptism. It will be most satisfactory to have a few specimens, showing the diverse views which have been given, and the tendency of opinions.

Neander, in his History of the Christian Religion and Church, vol. I, p. 311 (Torrey's translation) speaks thus: "Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution; and the recognition of it which followed somewhat later as an apostolical tradition, serves to confirm this hypothesis. Irenæus is the first church teacher in whom we find any allusion to infant baptism; and in his mode of expressing himself on the subject, he leads us

at the same time to recognize its connection with the essence of the Christian consciousness; he testifies of the profound Christian idea, out of which infant baptism arose, and which procured for it at length universal recognition. Irenæus is wishing to show that Christ did not interrupt the progressive development of that human nature which was to be sanctified by him, but sanctified it in accordance with its natural course of development, and in all its several stages. "He came to redeem all by himself; all who, through him, are regenerated to God; infants, little children, boys, young men and old. Hence he passed through every age, and for the infant he became an infant, sanctifying the infants; among the little children he became a little child, sanctifying those who belong to this age, and at the same time presenting to them an example of piety, of well-doing and of obedience; among the young men he became a young man, that he might set them an example and sanctify them to the Lord." It is here especially important to observe, that infants, (infantes) are expressly distinguished from children (parvulis) whom Christ could also benefit by his example; and that they are represented as capable of receiving from Christ, who had appeared in their age, nothing more than an objective sanctification. This sanctification becomes theirs, in so far as they are regenerated by Christ to God. Regeneration and baptism are in Irenæus intimately connected; and it is difficult to conceive how the term regeneration can be employed in reference to this age, to denote any thing else than baptism. Infant baptism, then, appears here as the medium through which the principle of sanctification, imparted by Christ to human nature from its earliest development, became appropriated to children."

Matthies (*Expositio Baptismatis*, p. 189), says, "The matter turns on this—whether to be born again signifies baptism. It can by no means be doubted that Irenæus is accustomed to call baptism a new birth unto God. Still, this writer does not teach that in his age infants were always baptized; rather, this only is contained in that passage, namely, that infants, as well as little ones and lads (parvuli et pueri) may be saved, since they may be born again by Christ, that is, in baptism. Though, therefore, Irenæus thinks that infants are partakers of the new birth, and consequently of baptism, (since baptism effects the new birth,) it is yet left in doubt whether infants were always baptized or not. From the remark of Irenæus, it can probably be inferred that towards the end of the second century—about the year 180—infants were sometimes baptized."

On the other side of this question appears Baumgarten-Crusius, one of the most distinguished names in German theological literature, who says, in his *Dogmengeschichte*,

p. 1209, "The celebrated passage in Irenæus (ii. 22, 3) is not to be used in favor of infant baptism. For the expression *renasci per eum* (Christum) *in Deum*, evidently signifies here the participation of all in his divine and holy nature, in which he has come into the place of all. Compare 3, 18, *per omnem venit ætatem*, &c.

Hagenbach, in his *History of Doctrines*, translated by C. W. Buch, vol. I. p. 193, expresses the following opinion: "The passages from Scripture which are thought to intimate that infant baptism had come into use in the primitive church, are doubtful and prove nothing, viz., Mark, x. 14; Matthew, xviii. 4, 6; Acts, ii. 38, 39, 41; Acts, x. 48; 1 Cor., i. 16; Col., ii. 11, 12. Nor does the earliest passage occurring in the writings of the Fathers, Irenæus, *adv. hæer.* ii. 22, 4, afford any decisive proof. It only expresses the beautiful idea that Jesus was Redeemer in every stage of life, and for every stage of life; but it does not say that he redeemed children by the water of baptism, unless the term *renasci* be interpreted by the most arbitrary *petitio principii* to refer to baptism."

In a similar strain we have, as is fully stated in the *Christian Review*, vol. III. p. 213, the conclusions of Winer, Stasck, Rossler, Munscher, VonColn, all declining to borrow any support from this passage.

I have thus far avoided all mention of the result to which my learned friend, Rev. Ira Chase, D. D., was led by a laborious examination of the works of Irenæus, because I wished to derive testimony from learned men whose religious predilections would rather incline them to discover in the passage an argument for infant baptism. Dr. Chase has rendered valuable service to theological literature, by his endeavours to ascertain the real meaning of the passage under consideration. In pursuance of his purpose he read and re-read every page of all the extant works of Irenæus, as well as of that containing this passage, and formed an independent opinion of its meaning. This opinion he afterwards discovered, from time to time, to accord with results to which learned German investigators had been led. From his satisfactory article on this passage, published in the *Bibliotheca Sacra* and *Theological Review*, published at Andover, vol. VI., pp. 646, 656, I extract the following statement: "According to Irenæus, Christ, in becoming incarnate, and thus assuming his mediatorial work, brought the human family into a new relation, under himself, and placed them in a condition in which they can be saved. In this sense he is the Saviour of all. He restored them, or summed them up anew, in himself. He became, so to speak, a second Adam, the regenerator of mankind. Through him they are regenerated unto God; *per eum renascuntur in Deum*."

"The thought occurs frequently, and it is variously modified by the various connections in which it is introduced.

"In the passage which has often been brought forward as recognizing the baptism of infants, Irenæus is maintaining that Christ appeared as he really was, and passed through the various stages of human life, sanctifying, it is added, sanctifying every age by the likeness that it had to himself; for he came to save all by himself; all, I say, since by him they are regenerated unto God—infants and little ones, and children and youths, and elder persons. Therefore he came through the several ages, and for infants he was made an infant, sanctifying infants; among little ones, a little one, sanctifying those of that age; and, at the same time, being to them an example of piety, uprightness and obedience; among the youth, a youth, becoming an example to the youths, and sanctifying them to the Lord; thus also an elderly person, among elderly persons, that he might be a perfect master among all, not only in respect to the presentation of truth, but also in respect to age, sanctifying at the same time also the elderly persons, and becoming to them an example. Then, too, he passed through even unto death, that he might be the first born from the dead, himself holding the primacy in all things, the prince of life, superior to all, and preceding all. *R. II., c. 22, § 4.*

"What Irenæus thought of baptism must be gathered from the passages in which he is speaking of the subject. But that he is speaking of it in this passage, there is no sufficient evidence. For a mere resemblance in one or two words to certain terms sometimes used in connection with baptism falls very far short of proving the part assumed. The context is against it, for the context directs our attention to Christ, and what he himself personally came to do for the human family. It is by Him, and not by baptism, that they are here said to be renewed, born anew, or regenerated. And parallel passages are against it, for they abundantly confirm the sense which I have given, as being the true sense of the passage before us."

III.—TERTULLIAN.

Dr. Woods next produces Tertullian as testifying to the existence of infant baptism in his day, that is, near the end of the second century, or in round numbers, A. D. 200. Here he has an unexceptional witness. No one can doubt—see Tertullian's treatise *De Baptismo*, § 18—that the practice then existed. At Tertullian's period, we emerge, so far as historical evidence of infant baptism is concerned, from darkness into light. But when Dr. Woods says, p. 398, that the language of Tertullian proves infant baptism to have been the general practice, he transcends his authority. Tertullian's testimony is a clear proof that the

practice existed in North Africa, but not that it existed in Asia Minor; nor is it a clear proof that it was universal even in North Africa. He dissuaded from the practice. And the fact that so frank and so learned a man as Tertullian, at an age so near to the apostolic, objected against it, induces a strong suspicion that he knew it was not the original practice of Christianity. But precisely how to argue about the fact that the first unquestionable witness of infant baptism is also an opposer of it, is so much a matter of mere probability, and one respecting which a man's private views and prepossessions will so much influence him, that I prefer not thus to beat the air. I rather invite attention to a remark or two of Neander's, whose investigations and ability to estimate historical circumstances entitle his opinion on such a subject to great weight.

In his *History of the Christian Religion and Church*, vol. i., p. 412, he says, "Immediately after Irenæus, in the last years of the second century, Tertullian appears as a zealous opponent of infant baptism—a proof that the practice had not as yet come to be regarded as an apostolical institution; for otherwise he would hardly have ventured to express himself so strongly against it." So in his work entitled *The Spirit of Tertullian*, p. 207, he says, "For these reasons Tertullian declared against infant baptism, which at that time was certainly not a generally prevailing practice; was not yet regarded as an apostolical institution. On the contrary, as the assertions of Tertullian render in the highest degree probable, it had just began to spread, and was therefore regarded by many as an innovation."

So likewise Matthies says, p. 191, "Tertullian, who, as every body knows, labored with the utmost zeal to preserve every church institute, as being of apostolic origin, yet vehemently opposes the practice of baptizing infants; whence, it is evident, that infant baptism had come into use, certainly in the Carthaginian Church, and that it was regarded as an institute which did not proceed from Christ nor the apostles." Again, p. 193: "Since Tertullian was a very strenuous advocate of ecclesiastical tradition and most unfriendly to changes, with the exception of Montanism, it is obvious that the custom of infant baptism was not yet, at that time, prevalent in all the churches."

In coincidence with these views are the remarks of Krabbee, in his essay on *Apostolical Constitutions*, appended to Dr. Chase's edition of the *Constitutions*, p. 420: "Exactly at the time of the origin of our Constitutions, it was when infant baptism and the baptism of persons grown up existed together. Till the fifth century this continues, and the baptism of the grown-up is the more prevalent; but then pædo-

baptism predominates, and completely displaces the baptism of adults. It is well known how very zealously Tertullian opposed infant baptism; and although the council at Carthage, A.D. 253, with Cyprilian at their head, declared themselves in its favor, yet only in the African church from that time it came gradually to prevail. In the Oriental church, on the contrary, the earlier usage remained till the fifth century."

IV.—ORIGEN.

The testimony of Origen, who was born A.D. 185, and died A.D. 253, is next presented. This, too, as proving simply the historical fact in his day, is wholly unexceptionable. No one can doubt that infant baptism existed in Origen's time. The three passages, either of which sufficiently proves this, are the following: "It may be asked why, since baptism is given to the church for the remission of sins, baptism is given, according to the observance of the church, even to infants; for the grace of baptism would seem superfluous if there were nothing in infants requiring remission and indulgence." In *Leviticum*, Hom. VIII.

"Infants are baptized for the remission of sins. * * * And because, through the sacrament of baptism, native corruption is removed, therefore infants also are baptized." In *Lucam*, Hom. XIV.

"For this [that is, for removing native corruption] the church has received a tradition from the Apostles to give baptism even to infants." *Comm. in Ep. ad Rom.*, Lib. V. cap. 9.

Origen's testimony is thought to be of special value, because he says that the church received a tradition [not "an order," as the *Lecture* represents] from the apostles to the effect that infants should be baptized. Now, however weighty at first sight this remark of Origen's may appear, claiming for infant baptism an apostolic tradition; it is divested of all its force by Neander's observation respecting it, in his *History of the Christian Religion*, vol. i., p. 314. "Origen, in whose system infant baptism could readily find its place, declares it to be an apostolical tradition; an expression, by the way, which can not be regarded as of much weight in this age, when the inclination was so strong to trace every institution which was considered of special importance to the apostles; and when so many walls of separation, hindering the freedom of prospect, had already been set up between this and the apostolic age." Matthies, *Exp. Bapt.* p. 194, makes a similar remark on this declaration of Origen. It would, indeed, be singular, if there had been a tradition which could be clearly traced to the apostles, or which was extensively, from the very first believed to be thus traceable, that Tertullian should not have known it, a man so learned, so frank, and so fearless in saying what he thought, and what he knew. And

would there have been an entire silence respecting such a tradition in every Christian writer from Clement of Rome down to Origen? That such an opinion had gained currency in Origen's day is easily conceivable; and that it was the growth of disputes respecting baptism, is also very credible, for, as Neander observes, vol. i., p. 314, note: "In Origen's time, too, difficulties were still frequently urged against infant baptism, similar to those thrown out by Tertullian."

Beyond this point of time, the examination need not be extended. No one who is at all acquainted with ancient Christian writers, or with credibly history from the time of Tertullian, can reasonably doubt the existence of infant baptism, at least as occasionally practised in that writer's time. Dr. Woods proceeds to mention Cyprilian Optatus, Gregory Nazianzen, Chrysostom, Augustin, thus bringing the evidence down to the fifth century. All these are unexceptionable witnesses to the fact, and so are other contemporaneous writers. Historical light in reference to the subject begins to shine from Tertullian's pages; all the writers preceding his time, even that important writer, Clement of Alexandria, having nothing to impart on the subject: for certainly the passage in Irenæus is of such a nature that a similar passage on any subject of philosophy, or of civil history, would not for a moment be regarded as sufficiently clear to occupy a prominent position, if a position at all, among testimonies. From the time of Tertullian, in the natural order of events, the stream of historical evidence widens, so that, should we take a retrograde course, pædo-baptism can be historically traced from the present day to the time of Tertullian. But there the chain ends; from that point, say A.D. 200, to the times of the apostle, all the intelligible testimonies and allusions recognize only the baptism of persons who avowed in baptism a personal reception of the Christian religion. Should we take the natural course of history, making the Gospels our first documents, and proceeding in the order of time, we obtain the following result: The inspired records contain no trace of infant baptism; the succeeding Christian writers, down to the time of Tertullian, onward in the course of history, the notices of infant baptism increase. In other words, the further down we come from the time of the apostles, the more numerous are the historical traces of infant baptism; while, going back from the present time towards that of the apostles, the nearer we approach their time, the less numerous are such traces, until at last they absolutely disappear from the page of history, and only traces of a wholly different character meet our notice.

I rise from this examination with increased and satisfied confidence, that the voice of God in history, properly heard and

reported, is not at variance with his voice in revelation. My convictions become also deepened by the lessons of ecclesiastical history, that the ordinances of religion need to be observed in close conformity to the will of their author. If their original purpose be misapprehended, they become means and occasions of the grossest superstition; it that purpose be correctly understood, and the ordinances observed in their original simplicity, with strict conformity to their founder's will, they have a singular efficacy in preserving or restoring purity of principle and practice. At the same time, he who is deeply imbued with the spirit of Christianity, while he acknowledges his Lord's authority in the ordinances, does not feel bound, like a slave, to any outward form as having in itself some peculiar holiness. Ritual observances ordained by heaven, he yet subordinates, and makes tributary to that true holiness of heart which is the ultimate object of all God's discipline and culture. From the outward he directs his thoughts and desires, like an affectionate child, to that Spirit whose in-working alone can fit him for his humble station in the kingdom of God on earth, and here mould him for his destined activity and glory in the kingdom of God on high.

DIVINE INFLUENCE IN THE WORK OF SABBATH SCHOOLS.

(From the Watchman and Reflector.)

We give below extracts from the excellent address of Rev. J. R. Scott, of Portland, delivered at the late Anniversary of the New England Sunday School Union, in Fall River. The great truth insisted on in the address, may well commend itself.

MR. PRESIDENT,—Before speaking to the resolution which has been put in my hands, permit me to say a word in regard to the Union. I am glad, sir, that an effort is being made to revive its efficiency, and that its financial affairs have been so adjusted, as to preclude any apprehension of trouble from past embarrassments. We have reason, also, for gratulation, that the services of a brother have been secured for the more active prosecution of the objects of the Union, whose interest in Sunday schools, and opportunities for experience, along with his energy and good judgment, augur so well for the future usefulness of the society. That such a society ought to exist, and that the Baptists of New England are well able to sustain it, and that we cannot be true to the cause of Christ, and to our denominational interests, without such a one, vigorously supported, I have never for a moment doubted. That this is the fact, is sufficiently clear, from what the Union has already accomplished, despite the untoward events, to which allusion has been made; but it is more clearly demonstrable from the history of similar organizations among our neighbors of other denominations. It is enough to refer

you to the Massachusetts Sabbath School Society,—and I do this, not in the spirit of sectarian jealousy, if it is lawful to learn from an enemy, it surely is from a friend. As I have contemplated the energy and the success with which the affairs of that society are managed, and have seen its growing influence on the prosperity of their denomination, I have seen with one of Virgil's rustics—"Indeed, I do not cry; I rather wonder." So far from envying, glad I am to know that our Congregational brethren are doing their best to impart efficiency to this lovely institution among them; but I wonder that we Baptists have been so slow to profit by their example. Since it has been decided that our Union shall live, let us determine, brethren, that it shall have a flourishing existence. It may be rendered an agency of great value to our churches; let us make the most of it. Let us concentrate our means in enlarging its operations,—let us make it to the Baptist Sunday schools, what the Massachusetts Society is to the schools of the Orthodox Congregational churches, and we shall be amply repaid for the most liberal outlay of our resources in its support. Without detaining you further, I will read the resolution:

Resolved, That in the work of Sunday schools, it becomes the churches to rely less on outward machinery, and more on Divine influences.

The resolution, sir, seems to imply that the churches are in the habit of relying too much on outward machinery, and I fear that this is true. It says not a word against the proper use of means. We may, and we should deem it important that the number of scholars be increased, that the schools be well officered, and furnished with competent teachers, that there be a large and attractive library, that suitable periodicals be circulated, that the best question books be adopted, that the monthly concert and the weekly teacher's meeting be maintained, that absentees be looked up, and that new measures be judiciously employed to keep up and increase the interest of the school. It certainly cannot be said that in any of our schools there is too much of all this. In how many is there a most lamentable lack of it? The truth is, if a Sabbath school is worth sustaining at all, it is worth all the outlay of time and money and pains, that the most enthusiastic friend of the institution ever considered it entitled to. If we overlook the truth, we may as well overlook the entire fact that the Highest has ordained the coming of his kingdom through the instrumentality of means. The war shout of Israel is—"The sword of the Lord and of Gideon!" and who is Gideon? The angel tells us, as he summons the unsuspecting youth to his high commission—"the Lord is with thee, thou mighty man of valor! And though he knew it not, as he timidly threshed out his father's wheat by the wine-press to hide it from the Midianites, a hero's heart did

beat in his bosom, and he was the fittest man in all Israel for that service. God seeth not as man seeth; he may choose his agents and his instruments, where man would be little likely to look for them; and yet those agents and those instruments shall be expressly suited to their purpose; and whoever thinks a meagre outlay of skill and strength and resources on his part, is all that is demanded of him, be he a Sabbath school teacher, be he minister, be he in whatever department of the vineyard of the Lord let him rest assured, he is not the man whom the king delighted to honor; for they only that be wise, skilfully adapt means to ends—"shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, forever and ever."

Still, my brethren, they are strong who are strong in the Lord, and in the power of his might, and let Gideon come to forget how impotent and worthless a thing the sword of Gideon is, save as it is coupled with the sword of the Lord, and defeat shall at once remind him of his presumption and rebuke him for it. And so if we would secure the real object to be aimed at, in our Sunday school exertions, it is of vital consequence, that we be ever mindful of the sole source of their efficiency. The Sabbath school is indeed a most happy stroke of Christian policy; for how could we proceed more hopefully than to take the child before his mind has been preoccupied by error, before time has developed and habit confirmed his innate depravity; while the heart is most susceptible of impression, and inculcate on him at this hopeful period the invaluable lessons of the gospel. This is being wise to win souls. It is acting in harmony with the laws of mind. Surely a glorious harvest must crown such culture.

Yes, it will, if but one more requisite be added. But this wanting, that soil will yet be sterile. The seed will die in the ground. There must fall the dews and rains from heaven, and the sun must shine down from heaven in his strength, or there will be no germination. Perfect the outward machinery of our schools may be; but without an agency superior to all human influences, the results looked for, will not follow. We may be so charmed with the beautiful working of the engine, as to forget to ask whether it is really doing any thing; and from the fact that the results of Sunday schools efforts have not kept pace with the progress of eternal facilities for their prosecution, may we not reasonably conclude that this resolution is true?

Mr. President, the resolution reminds us of scenes that we have ourselves been privileged to witness. We have known what it is to be conscious of the presence of God in the Sabbath school. The very atmosphere was impregnated with Divine influence. Deep solemnity reigned. All sat in

in the shadow of eternity. Little was said, but a mighty efficacy attended it. The word of God was quick and powerful. Hearts softened, melted, and, "like kindred drops commingled into one." The tear glistened in many an eye. A stifled sob now and then broke on the stillness. "What must I do to be saved," was the anxious, pervading inquiry. God was there, and we said, "Surely the Lord is in this place, and we knew it not."

We knew not it may be at the time, how to account for such a visitation. But afterwards, not unlikely, the explanation transpired. Some humble member of the school, had in her solitary devotion, been stirred up to unwonted fervor of supplication in behalf of the school, and possibly, she had imparted of her own fervor to a little circle of associates. Day by day, their ardent requests would go up—"Lord bless the Sunday school! convert my own dear pupils!" The savor of the closet and the praying circle, communicated itself to the exercises of the class.

The Christian Observer.

TORONTO, DECEMBER, 1851.

Regular Baptist Missionary Society.

From the tone of feeling evinced at our Hamilton meeting, and from the earnest pleadings with God to which we then listened alike in the Convention, and the social and domestic circles, we were fully prepared to hear that our denomination would come up unitedly and heartily to the work of sustaining and spreading the gospel in destitute parts of the Province. In this judgment we have been confirmed by the reported success which has crowned the efforts of brethren Wilkinson, Hewson, and McDougall, who have just held a series of Missionary Meetings within the limits of the Eastern Association. The hearts of these brethren were made glad by the cordial welcome which they everywhere received, and by the expressions of sympathy in the work of the Society which they every where heard. And why should it be otherwise? Have not all an equal interest in supplying feeble churches with the Word of Life, and in raising churches where they do not now exist? When we remember that we are not our own but bought with a price, and think of that price, paid for our redemption, it would seem enough to consume the last remnant of selfishness in our hearts, and draw from the very depths of each of our souls the enquiry, "Lord, what wilt thou have me to do." Our new settlements have hitherto been left, perhaps not uncared for, but what practically amounts to the same thing, unsupplied with the Word and ordinances of Christ's house. Much has been done, and generously done, to sustain churches in prominent places, while the most anxious entreaties for aid, from feeble churches and destitute regions

have met with no other response than an expression of our commiseration, and a sigh over our fancied inability to render them assistance. The spell appears now to be broken. The churches have been taught by experience the helplessness of an unorganized condition; and many can now see that by putting forth a united and steady effort, we possess strength enough so to employ the instrumentalities which heaven has appointed for the salvation of man, as to make many a solitary heart and place glad.

The brethren who have held missionary meetings in the Eastern Association have received the following sums in cash, and on pledge payable March 1, 1852:—

	Cash.	Pledges.
Beamsville - - - -	\$7.25	72.88
Lawrenceville - - - -	4.75	16.75
Drummondville - - - -	20.3	35.78
St. Catherine - - - -	12.5	41.80
Font. Hill - - - -	6.40	19.90
Hamilton - - - -	16.22	38.72
Dundas - - - -	5.25	33.50
Walpole - - - -	2.37½	20.87
Rainham - - - -	6.25	29.00
Total - -	\$80.55½	309.20

It will be seen by the above that should all the churches in the Province act, in proportion to their ability, as these churches have done, the Board will soon be in possession of several thousand dollars, with which to sustain missionaries amongst the destitute. If there is a heart in any of us that does not bound with joy at the prospect of accomplishing even so much for Canada, such an one we think ought to examine the ground of his hope before God.

We sincerely hope that brethren in the other Associations will, as soon as possible, imitate the example that has been set us in the eastern. We shall endeavour to assist in the Haldimand.

The Corresponding Secretary of the R. B. Missionary Society has, agreeably to instructions, addressed a circular on the subject of employing a professor of theology, to all the churches. Will brethren attend to the matter without delay.

Opening of a New Chapel.

We had the privilege of being present at the opening of a new Baptist chapel in Cheltenham, on the first Lord's Day of last month. The weather was exceedingly stormy, and the roads heavy. Notwithstanding these disadvantages the new house was well filled with an attentive and highly respectable audience, who listened with marked seriousness to the truth. The Cheltenham church embraces in its membership many Highland Scotch, who are privileged with hearing the gospel in their own tongue wherein they were born, on the afternoon of every Sabbath, from their respected pastor, Brother H. Reid. The fact that they have erected so neat and commodious a house of worship, reflects great credit upon this church, and we doubt not but that their well-directed zeal, will meet the Master's approval. May the Lord cause the little one to become a thousand.

On the eve of going to press, we have received the *New York Recorder*, and perceive that the editor has given us a passing notice. We shall have a word to say to him in our next; and we believe that we can say it in the spirit of Christ. With his correspondent, so long as we retain a vestige of self-respect, we can have no controversy. Of the extract given in our last, from the *Circular of the Grand River Association*, the *Michigan Christian Herald* says, after exhibiting its fallacy, it contains the *virus of Puseyism!*

The Influence of Sabbath Schools on Society and on the Churches.

It is the duty of Christians to seek, by all the appliances of heaven, to bring men to salvation, that God may be glorified; and the most effectual methods which they can adopt in securing the commanded end, must be adopted, or guilt is incurred. It is for this reason that we sustain the Bible Society,—that being the best way known to us, at present, of giving the Word of God to the destitute and the perishing. We sustain the Missionary Society,—that being the most efficient instrumentality known to us of giving a preached gospel to every creature. On the same principle we sustain the Sabbath School,—that being the best method known to us of bringing truth to bear upon the young mind. And this is especially true of the thousands of children now gathered into Sabbath Schools, who have not the benefits of religious instruction at home. The practical benefits of the Sabbath School are now known to the world. Its efficacy as an instrument of great moral and religious utility, is evidenced in every circle where its influence has been felt; and the man who cannot discover in the Sabbath School, an opportunity of blessing, on an extensive scale, his nation and his race, must have been dead to the aggressive movements of the churches of Christ for many years.

The benefits of the Sabbath School are of a wide-spreading character. Its influence is not limited or circumscribed by human existence upon the earth; but is boundless as man's immortality,—it lingers with him on the shores of time,—it accompanies him into eternity, and is felt by him before the throne of God. It has a beginning, and that, apparently, an insignificant one; but as we seek to grasp its end, we are lost! The soul may summon the mightiest effort of the imagination, and gaze down the vista of interminable ages, until it pauses oppressed amid awful infinitude, and still it has seen but the beginning of this influence—it has no end. A spring has been unsealed, whose waters must flow on, and on forever;—a tide has been called into existence, whose surge can never break upon an opposite shore! What an instrument is this for man to wield! How important his task! How big with incomprehensible results, its fulfilment, or its neglect!

But let us take a more specific view of the benefits of the Sabbath School, that we may more clearly perceive our obligations connected with it. And consider first, its *temporal benefits*. This is indeed the lowest view that we can take of the subject. Still it is a necessary view; for the Christian duty of doing good, refers to time as well

as to eternity. And we would notice, first, the influence which we can wield through the Sabbath School upon social society. It is a historical fact, that few Sabbath School scholars are found among those who are arraigned before civil tribunals for violations of civil law. The principles implanted in the young mind before the world has had opportunity to cast its darkest shadows between its perceptions and the light of truth are safeguards of the morals of youth. We speak not now of the regenerating influence of truth, which is exerted by the Holy Spirit; but of its natural influence. The human mind cannot embrace those principles of the gospel which refer to externals, even as rules of human action, without rising in the scale of morality far above the neglect of these principles. The purity of the gospel affects the heart, and often without regeneration, restrains the passions, so that the mind instinctively shrinks back from scenes of degradation, into which the uninformed heart readily plunges. Moral perception is quickened in the Sabbath School—the decisions of the conscience are rendered more authoritative, and the youth is prepared to do justly between man and man. In other words, he enters upon the active duties of life—his mind so stored with exalted principles, that it must require an effort for him to be ought else than an honest man. It does not alter the case to affirm that there are exceptions to this rule—it is sufficient for us to know that they are but exceptions. And how often is it the case, that those who depart for a season from such principles as are taught in the Sabbath School, after pursuing a course of moral obliquity for years, through which the voice of an enlightened conscience continually thunders in their ears, their true condition and their ultimate doom. How often is the influence of the Sabbath School, which has never let go its grasp upon the soul, made the instrument of the Spirit in leading the wanderer to Christ. Fill our Province with properly instructed Sabbath School scholars, and where discord now exists, you would find harmony; where licentiousness riots in its own destructive darkness, you would see the joyous smile of virtue; where profanity and drunkenness now transform the abodes of men into the embryo likenesses of the bottomless pit, refinement and peace would find a fixed abode. None of the numerous evils which press so heavily upon society are beyond the reach of those principles which the Sabbath School seeks to instil into the young mind, and one grand reason why social reform has not been more energetically advanced by this instrumentality, we believe, will be found in the fact that its moral efficacy has never been appreciated; and hence their prayers, their personal efforts, and their contributions, have all, to too great an extent, been withheld from it. Think of what may be the temporal destiny of many of the youth of Sabbath Schools. We live in a land, whose ample resources for the elevation of its inhabitants are only beginning to be developed. Here, enterprise will receive that stimulus which never fails to render it effective; here, talent will not wither and die under the iron heel of power and patronage; and here, industry will find the reward of its toils. Now, in the light of these facts, we ask, What will these youth, in the Sab-

bath School, be, a few years hence? Perhaps there are minds amongst them, who, as they burst into maturity, may fill the most important stations in the land. Some of the future legislators for our Province may, at present, be drinking in those high and ennobling principles from the Word of God which are taught in the Sabbath School; and some of our indefatigable Sabbath School teachers may now be giving a direction to those minds which may yet sway the councils of the nation. What they now deem a buoyant-hearted, and, perhaps intractable, boy, may yet stand out before the world in a greatness which may command the spontaneous esteem of the most great—his stammering tongue may yet be unloosed, and his burning eloquence may yet chain, in breathless silence, a dignified assembly, and mould it to his will.

This is not, mere speculation, what has been before may be again, and what reason have we to believe that such things will not occur, and frequently occur. To neglect the Sabbath School then, is to neglect the best interests, of social and civil society. We have schemes enough at the present day—elaborate schemes, and some of them too concocted by men of enlarged views and benevolent hearts, for the purpose of arresting the progress of vice, and superintending order in the grating and jarring machinery of earth's social systems. Still the influence which the best of human plans of social reform have exerted, except where they have been associated with the gospel, have been powerless as a lunar ray falling upon a northern iceberg. This fact, it would seem, might be enough to discourage the further efforts of the theorists—and lead them to enquire into the hidden source of man's degradation, and man's woes. The Sabbath school starts upon a right basis, and prosecutes its works of love on right principles. It recognises as a fundamental fact, never to be lost sight of, that the objects of its solicitude and care, are depraved in every faculty of their being. It proceeds from the principle, that man must cease to love sin, before he can cease to live in sin, and consequently before he can have peace in time or in eternity. It employs not means of human device in order to effect its work but heaven's own appointed instrumentalities, for the salvation of man. The Sabbath school teacher will effect, what philosophers and worldly philanthropists have laboured, and must for ever labour in vain to accomplish—for Sabbath school instruction is adapted to the end in view. It is adapted to the correct expansion of the soul. Here the young mind is early taught to know its malady, and to know the only antidote for human sorrows. Here it is continually brought in contact with the softening exhibitions of a Saviour's love. Here the supremacy of moral principle is maintained—while that symmetry is sought to be preserved in the expansion of the soul which corresponds with its original order. Whether then we regard the efforts of the Sabbath school in the light of the philosophy of the human mind, or in the light of gospel truth, its equally challenges the admiration of every benevolent heart, and the energetic support of every lover of the souls of men. And with what tenfold force is this urged home upon us when we think of the influence of the Sabbath school upon the Church, no class of individuals, entering the church of Christ, make such

valuable and efficient church members from the very beginning of their Christian course, as do those who have experienced the benefits of Sabbath school training. And here do not understand us to teach that Sabbath school instruction in itself considered—apart from the renewing of the Holy Ghost—fits any soul for church membership—but when those whose souls have been thus renewed are numbered amongst God's people, they usually evince a steadfastness of faith, of which others less favoured often prove themselves deficient. Those who know little of the word of God—who are not intellectually acquainted with its principles, nor in any sense acquainted with their own hearts until aroused by the truth of God to sudden thought, are generally speaking, brought to the peace of believing on the Lord Jesus Christ, through stormy emotion, and when the sensibilities begin to calm down to their wonted exercise such converts having little or no knowledge of the principles of the gospel to fall back upon, sink down into a chilling apathy—or if active at all, they are often employed, in doing what they can to keep themselves, and others miserable.

They know nothing about the doctrine of forbearing one another in love, they are strangers to the principle which leads the well-instructed Christian to submit himself to his brethren in the fear of the Lord. Let a fellow mortal offend him, and he will feel perfectly authorised to abandon any of the commands of Christ, until reparation is made, yes, for weeks together he will act as though Christ had wronged him, instead of a fellow being. This is sometimes the case with those who after all may be regarded by many as converted men, but who having been long left destitute, or nearly so, of the principles of the gospel, and having been long controlled by their passions are slow to yield by the controul of principle, and slow to learn that the controul of passion is displeasing to Christ. Now we need not hesitate to ask any of our readers, did you ever know an intelligent Sabbath School scholar, to make such a church member? Are they not almost without exception, the most valuable additions to our churches which we receive? Whether then we look at the Sabbath School in its influence upon social society or upon the well-being of the church of God, we are equally apprised of its value as an instrumentality of order, and peace, and blessedness, to man. Here is an instrument of good to our race, which commends itself to every man's conscience. In this matter we know to do good, and saith one, "to him that knoweth to do good and doeth it not, to him it is sin." But there is yet a thought of deeper interest than any which we have yet advanced, connected with Sabbath School instruction. It is the means of bringing to Christ multitudes of souls. In this point we cannot for lack of space enlarge at present, but would simply say, here young souls are frequently led to repose trust in the perfect work of Christ for salvation, and made heirs of his glorious inheritance, filled with peace and love, and prepared to live or to die. Reader, are you a Sabbath School teacher? Pray earnestly for your class; and seek to lead each member of it immediately to Christ. This will be to accomplish the highest good of which the Sabbath School is capable. Aim at nothing short of this.

ELECTIONS AND ELECTIONEERING.

It is utterly impossible for any man having the best interests of the country at heart, to be indiffer-ent as to what may be the result of the present elec-tions. Shall the incubus of state-churchism be per-mitted to settle down with deadening weight upon the necks of our people? shall it be securely fixed upon the rising energies of our Province for ever? and shall the people of Upper Canada be condemned to see among them in all coming time a State-pam-pered Priesthood, State Rectors and Rectories, and other appurtenances of a State Church? and shall the black pall of antiquated error be thrown over us by a Canadian Parliament?—Shall the off-shoots or lateral branches of corrupt hierarchies be fostered by our Representatives—or shall the people when they meet, laying aside old political grudges and personal hostilities, and employing that power, which united, they possess, to re-turn to Parliament only such men as will cur-ry out in their fullest extent, those principles of civil and religious equality and freedom, for which vol-untary bodies on both sides of the Atlantic have long contended? These are questions of the deepest moment to every one who possesses a stake in Canadian affairs. We are gravely informed by the defenders of "our slender remnant of church temporalities," that the contest is one between religion, i. e., Episcopalianism, on the one hand, and infidelity, i. e., anti-state-churchism, on the other. Such declarations of sentiment—such efforts to transform the servants of Christ into the emis-saries of Satan for the glorious purpose of retaining state patronage, is surely extravagant enough to open the eyes of the most devoted and blinded vot-ary of high churchism. Is it religion to employ funds from the public treasury to build up a sect, or a dozen of sects? Would it be a wise or a just appropriation of the public money to pay one man for teaching Romanism, a second for teaching Pus-seyism, and a third, and a fourth, for endeavouring to save the people from such teaching? And yet this is the plan which our high churchmen propose, at present, as a sort of compromise with the infidel advocates of voluntaryism. They profess a wil-lingness to see the "parasitical brawlers," all en-dowed by the State—they are willing to strike hands with them in the religious work of plundering the public treasury! provided always, that their own share of the spoils continues undiminished. Their present possessions must remain inviolate. No infidel hand must clutch their gold. It would be profanation to deposit any portion of it in the pockets of those "dissenters," who seek the over-throw of all religious principle and the spread of the wildest theories of socialism, &c., in its stead. Canadian high church electioneering literature is really a superlative curiosity at present. It is a most singular compound of the most glaring contradic-tions. Its constituent parts are coaxing, scolding, snoring, courting, whining, boasting, &c. State-Churchism is verily in an agony, and in its ravings it would give to other denominations, any bribe from the public purse that might serve to turn away attention from the Reserves and Rectories. How often must State-Churchism be informed that Christians who believe that God's word establishes

the principles of voluntaryism, can not receive State pay for any sectarian purpose whatever. To talk about an equitable division of public property, as being that which would prove satisfactory to all parties, is grossly to insult conscientious men. It is to deny that they are governed by principle—or what is worse, it is to affirm that they are capable of being bribed, when a sufficiently large amount is offered to purchase them. Let the Electors teach those "equitable division" men, that voluntaryism is not a mere antagonism to a dominant party—but a child of sacred principle.

We have sent, according to promise, to all our readers, an abstract of the votes given by the men who are now soliciting their suffrages; and we would say that whatever may be thought of the comments accompanying them, the votes will speak for themselves. Of the new candidates in the field we are only personally acquainted with Mr. Brown, who stands for Kent—and most earnestly do we hope that he may be returned. Fill our Parliamentary seats with such advocates of civil and religious liberty, and the evils that have so long distracted the Provinces, will soon be among the things that were. Mr. Brown like every other public man has political opponents, and his vigor-ous pen and fearless course, are not likely to soften the asperities which have been evoked by plain discussion; but we can say to the readers of the *Observer* in Kent, unhesitatingly, that a firmer be-liever in the principles of voluntaryism, or an abler advocate of those principles, we have not yet met with in the Province. It is an old adage that "actions speak louder than words." Mr. Brown will shine brighter by being subjected to such a test. We have met with him in the Anti-Clergy Reserve Association, where he evinced his readi-ness to work as well as to write. We have stood by his side when in a strain of perfect eloquence, he exposed the iniquities which State Churchism had introduced into this, as well as all other lands—and when his noble advocacy of the rights of the people, brought from the lips and the hands, and the feet of hundreds of freemen, spontaneous bursts of applause, and that, too, at a time when a furious mob raged round the outside of the build-ing in which we were assembled, smashing doors and windows, and clamouring for Mr. Brown to be delivered up to them. In such circumstances we have seen and heard that noble and talented young man: and, if there be any truth in the adage, that "actions speak louder than words," then the vol-untaries of Kent have amongst them a tried cham-pion of their cause. Such information, we think, must be of more importance to our readers in Kent than would be, or could be, the most triumphant defence of everything that he may in storm and in sunshine, in heat and cold, have written as an Editor. We trust that Mr. Brown will be trium-phantly returned.

GENEROUS TOKEN OF REGARD.—As the widow of Dr. Judson was embarking for the United States, at Calcutta, a number of noble-hearted and disin-terested friends made her a present of 3000 rupces, or nearly \$1500, as a testimony of the reverence in which they held her lamented husband, and the respect and interest they felt for his bereaved family.

Communications.

Religion and Politics.

To the Editor of the *Christian Observer*.

TORONTO, November 23, 1851.

MR. EDITOR,—Permit me, through your col-umns, to make some suggestions to your readers, having respect to their social and political duties in the present crisis of our provincial affairs.

We are on the eve of a contest, in whose issues are involved the dearest rights of civil and religious freedom. There has never been a period in the history of this Province, since the forms of a free constitution have been accorded to it, in which our liberties have been menaced from so many quar-ters, and by foes so formidable, as are now seen to be conspiring for their overthrow. I allude to the efforts being made on behalf of various ecclesias-tical corporations to secure for them and their sever-ral institutions a permanent provision from the funds of the Provincial treasury. We could laugh to scorn the efforts of a wily priest, like "John Toronto," to circumscribe our liberties, by obtain-ing from the legislature, a recognition of those claims to exclusive ecclesiastical dominion, so ar-ro-gantly put forth by his own sect; but when we see rival and even hostile communities forgetting their differences and burying their mutual animosi-ties, that they may make common cause against the rights of conscience, it is surely high time that we should buckle on our armour, and so adjust ourselves to the contest, as that we may be enabled by a few vigorous and well-timed blows, to

"Frustrate their knavish tricks,"

and to baffle their evil councils.

There is nothing incompatible between the maintenance of a consistent Christian profession, and the discharge of civil offices; for, in becoming Christians, we do not cease to be men; and can-not, on this ground, therefore, claim exemption from those duties and responsibilities which are common alike to all men. Indeed, one of the ways in which we may best adorn that profession is, by discharging worthily those duties. God, in his providential administration of the affairs of the world, appears signally to have honoured his ser-vants by making them the chief instruments of ameliorating the condition of man, and of working out his emancipation from civil thralldom. The history of every free people on the face of the earth, bears us out in this statement. The martyrs of Christ were the precursors of their civil liberty, and his confessors were its consolidators. Chris-tians, and the Christian church, owe nothing to human governments for the rights and liberties which have been conceded them. These were wrested from the tenacious grasp of power, and reluctantly yielded only when they could no longer be withheld. Let it be ours, in the spirit of our holy religion, to emulate the sanctified patriotism of these illustrious worthies; and to guard with jealousy those liberties which, at the cost of so much suffering, they have established on the firm basis of constitutional right.

Of all the forms of oppression under which a great and generous people can be made to suffer, that of priestly domination is the least supportable; and, in the case of Canada, it is, unhappily, the one most to be dreaded. Let a people who have once passed under this yoke, but begin to inquire into the validity of those claims to which they have been accustomed to yield a blind and uninquiring submission, and they shall find that the tender mercies of a state-clergy are cruel. Or if, as in this Province, the state-church exists only in an incipient state, this will be done to induce constant strife between the people and the priesthood—the latter incessantly labouring to consummate their golden projects; while the former, determined to thwart them, confront them with the most vigorous hostility. For a period advancing towards half-a-century, has Upper Canada been distracted by this species of intestine warfare. Not but that the people have again and again pronounced most unequivocally against any and every modification of a state-religion. But, sacerdotal ambition and cupidity, backed by the Colonial Office, have succeeded in protracting the struggle up to the present hour, and would willingly protract it to an indefinite period, rather than that their fondly-cherished aims should be defeated. How disastrous must be the effect of such a state of things on the general interests of the Province—moral, social, or religious—is a point on which it is needless for me to insist. All men concur in deploring and deprecating it, and happily there is scarcely less unanimity of sentiment, as it regards the means by which permanent peace and tranquillity are to be restored to us. It is simply this:—Take from the priests what belongs to the people and restore its possession to its rightful owners. And this we will do, if heaven permit. But, besides the secularization of the Clergy Reserves and the abolition of the Rectories, it is equally essential to the establishment of perfect civil equality amongst us, that the Home Government should not be permitted to impose on us "church dignitaries," with lordly titles implying at least, a right to exercise territorial jurisdiction in matters of conscience and religion. And every christian elector should scrupulously exact of the candidate for his suffrages, a pledge that he himself will either introduce a measure of this character into the legislature, or otherwise accord it his sanction and support, if introduced by another.

If it falls in with the humour of any class of religionists, that an old gentleman, of a certain official standing in their church, should parade our streets, attired, with a black silk bib and a "shovel" hat, by all means let them indulge their whims, and accord to him names and titles as grotesque as his costume; but then, let not the community in general become identified with, or implicated in, this sort of foolery; but yet such must be the case, so long as the British Government continue to issue patents, conferring these strange titles, and creating this singular order of ecclesiastical functionaries. It is high time that that government was notified of our sentiments with respect to a State-Church, in a manner, and in a tone, which will admit of no misconception. To fire blank cartridges after Mr. Price's fashion, will not meet the necessities of the case;—neither

the Government nor the "right reverend" bench are to be scared by such puerilities. We have clearly our rights in this matter, and let us assert them like men who know and feel that they have power to enforce them.

If Christians will only discharge their obligations as citizens, and act on the recommendation which you, Mr. Editor, gave them in the last number of the *Observer*, with respect to *pledging their parliamentary candidates*, in a few days our deliverance from the yoke of an encroaching church will be complete; and we shall have given an impetus to the anti-state-church movement, which will extend to the heart, and thence to the remotest extremities of the British Empire.

I am, Mr. Editor,
Very truly yours,
J. T.

CONSTITUTION OF THE

REGULAR BAPTIST MISSIONARY SOCIETY OF CANADA.

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

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

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

IV. The Officers of this Society shall be a President, three Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and fifteen Directors, who shall be chosen annually by the Society, *visa voce*, and who shall form an Executive Board (any five a quorum), and the Corresponding Secretary to be convener), when a Moderator for the session, and office-bearers for the year shall be chosen; pastors of Regular Baptist Churches, who make annual collections in behalf of the Society, shall be members of the Executive Board *ex-officio*.

V. The Society shall meet annually, for the transaction of business, on the second Wednesday in October, and at such place as the body may see fit to designate; an introductory sermon shall be preached by a brother previously appointed, whose duty it shall be to call the Society to order.

VI. The Executive Board shall meet quarterly; it shall determine for itself the time and place of holding each of its sessions; it shall have power to employ a General Agent, provided the Society fail to appoint one—to send out missionaries and colporteurs—to determine the amount of their salaries, and to give orders on the Treasurer for the same; it may enact its own by-laws, and fill any vacancy that may occur among its officers.

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

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

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

Miscellaneous.

"THE TRUE CROSS."

(From the *Appeal*.)

Fifteen hundred years ago the mother of the first christian emperor discovered amidst the ruins about Jerusalem, the veritable Cross on which Jesus was crucified! She knew it from the other two which were found near it, by its instantly restoring to health an invalid who touched it! She honoured and treasured it carefully, and by the time of the Reformation it is said to have furnished fragments enough of the "true cross" to build, if put together, a man of war? Over such miserable superstition and imposture shall we smile, reader, or grieve? We cannot easily avoid either.

In this present year, one thousand eight hundred and fifty years nearly after "the Crucifixion," we see "the Cross"—exalted on the summit of lofty erections—frequently in stone as if fossilized, frequently gilded, a melancholy intimation always to us of what the Cross has become—"a gilded cross." Yes, the "offence of the Cross" is vanished if it wear a golden aspect, if it proffer gold to its ministers and its worshippers; and of smaller dimensions we see it also worn as an ornament; but it is often made of "gold, silver, or precious stones," the adorning which one "who witnessed the sufferings of Jesus did not think meet ornaments for Christian women." (1 Pet. iii. 3, 4; v. 1; 1 Tim. ii. 9, 10.) Verily, neither gilded nor golden crosses are "the true Cross."

No, "the true Cross" was, indeed, a rough and homely object,—untrimmed wood,—the carpentry of the hour,—fit only for fuel when its work was done, and no doubt used for that or some other humble purpose. So mean was the altar, so utterly unfit to be preserved as a memorial, on which was shed "the precious blood of Christ,"—on which that victim was offered, and that death took place, which never can be forgotten in the history of the world, or throughout eternity itself!

Let us look at the *TRUE Cross*. All the previous scenes—the scourging, crowning with thorns, the mock trial—are over; and a condemned criminal stands in the hands of four soldiers beside the barbarous engine. Weary, pale with a whole night's maltreatment, yet serene, benevolent in aspect. How different his appearance from that of the two highwaymen in the like condemnation! "His

countenance more marred than any man's;" yet it was innocence, holiness, and dignity. The robber saw it and bore witness, the centurion saw it and bore witness, "this was surely a righteous man;" yes, he "had done nothing amiss." The sun, the rocks, soon added their testimony, and confirmed this reversal by his executors and fellow-sufferers, of his unjust judge's verdict; and on the third day, the vanquished tomb—the first time it was ever vanquished—confirmed also the reversal of his unjust judgment.

Still beside the true cross, stand the innocent victim. But all is ready. Four soldiers seize each a member, and nail it to the cross as it lies on the ground, in a minute more it is erected, placed in the ground, and made fast in the earth; the malefactors on each side are treated in like manner; and thus, and in the midst, hangs the holy sufferer on the True Cross.

Thus much was true to even the eyes of the many; but more was surely true. This was not only a righteous man, he was surely a good man too. No one ever denied that he went about doing good. Hundreds of relieved sufferers were witnesses of that. If he sometimes "sent the rich empty away," no one denied "that he had helped the poor." He was no common man. His wisdom, although he had not studied at their schools, continually put the Sadducees and Pharisees (the Sceptics and Puseyites of that day) to silence. And he was undeniably an open worker of innumerable miracles,—innumerable works HE did which no other MAN did. A man he was who never flattered the "common people," yet was beloved by them,—a man whose teachings the Hierarchy of that day, and of all days, abhorred, yet could never refute,—all this, at the least, was plainly true of Him who now hung on the "true Cross." He was not mere man!

And it was true, also, that he was in his own judgment, and according to his own teaching, the long promised one, the hope and desire of all nations, the Son of David, and yet mysteriously his Lord, THE SON OF THE MOST HIGH. Was he wrong in this judgment? Let his resurrection from the dead reply. (Rom. i. 4.)

But look once more at "the true Cross." The sufferer is not yet dead; he might live for days in his torture—his fellow-sufferers would have done so, but they were killed prematurely. Hark! a loud and touching call! It says that "his God has forsaken him!" The forsaking of all others he had borne; but his God's forsaking him, this has overpowered him. Yes, completely overpowered his humanity; the grief literally burst the muscles of his heart, and he almost immediately expired! How can we account for this—such innocence and dignity, such composure, such sudden and fatal sorrow? He himself has told us how; for—

There was yet one thing more on "the true Cross," invisible indeed to the bodily eye, yet visible to the faith of all who believed his own express words. He had said that he gave "his life a ransom for many;" that he "laid down his life for his sheep," that "no man took it from him," but that "he laid it down himself;" in a word, that he died to atone for the sins of men. Look, then, at the "true Cross" again,—look at him who hangs thereon,—look at his INTENTION in hanging there. What Pilate intended, what priests intended, that is nothing to us; but what HE intended, that is everything to us. That it is which really transforms the unsightly tree,—which changes it from the barbarous punishment of death, into the magic name which alone can soothe the guilty conscience.

Yes, amidst all his conflicting thoughts and feelings,—amidst pains so distressful, so painful, one steadfast will, one settled purpose abode through all,—the will, the purpose, to endure all agony of body and of mind, that we might be pardoned. He willed to suffer what justice ought to award to the bearer of human guilt. He did suffer it. Justice awarded that he should suffer unconsolably by his Heavenly Father. He suffered that. More he could

not suffer. The grief of losing all happy sense of his Father's presence was the fatal suffering. It broke the fountain of life! It burst his heart!

The true Cross! Verily, this world abounds in fictions, and even "the Cross" has been changed into a lie, and perverted to imposture and gain; but there is a "true Cross" after all. The Sufferer on it yet lives to save us by it. The witnesses of his sufferings have left us their testimony on record, and they, too, yet live to sing for ever before him, "Worthy the Lamb that was slain."

Cross of Christ! Thou wilt be my salvation or my ruin, my joy or my terror, throughout eternity. He who died upon thee meant to save me,—meant to bear my sins,—meant to give me pardon and peace through his sorrows,—meant me to share the glory he purchased by his sufferings. But he meant me also to love him for all this,—he meant me to obey him in love. His was, indeed, a true Cross. Oh, may I be a true disciple of the Cross. All in heaven are so, and all must be who yet shall go there!

THE CLOVEN FOOT.

MORE than 20 years ago, the Rev. Mr. M. commenced his labors as a Baptist minister in one of the parishes of Ireland. Being a clear-headed, warm-hearted and forcible preacher, great crowds were attracted to his meetings. On a certain evening the congregation was immense. The preacher warmed as he advanced on his subject, and his hearers hung upon his words with such interest, that it was plain he was stealing into their hearts, and drawing them to the cross. All were convinced by his reasoning, melted by his emotion, persuaded by his earnestness, and as he closed his deeply affecting and solemn sermon, responded a hearty amen.

As the preacher raised his hands to pronounce the benediction, a tall, well formed, noble appearing man, dressed in the ordinary habit of the Episcopalian clergy, stood up and asked the privilege of speaking. He was the rector of the parish. The fame of the preacher had attracted him to the meeting, and several of his own members were there. "If you have any thing to say, speak on," replied Mr. M.

"I am sorry," said the rector, turning to the congregation, "I am sorry to see so many of my people here, to-night. What we have heard is the solemn truth. It is the marrow and fatness of the gospel. I assent to every word of it. But I am sorry, my people, to see you here. It is in this way that this man is stealing into your hearts. But by and by he will show the CLOVEN FOOT." By this time Mr. M. was standing at the side of the rector, and putting his hand upon his shoulder, said, "Will you please to tell us what the cloven foot is?" "I do not wish to be interrupted," replied the rector. "But you must tell us, or I shall not allow you to proceed. I cannot permit my character and principles to be traduced thus. You must tell the people here what you mean." "Well, then, if I must tell you," said the clergyman, "IT IS BAPTISM." "Only hear that," answered Mr. M., addressing the congregation, who by this time were all on the tip-toe of excitement, "your minister calls baptism the cloven foot. And he says that I will by and by preach about it. And so I will. If that is the cloven foot, you shall see it." Taking in his hand the Prayer Book of the church of England, he turned to where the formula of baptism is given, in which the minister is required to dip or immerse the candidate in water. And reading from the Rubric to the people, he said, "Your minister, here, has solemnly sworn to preach and do according to this book, and yet he calls immersion the cloven foot. Is he not a perjured man? I call upon him to justify himself—to defend himself from inconsistency. I ask him to tell you why he breaks his consecration vows, and disregards the Rubric, and sprinkles instead of dip-

ping the candidate for baptism, as his Prayer Book requires."

The poor rector had "waked up the wrong man," and finding himself so hardly pressed, was backing out of the house. "Stop, stop," said Mr. M., "stop I say and defend yourself, stand to your colors. Don't run off in this manner. Your own people will be ashamed of you. It will be all over the country that the Rev. Mr. D., rector of this parish, has seen the cloven foot, and was nearly frightened out of his wits. Stop and defend yourself." The rector reached the door, and was starting off on a run, as if the old fellow was after him, to the infinite amusement of the people, and Mr. M. put the finishing stroke to the scene, by calling upon the frightened rector, and urging him, if he could not stand this glimpse at the cloven foot, to send his Bishop.

The above facts were related to me by the son of the triumphant Baptist minister. He was an eye witness of the scene. His father still preaches in Ireland. The poor rector is still living. The son is in our own country preaching the Gospel, and sometimes himself shows the cloven foot. He is the worthy son of a noble sire.—N. Y. Chronicle.

"I'VE NO THOUGHT OF DYING SO."

From the Appeal.

A—B— was a son of wealthy and influential parents, in one of the northern counties of the State of New York; and the substance of what I am about to relate is well known in the neighbourhood where he lived and died.

He commenced business for himself early in life, and exhibited shrewdness and energy of mind. But the safeguards of virtue and piety did not shield him in the perilous season of youth; and he soon became (in the language of the world) a bold, generous-hearted fellow—growing in popularity and wealth. He was above the fear of religious admonition and authority of the Bible; and was considered quite able to confute any Christian believer. He was indeed a young man of promise; but his life was a dreadful illustration of the words of Holy Writ: "the heart of the sons of men is full of evil, and madness is in their heart while they live;" and his end was a scene of thickening horrors.

About a year before his death, and not above eight years ago, A—B— was riding with an intimate friend, when the conversation which follows was held. This friend, as he now says, was at the time considerably impressed by religious truth; but, that he might be confirmed in his impenitence by the scepticism of his more intelligent and reckless comrade, or for some other reason, he felt desirous to know B—'s sentiments fully on religion. Accordingly, after a little hesitation, he commenced by saying—

B—, you and I have been much together, and have confidence, I believe, in each other as friends. We have conversed freely upon almost every subject; but there is one that we have never seriously talked about. It is a subject that has troubled me for some time; and I should like to know what are really your candid opinions. If you don't wish to have the matter told, I will keep the matter to myself."

"Oh, certainly," was the reply, "I've no objection against making known any of my opinions."

"Well, then," said Henry (for so I will name his friend), "what do you think about the Bible? Is it true? And is there any such thing as religion? or is it a delusion?"

"Why, as to that," said B—, "I've no more doubt that there is a God, and religion is a reality, and that it is necessary to be what the Christians call pious in order to be happy hereafter, than that we are riding together."

Henry was greatly surprised; and looking at him intently, to see whether there was not designed trifling, B— proceeded:

"It is plain enough that the Bible is true. It is a book that no mere man could ever have written; and a book, in my opinion, that no one, however wicked he may be, can read, and believe in his heart to be an imposition. I have tried often to believe so. And no one can look at the Christian religion, and see what it is designed to effect, without feeling that it must be from God. In fact, no man can be a Deist who isn't a — fool. For reason and conscience confirm the Christian doctrines, and satisfy me that there is a place of happiness and of misery hereafter."

Henry was amazed at these confessions from one who had been nurtured in infidelity, and was regarded by the pious as a heaven-daring young man. At length he replied, "If this is your belief, B—, you're in an awful situation. What think you of your present course?"

"Why, it's a pretty bad one, to be sure; but I've no thought of dying so. I mean to become a Christian. But the fact is, a man must have property: unless he has, he is scarcely respected, even by Christians themselves. And I mean to make money and enjoy life; and when I've got things around me to my mind, then I will become liberal and feed the poor, and do good—that's the way church members do."

"But how long do you think it will be safe for you to indulge your present habits? Being out late and drinking have already injured your health."

"I've thought of that," answered B—. "But I'm young and hearty; though I intend to quit cards and drinking pretty soon."

"I speak as a friend, B—; but I did not suppose, from what I have heard you say, that you believed in a Saviour, or in heaven or hell."

"I do, as much as you or any man."

"Do you remember playing cards at—?" And here Henry referred to most horrid profanity uttered during a night of carousal.

"Oh, when I swore so, I was a little intoxicated; but I felt sorry for it afterwards. I know it's wrong, and I always feel sorry. But when I'm among those fellows, I can't very well help it."

"But how often," continued his still doubting friend, "have I heard you say, that religion was nothing but priestcraft, and that Christians were a pack of fools!"

"I know I've said so when they've crossed my path, and made me angry. And I think now, that a good many of those who pretend to be Christians are nothing but hypocrites. But that there is real religion, and that there are some who possess it, and have what you and I know nothing about, it's no use to deny."

The conversation continued much in this strain for some time; and made a deep and most happy impression on the mind of Henry.

As for his companion, "madness was in his heart," as long as he lived, and he soon went to "the dead." He continued to drink, until he was known to be a drunkard. He mingled with gamblers, till his moral sensibilities seemed wholly blunted. At length, after a night of dissipation, he started for home—was thrown from his waggon and badly bruised; disease set in with dreadful severity upon his constitution, greatly enfeebled by irregularities; and in a little space delirium tremens hurried him to his grave!

Every reader may well be astonished at the inconsistencies, as well as shocked at the impiety of this poor wretch; yet who can avoid seeing that this character is essentially that of thousands who mean finally to enter the kingdom of heaven? Are there not many who read this, respectable before the world—free, as they think, from gross vices, and from danger—that have already entered the path which sank this man to eternal night? Let the

gay and the fashionable, and especially let every young man remember, that the steps which take hold on hell, are by no means seldom those which first led to the convivial card party. Here the lovers of pleasure find an atmosphere peculiarly intoxicating, which renders serious society and instructive employment altogether distasteful; and are drawn, step by step, into the associated vices which destroy body and soul.

Let him who peruses this narrative also remember, that, however confident and bold he may be in scepticism, his confidence will desert him at the hour of need. Nay, his hopes from any system of infidelity will vanish now, if he will only sit down and reflect—if he will but seriously listen, for a few hours, to the sober decisions of reason and conscience.

And, finally, let no one imagine that religion is something, always, as it were, waiting on him; a prize which, at any future time, he has little more to do than to reach out his hand and take. Is it not so? And yet many trust in this delusion, and quiet themselves with this hope, at the very hour they are passing the bounds of mercy. Reader! are you saying, "I've no thought of dying as I am—I mean to become a Christian?" Beware!

"IF ALL BE WELL!"

By the Labourer's Daughter; Authoress of "The Pearl of Days."

It was a pleasant summer's evening; the white fleecy clouds were glowing in the lingering beam, as the sun smiled a glad good night to the blooming earth, and kissed the mountain brow in token of a speedy return. The blackbird and the mavis sang their evening hymn, and the buzz of the insect, and the hum of the bee, became fainter and fainter. The curtains of night were beginning to close around us; all was soft, and calm, and beautiful. Nature seemed inviting us to repose upon her bosom, while she sang a lullaby to hush every restless feeling asleep. It was, indeed, a delightful evening, and its soothing influences stole over my spirit, as, at a railway station in the country, we waited the arrival of the evening train, to carry us to a town at a little distance. My companion was a fair-haired, blue-eyed child, of about three years old, a sunny-faced, sunny-hearted girl! The train was, by some accident, detained a considerable time beyond its hour, and we had paced backward and forward near the station for some time, now straining our eyes to catch a glimpse of the smoke from the engine in the distance, and then again stooping to gather a handful of pebbles, that the little one might amuse herself by sportively throwing them from her; until at length she began to get rather restless and impatient, and urgently entreated me not to wait upon the iron horse, for she would walk to her mamma herself; shortly, however, the neighing of the iron horse was heard, and the means of transit soon stood beside us. "And now," I said, as I lifted her into the carriage, "my Margaret will soon be with her mamma, if all be well?" and when I uttered the words it seemed as if echo took them up and repeated, "If all be well!" And during that short ride the words, "if all be well," still kept sounding in my ears, and dwelling upon my mind, with the question, Can it be otherwise than well with us? while the conviction, that a moment might remove us from the present scene and place us in the immediate presence of the Judge of all, was vividly present to my mind,—the thought, that the slightest possible accident, or the most trifling carelessness on the part of those who had the charge of the locomotive, might cause the immediate destruction of those who had entrusted their lives to their care, and plunge a number of relatives into distress,—husbands being bereaved of their wives, and wives of their husbands,—parents of children, and children of their parents. And as the anguish of the mother of my young companion, should her lovely little one be torn from her, was pictured to my imagi-

nation, the enquiry again passed through my mind, In such a case would all be well? and at the same time another question occurred, Can any thing take place without the permission of Him whose wisdom, power, and goodness are infinite? and if by His permission, can it be other than well? can the God of love, the wisest and best of beings, do other than what is best? No, he cannot; sinners may oppose his will to their own destruction; but whatever He permits, in his providence, to occur, is and must be best for those who put their trust in Him, who are reconciled to Him through Jesus; all things shall work together for their good, is the declaration of the Spirit of truth. And if he is my God and Father in Jesus, then I am safe; I am under the protection of infinite wisdom, power and love; and eternal truth is pledged that I shall be safe.

And reason itself tells us that it must be so; for if there is a God, the intelligent Creator and Governor of heaven and earth, then that God must be supreme. And whatever is pleasing to Him, must triumph over whatever opposes it; whatever is accordant with His nature, must be eternal as His being. Knowledge, righteousness, and holiness, emanating from Him, must triumph over ignorance, injustice, and impurity. Those who love light and follow after truth, who are separated from sin and united to holiness, who have chosen God as their portion, his work as their work, his will as their law, and who find their happiness in his love, in his triumph they too must triumph. Evil cannot reach them; as regards them it can have no being. While those who love darkness and turn away from the light of truth, who choose sin as their portion, following the dictates of their own corrupt nature, content to live like those around them, doing the works of the devil, must inevitably be overwhelmed in that destruction which shall sweep ignorance, sin, and misery into the abyss of eternal night. Evil they have chosen, and evil, unmitigated evil, must be their portion. They have loved darkness rather than light, and they, together with all that oppose the will of God, must be shut out into outer darkness, while the children of God shout aloud for joy over a ransomed, renovated world. They have turned their back upon God, refused his friendship and protection, and, in doing so, they have deserted the only source of felicity, and have chosen misery, utter, irremediable misery, as their portion. God himself, infinite in mercy, full of compassion as he is, cannot save them. There is but one, only one means, by which God can save any sinner, by which any sinner can be saved, that is by being separated from sin through Jesus, turned from darkness to light, changed from being the enemy to be the friend of God. Oh, would men but think of this, would they but consider, that if they will pursue the paths of sin,—if they will give wickedness a place in their hearts, and cling to folly and transgression, they must sink with them into the pit of eternal destruction! Jesus may weep over them, but he cannot save them, unless they come to him and learn of him, with their own free consent give themselves to him, and abide in him. Angels and archangels may veil their faces, and the heavens put on sackcloth, but as they gaze upon their destruction, no arm created or uncreated, can rescue them but by this one means. Would sinners but reflect that God could find no means of salvation for perishing man but by giving up the Son of his love to death that sin might be taken away, and man's heart, by a view of the love thus exhibited, changed from the love of sin to the love of God,—that for this, Jesus freely shed his blood that man might be redeemed from sin and its penalty, could they continue as they do perversely choosing the ways of sin, heedless that they are rushing on to inevitable destruction?

Such were the thoughts awakened in my mind by these simple words, "If all be well!" And may I not turn to my fellow-travellers to an eternal world, and entreat them to consider whether they are the friends of God, renewed after the image of Him that created them? If so, all must be well

with them whatever casualty may occur. And, my dear reader, if you are in the path of safety, are you intelligently labouring in your own sphere, and, to the extent of your ability, in the work of the Lord, for the salvation of your fellow-sinners, and daily striving to be more like Jesus in your own heart and life, daily crucifying the flesh. But, ah, if you are living at your ease, fulfilling the desires of the flesh, enjoying the present hour to your own gratification, then be assured that you are on the broad road that leads to destruction! Oh, turn and flee from the wrath to come; flee to Jesus; turn, through Him, to God; He is able to save to the uttermost all that come to God by Him; He entreats you to come. Remember, if you perish, your destruction will occur by your own free choice, in spite of all his efforts to save you. He seeks the destruction of sin, but not of the sinner. He addresses you in tones of yearning compassion. "As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his evil ways and live. Turn ye, turn ye; why will ye die?"

SPIRITUAL RECOGNITIONS.

(From the Presbyterian, October 11, 1851.)

A little girl in a family of my acquaintance, a lovely, precious child, lost her mother at an age too early to fix the loved features in her remembrance. She was as frail as beautiful, and as the bud of her heart unfolded, it seemed as if won by that mother's prayers, to turn instinctively heavenward. The sweet conscientious and prayer-loving child, was the cherished one of the bereaved family. But she faded early away. She would lie upon the lap of the friend, who took a mother's kind care of her; and, winding one wasted arm about her neck, would say "now tell me about my mamma." And when the oft-told tale had been repeated, she would ask softly, "take me into the parlour; I want to see my mamma." The request was never refused, and the affectionate child would lie for hours, contentedly gazing on her mother's portrait. But,

"Pale and worn she grew, and weakly—
Bearing all her pain so meekly,
That to them she still grew dearer,
As the trial hour drew nearer."

That hour came at last, and the weeping neighbours assembled to see the little child die. The dew of death was already on the flower, as its life sun was going down: the little chest heaved faintly—spasmodically.

"Do you know me darling?" sobbed, close to her ear, the voice that was the dearest; but it awoke no answer.

All at once a brightness, as if from the upper world, burst over the child's colourless countenance. The eyelids flashed open, the lips parted, the wan cuddling hands flew up, in the little one's last impulsive effort as she looked piercingly into the far above.

"Mother" she cried with surprise and transport in her tone—and passed in that breath into her mother's bosom.

Said, a distinguished divine, who stood by that bed of joyous death, "If I never believed in the ministrations of departed ones before, I could not doubt it now."

LITTLE TRUTH TELLER.

A NEW MISSIONARY FIELD.—At a late Missionary meeting in behalf of the American Board, at Concord, N. H., Rev. Dr. Pomeroy, one of the Secretaries, gave an interesting account of a new missionary field adopted by the Board—the Micronesian Islands. The Board has an understanding with the London Missionary Society that only those islands of Oceania that lie north of the Equator are to be visited by its missionaries. Dr. P. said

the Gospel has ever been preached in Micronesia. They are said to be a mild, amiable, and unwarlike people. They give a higher rank to their women than any other heathen nation. They understand the compass and have divided it into 28 parts, we into 32, while the other islanders have only 4 points. Their religion is peculiar. They have no idols, no temples, no sacred days, and no priesthood. They pray to and worship the spirits of their ancestors. They have heard from sailors, the great change in the Sandwich Islands and the advantage of it, and they have sent for missionaries to come to them and improve their condition. Three missionaries and their wives are under appointment and will sail during this month for these far distant islands.

THE LOST SON FOUND.

I was standing by the side of my mother, under the spacious porch of Dr. Beattie's church, Union Street, Glasgow, awaiting the hour for afternoon service. A holy calm hung over the city; no discordant noise broke the solemn stillness of the day of rest and worship; scarcely a whisper was heard in the assembly of waiting worshippers who crowded the broad pavement on which I stood. All seemed profoundly impressed with the solemn and sacred hour of the day, the place, and the occasion which had called them together. It was, in short, a Sabbath in the land of Knox and Chalmers.

I had been in this position probably ten or fifteen minutes, when I observed two young men turn a corner and walk towards the church. They were dressed in their working clothes, unshaven and dirty, and slightly intoxicated. As they passed the church door the assumed a swaggering, irreverent gait, laughed, and finally commenced singing a profane song. Some of the bystanders expressed their horror at the occurrence, others wondered what had become of the police; but my mother turned to me, and said, "Follow these two men, and invite them to a seat in our pew."

I soon overtook them, and delivered my mother's message. One laughed scornfully and began to swear; the other paused and pondered; he was evidently struck with the nature of the invitation, and probably also with the earnestness and simplicity with which it was delivered. His companion again swore, and was about to drag him away. But he still paused. I repeated the invitation, and in a few seconds he look in my face and said, "When I was a boy like you, I went to church every Sunday. I have not been inside of a church for three years. I don't feel right. I believe I will go with you."

I seized his hand, and led him back to the house of God, in spite of the remonstrances and oaths of his companion. The doors were now open, and the church was filling rapidly; we entered, and I conducted him to the pew where my mother was already seated. A most excellent sermon was preached from Eccles. xi. 1, "Cast thy bread upon the waters; for thou shalt find it after many days."

The young man was attentive, but seemed abashed and downcast. At the conclusion of the service he hastened out of the church, but he was closely followed and soon overtook by my mother, who kindly said to him, "Have you a bible, young man?"

"No, ma'am; but I can get one," was his reply.

"You can read, of course?" said she.

"Yes, ma'am."

"Well, take my son's bible until you can procure one of your own. Read it attentively during the week, and come to meeting again next Lord's day. I shall always be happy to accommodate you with a seat."

He put the bible in his pocket and hurried away. At family worship that evening my mother prayed fervently for the conversion of that young man.

Next Sunday came, and the next, but the stranger did not appear. My mother frequently spoke of him, and appeared grieved at his absence. He had doubtless been the subject of her closest devotions. On the third Sabbath morning, while the congregation were singing the first psalm, the young man again entered our pew. He was now dressed genteely, and appeared thin and pale, as if from recent sickness. My mother looked at him with great earnestness, and a gleam of satisfaction and thankfulness overspread her pale intellectual features. Immediately after the benediction, the stranger laid my bible on the desk, and left the house, without giving my mother the opportunity she much desired, of conversing with him. On one of the blank leaves of the bible, we found some writing in pencil signed "W. C." The writer stated that he had been confined to his room by sickness for the previous two weeks. He declared his inability to express the gratitude he felt towards my mother, for the interest she had manifested in his spiritual welfare; he asked to be remembered in her prayers; and concluded by stating that he was an Englishman, and would return to his native land in about ten days.

Years rolled on; my mother passed to her heavenly rest; I grew up to manhood, and the stranger was forgotten.

In the autumn of 18— the ship *St. George*, of which I was the medical officer, anchored in Table Bay. Between us and Penguin Island I observed a man-of-war which I had seen before and knew well; it was Her Majesty's brig *Chanticleer* of ten guns, Commander Forbes, on a surveying expedition. The Surgeon of the brig, Dr. F—, had been my preceptor, and I resolved to pay him a visit. He received me with his usual warmth and kindness. After dining with the gun-room officers, he proposed that on the following day, which was the Sabbath, we should attend meeting at Cape Town. "It will remind us," he said, "of old times, when we used to go arm in arm to church in Union-street."

Next day, in company with my friend, I attended morning service at the Wesleyan chapel. At the conclusion of worship, a gentleman, seated behind me, asked to look at my bible. In a few minutes he returned it, and I walked into the street. We had engaged to dine at "the George," and I was mounting the steps in front of that hotel, when the gentleman who had examined my bible laid his hand on my shoulder, and begged to have a few minutes conversation. We were shewn into a private apartment. As soon as we were seated, he examined my countenance with great attention, and then began to sob; tears rolled down his cheeks; he was evidently labouring under intense emotion. He appeared to be about thirty-five years of age, was tall and slender, and neatly dressed, but apparently in bad health. He asked me several questions—amongst others, my name, age, occupation, birthplace. He then enquired if I had not, when a boy, many years ago, invited a drunken Sabbath-breaker to a seat in Dr. Beattie's church. I was astonished—the subject of my mother's anxieties and prayers was before me. Mutual explanations and congratulations followed, after which Mr. C. gave me a short history of his life, from the time he left Scotland to the day on which we met so unexpectedly in a foreign land.

He was born in the town of Leeds, in the West-riding of Yorkshire, of highly respectable parents, who gave him a good education, and trained him up in the way of righteousness. When about fifteen years of age his father died, and his mother's straightened circumstances obliged her to take him from school, and put him to learn a trade. In his new situation he imbibed all manner of evil, became irretrievably vicious, and broke his mother's heart. Freed now from all parental restraint, he left his employers, and travelled to Scotland. In the city of Glasgow he had lived and sinned for two years, when he was arrested in his career through my mother's instrumentality. On the first Sabbath of our strange interview in Union-street, he

confessed that, after he left church, he was seized with pangs of unutterable remorse. The sight of a mother and her son worshipping God together, recalled the happy days of his own boyhood, when he went to church and Sunday school, and when he also had a mother—a mother whose latter days he had embittered, and whose grey hairs he had brought with sorrow to the grave. His mental sufferings threw him on a bed of sickness, from which he arose a changed man. He returned to England, cast himself at the feet of his maternal uncle, and asked and obtained forgiveness. His conviction of sin,—his battling with temptation,—his repentance,—his victory over the world,—the growth of his faith in the great atonement,—and, finally, his peace in believing, formed a deeply interesting and instructive narrative. With his uncle's consent he studied for the ministry; and, on being ordained, he entered the missionary field, and had been labouring for several years in South-east Africa.

"The moment I saw your bible this morning," he said, "I recognized it, and the examination of the writing, which is still legible on the blank leaf, assured me that I was not mistaken. And now do you know who was my companion on the memorable Sabbath you invited me to church? He was the notorious Jack Hill, who was hanged about a year afterwards for highway robbery. You can see and appreciate the terrible fate from which I was rescued by the unfathomable love and boundless grace of God, through your own and your mother's instrumentality. I was dragged from the very brink of infamy and destruction, and saved as a brand from the burning. You remember Dr. Beattie's text on the day of my salvation: 'Cast thy bread upon the waters; for thou shalt find it after many days.' The proud, hardened, scoffing sinner is found, after thirteen years, a humble minister of salvation to the benighted heathen; and your sainted mother is doubtless enjoying the reward of those who turn many to righteousness—shining as the stars for ever and ever."—*American Messenger*.

TO THE BEREAVED.

If there be a loss over which man needs not blush to weep, it is the loss by death of those we love. Once "Jesus wept," and it was with sisters sorrowing over a brother's grave. It is unworthy of us to weep over the loss of property or pleasure, but it is unworthy of us not to sorrow over the irremediable loss of beloved relatives and friends. What numbers of our readers are thus sorrowing now. A few hours have snatched from them those dear, perhaps dearest, to them. Possibly in many cases the very persons too on whom the support of a family, or its bringing up, depended. The gloomy prospects of want, or straitened circumstances, are added to the pains of lacerated affection. Such is the wound with which the Cholera, as an angel of the Lord, has smitten thousands. How few of us in whose families, or among whose connexions, there is not some one dead! Time no doubt will mitigate the smart. It is a merciful arrangement that it does so. But afflicted reader, there is a better Physician than time, or than "bearing what must be," or than "trying to forget." "There is a balm in Gilead, and a Physician there." The balm is the certainty, that amidst his most awful visitations, a God of judgment is also a God of tender mercy; a God who does not willingly afflict nor grieve the children of men; a God who prefers that we should enjoy the comfort of faith in his mercy and tenderness, even while the wounds of his judgment are yet unhealed. And the Physician, who is he? who is he that administers the balm of Gilead? It is He who knows by experience what every mourner feels; He whose work was to soothe human sorrows; He who was the incarnation of mercy, and is now the glorification of mercy; He whose mercy and whose might are equal; it is He who "loved us and gave himself for us." It is Jesus Christ. He knows what

it is to be pressed down with "a deadly sorrow," to "make supplication with strong crying and tears," yes, even to "sweat drops of blood" in the agony of his soul. No sorrow of ours can equal His; and sorrow, too, borne by him altogether for us. "Surely he hath borne our griefs and carried our sorrows, . . . he was wounded for our transgressions, he was bruised for our iniquities . . . and with his stripes we are healed," shall we not, then, turn to Him? To whom else shall we go? He sees every pang of our grief, he has felt greater griefs, he lives to heal our grief he delights to do it!

But how will he do it? Will he recall the dead to life as he did the widow's son at Naim, and the daughter of Jairus, and as he did Lazarus? No, he does not live to reverse the dispensations of providence, but to bless them to us, and to bless them to us in his own way. We may imagine him saying to us, as to one of his numerous applicants "Wilt thou be made whole?" and, while our expectant eyes and thoughts are fixed upon him, he adds, "Come now and let us reason together, What was the state of your soul when I bereaved you? How much and how often did you think of Death, of Judgment, of Eternity? Did you think of these things as a being ought who must soon, very soon, make trial of them? Were you concerned about sin;—sin the real sting of death;—sin, to deliver you from which I died myself?—Sin brought on me all the sorrows of Gethsemane, all the curse, the shame, and the agonies of the cross; did it ever make you sorrowful? did it ever grieve you that it cost me such sorrows? I died for your sins that they might not agonize and curse you for ever; have you believed this love of mine? Have you loved me for it? Have you ever shewn me your gratitude in any way whatever? Sorrow now hath filled your heart for the death of a relation or friend; did it ever fill your heart for my death? yet you have no greater friend. You are broken-hearted for your loss; deep is my pity for you; but have you not what ought to make you yet more broken-hearted? have you not sins against me, your Saviour, and sins against your God, yet forgotten, yet unlamented? You grieve bitterly if you remember anything by which you hurt the feelings of him whom you have lost; but have you ever grieved that you have wounded me, and injured me?"

Thus would the great, the good Physician reason with us; not to add to our sorrows, but to probe them to the bottom, and to heal them effectually. Let our affliction but bring us to Jesus; let it but convince us how unworthily we have treated Him; let it humble us to implore the forgiveness which it is his nature and office to bestow; let it but bow our souls to his blessed reign over us,—and then, indeed, you will no longer "sorrow as those who have no hope." Reconciled to God through his precious blood, looking fearlessly on death for yourself, certain that the "Friend of sinners" will never forsake a penitent and humbled sinner, you will feel thankful for the affliction which has led you to Christ, and which keeps you near him.

Rev. Wm. Goodwin, formerly a Congregational Minister, having embraced Baptist sentiments was immersed Oct. 20, 1851, by Rev. J. N. Murdock of Hartford, Ct.

Rev. Carlos Smith, late a member of the Presbyterian church was ordained as a Baptist minister in South Trenton, on the 6th inst.

COST OF THE BIBLE IN CHINA.—Owing to the extremely low cost of materials and labor in China, a Bible in the Chinese language it is said, can be sold for six cents.

The law prohibiting negroes and mulattoes from emigrating to, and residing in Oregon has been decided to be valid and constitutional, by Chief Justice Nelson, in a case recently brought before him. The

defendant in the case, was ordered to leave the territory within thirty days from the date of the decree.

REVIVAL INTELLIGENCE.

There are indications of a special work of grace in this city. Some souls have been converted, of late, and the people are evidently giving more serious attention to the Word of God. President Finney, of Oberlin, Ohio, is preaching to crowded assemblies in the Broadway Tabernacle; and some of our pastors are holding meetings from evening to evening, with gracious effects.—*New York Chronicle*.

Rev. E. Jones writes, that among the Cherokees the work of the Lord is going forward. In many instances thirty, forty, and fifty have asked for special prayer and for religious instruction. Congregations are large and attentive.

Five persons were baptized on Sunday, Oct. 9, at the Bethel Church, Boston, by Rev. P. Stow.

A revival of religion is in progress in Victory, Cayuga county, N.Y. Twenty-five conversions or more have occurred, and as many more are inquiring what they must do to be saved.

We notice the record in Congregational papers of revivals in Andover and Lawrence, Mass. In the latter place, two churches have no pastors, and yet the work has gone on. In Andover, Dr. J. Beecher has been preaching, and very gracious results have followed.

The *Biblical Recorder* states, that Elder Howell baptized 20 candidates, on the 25th ult., at the Cool Spring Church, N. C., making 72 members added to the church since the revival commenced; at Oxford, N. C., 12 candidates had been baptized, and 11 at Grassy Creek Church, N. C.

The *Christian Chronicle* furnishes interesting accounts of revivals at Pequoa Church, Penn., 29 candidates baptized; Union Church, do., 60 baptized; and at Mt. Moriah, do., 80 baptized and 3 received for baptism.

The *N. C. Baptist* reports the addition of 34 members to Glassy Mountain Church, N. C., by baptism.

The *Christian Index* states that Double Springs Baptist church, Geo., had received an addition of 23 members by baptism, and Philip Church, do., 26.

A correspondent of the *Tennessee Baptist* reports the baptism of 16 candidates in a destitute, Sabbath-breaking, swearing, and drinking settlement, in De Soto county, Mississippi, and the constitution of a church.

The same journal reports the addition of 237 members by baptism to churches in Tenn., and Miss., the results of protracted meetings.

At the close of a protracted meeting held recently with Dover Church, Goochland county, the pastor Elder A. B. Smith, baptized 16 candidates.

Three persons were immersed in the First Baptist Church of Cincinnati, Ohio.

Over fifty, mostly heads of families, have been recently added to the Baptist Church in Bath, N. H. Eight young persons have been baptized in Fisherville, N. H.

SEA VIEW, ACCOMAC CO., VA.—A correspondent of the *True Union* under date of October 17, 1851, writes as follows: "The most extraordinary revival that it ever has been my privilege to enjoy, has taken place in Portoteague, one of the churches of my charge. Sixty-seven persons have professed hope, and twenty men and ten or twelve ladies are still anxious inquirers, and every indication of one of the most extensive revivals ever enjoyed in this region. Brother Fisher is now a Baptist minister, but was, a year or so ago, a minister of the Methodist Protestant church."

THE CHRISTIAN OBSERVER.

This number closes the first volume of *The Christian Observer*. At the commencement of our labours, we stated the necessity which there was for adopting the prepayment system. We have adhered as far as we possibly could to this plan, and it has proved the bulwark of our safety. We are satisfied, that on no other principle would it be prudent to proceed hereafter. To give credit, might, indeed, increase greatly our subscription list; but it would be at the expense of the Paper's existence—we have the fullest evidence that it could not be sustained on such a principle. Our subscribers, then, are requested to take notice that all who wish to continue taking the paper, through the ensuing volume, and who will pay for it on the reception of the first, or, at farthest, the second number will be understood to indicate such an intention by silence; those who wish to discontinue will have the goodness to inform us of the fact, by post, immediately; in order that we may be enabled to make such arrangements with our printer as changes may render necessary. All ministers of the gospel acting as agents for the paper, or any brother, (in a church where they have no pastor,) acting thus, shall receive their own copy gratis. Such are requested to send us the names of new subscribers before the first day of January next, and opposite their own names to write—"Agent."

Another year may see a weekly among us, which will prove highly satisfactory to many of our brethren; in the mean time, let us circulate as widely as possible, the *Observer* in its present form. While we repudiate the idea of organship, we are willing—yea, anxious, to do our part in keeping such truth before the churches, as shall tend to promote harmony and love, and build up our readers in the faith of the gospel.

JAMES PYPHER,
A. T. MCGORD.

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

E. Phelps, *Aylmer*.
Jacob Miller, Sr., *Markham*.
Wm. McKee, *Peterboro'*.
Miss C. Boyle, *Stouffville*.
James Page, *Smithville*.
Thos. Morrison, *St. Catharines*.
D. Driver, *Sharon*.

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

INCREASE OF A LARGE CHURCH.—The First African Baptist church in Lexington, Ky., Rev. London Ferrell, pastor, has 1,548 members, of whom 77 were baptized during the year ending August 1, 1851.

"THOU, GOD, SEEST ME."—A Father and his son went out together to steal corn. When they came to the field, the father climbed upon the fence, and looked carefully around that no eye might see him. He then began to fill his bag with corn. "Father," said the boy, "there is one direction in which you did not look." "Ah, my son," replied the father, "and where is that?" "Oh, father you did not look up." The man returned home

with an empty bag and a stricken conscience. There is ONE whose presence is more to be feared than a thousand human witnesses. There is ONE from whose eye the darkness hideth not. The blood and righteousness of the Lord Jesus Christ alone can cover sin in the day of his fierce anger. This is the sinner's refuge.—*American Messenger*.

MARRIED.

In Brantford, C. W., on the 26th Oct., by the Rev. Thos. L. Davidson, Mr. J. Plowman to Mrs. Mary J. Porter, both of Brantford.

By the same, Nov. 3, at Kerby's Inn, Burford, Mr. George Hardy, of Brantford, to Miss Mary Marshall, of Norwich.

By the same, in Brantford, on the 11th ult., Mr. John Cook, of Brantford, to Miss Eliza Cheever of Wellington Square, county of Halton.

DIED.

DEACON JOSHUA MILLER, MARKHAM, C. W.

Died at his residence in Markham, on the morning of Tuesday, Nov. 11, 1851, Deacon Joshua Miller, aged 76 years.

The deceased was born Jan. 1st, 1775, at Ballston Springs, contiguous to the far-famed Springs, of Saratoga, Saratogo Co., N. Y., in which place he lived until the year 1798, when he was married to Elisabeth Darrer; shortly after which he removed, with his family, to Canada, and settled at Lundy's Lane, in the Niagara District, where he resided for a number of years. In 1801, he removed with his family, from Lundy's Lane to the newly surveyed township of Markham, which was then a wild and trackless desert, where the wolf and the bear prowled in search of their prey, and where the drowsy bat and the hooting owl had for ages found a safe retreat. In this new and unsettled tract of country he lived for about eight years ere his eyes were ever blest with the sight of "the beautiful feet of those who bring glad tidings." In 1809, however, it pleased the Lord of the harvest to send among the settlers of this township, who were by this time somewhat numerous, a herald of salvation in the person of Elder Elijah Bentley, who preached in "this wilderness" the grace that is in Christ Jesus with eternal glory. The Lord was with his servant and owned his labours by crowning them with success; and making them instrumental in bringing the subject of this notice, and a godly number of others to Jesus, who were baptized by him and formed into a gospel church of the Regular Baptist order, believing what is usually termed "moderate Calvinism." Immediately after the formation of the church in 1809, brother Miller was chosen by the church to fill the deacon's office, which office he retained till his decease, a period of 42 years, during which time he discharged the duties of the deaconate with credit to himself, and benefit to the church, so "purchasing to himself a good degree and great boldness in the faith which is in Christ Jesus."

On the 11th April, 1817, he was called to experience a severe loss by the sudden and untimely death of his son Robert, a fine lad of 16 years of age, who was killed by the falling of a tree, and on the 15th March, 1823, the Lord again bereaved him by taking from him his dear and much-loved companion, who had born with him the burden and heat of the day, in bringing up a large family of small children in a new country, where hardship and privation was often their lot. She was a mother in Israel, and died full of faith and hope in the Saviour.

This, to the widowed survivor, was indeed a great affliction, yet he bore it with Christian fortitude and resignation, as coming from the hand of that "God who gave and who had taken away." For many a weary year had they trodden together in clearing and cultivating the forest, during which time she had borne him eleven children, five of whom are now with their parents in the

spirit world. On the 4th May, 1824, he was united in marriage to Rachel Lundy, by whom he had three children, who with their widowed mother are now among the surviving mourners. Time and space prevent us in this short obituary from noticing in full the traits of his Christian character; this, however, is the less necessary here, as a more extended memoir of this "old disciple," and venerable Baptist pioneer will shortly be issued from the press. Suffice it here to say, that he was sound in faith, in charity, and in doctrine, constant in the discharge of his Christian duties, ardent in his attachment to the people of God, especially to the ministers of the gospel, to whom his house was ever a home, and whom he loved for their works' sake. His personal piety was of a deep and active character, his conversation was emphatically in heaven: During the long and protracted period of his sufferings he was calm, resigned, and patient; never was a murmuring expression heard from his lips.

Just before his death, on being placed in his chair, and asked to lean back so as to repose himself, he said: "Ah! I shall soon lean on the arm of my beloved." When asked whether he still felt Jesus to be precious to his soul he replied with an earnestness and a pathos which spoke the feelings of a full soul, and will not be soon forgotten by those who stood by him. "Oh yes! Oh yes! Oh yes! blessed Jesus! blessed Jesus! blessed Jesus!" and shortly afterwards expired without a struggle or a groan. His end was peace, and holy triumph in Christ. The aged pilgrim was laid in his clayey bed, on Thursday, November the 13th ultimo. His funeral sermon was preached in Zion Chapel, by his former pastor, the Rev. T. L. Davidson, from John xi. 25, 26.

"I looked upon the righteous man,
And saw his parting breath,
Without a struggle or a sigh,
Serenely yield to death.

There was no anguish on his brow,
Or terror in his eye;
The spoiler aim'd a fatal dart,
But lost the victory."

—Communicated.

At the residence of his son-in-law, the Rev. J. Scott, the Rector of Dunham, Mr. Thomas Hewson, Sen., formerly from the County of Yorkshire, England. He was among the earliest emigrants from England, who settled in the neighbourhood of Lacolle, where he has resided between thirty and forty years, esteemed and respected by all for his charitable benevolence, his uniform kindness, and the integrity of his character.

JUST RECEIVED,

A LARGE ASSORTMENT of the Publications of the London Religious Tract Society, including several New Works.

Sabbath School Libraries and Requisites, from London and Philadelphia.

Bibles and Testaments, with the metrical version of the Psalms and Paraphrases, from Edinburgh.

The whole of the above are for sale at the Depository of the Upper Canada Tract Society, upon the most reasonable terms.

[By Order of the Committee.]

JAMES CARLES,

Depository.

47, Yonge Street,
Toronto, July 26, 1851.

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THE CHRISTIAN OBSERVER:

A RELIGIOUS MONTHLY JOURNAL,

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

JAMES PYPHER;

Pastor of the Bond Street Baptist Church, Editor.