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# THE TORONTO CHRISTIAN OBSERVER.

Vol. III.

TORONTO, SEPTEMBER, 1853.

No. 9.

## Poetry.

### The Inquiry.

*From the Bible Class Magazine.*

Tell me, ye winged winds  
That round my pathway roar,  
Do ye not know some spot,  
Where mortals weep no more?  
Some lone and pleasant dell,  
Some valley in the west,  
Where, free from toil and pain,  
The weary soul may rest?—  
The loud winds dwindled to a whisper low,  
And sighed for pity, as they answered, "No!"

Tell me, thou mighty deep,  
Whose billows round me play,  
Know'st thou some favour'd spot,  
Some island far away,  
Where needy man may find  
The bliss for which he sighs,  
Where sorrow never lives,  
And friends up never dies?—  
The loud waves, rolling in perpetual flow,  
Stopp'd for awhile, and sighed to answer, "No!"

And thou, serenest moon,  
That with such holy face,  
Dost look upon the earth  
Asleep in night's embrace,  
Tell me, in all thy round,  
Hast thou not seen some spot  
Where miserable man  
Might find a happier lot?—  
Behind a cloud the moon withdrew in woe,  
And a voice, sweet as sad, responded, "No!"

Tell me, thou fondest Love,  
Oh, tell me, Hope and Faith,  
Is there no resting-place  
From sorrow, sin, and death?  
Is there no happy spot  
Where mortals may be bless'd,  
Where grief may find a balm,  
And weariness a rest?—  
Faith, Hope, and Love, best boons to mortals given,  
Waved their bright wings, and whispered, "Yea,  
IN HEAVEN."

The remark once made to Dr. Green by a poor woman of his parish:—"Mr. Green," said she, "what do you think is the great business of the shepherd?" "to feed the flock, madam!" was his reply. "That is my notion too, sir, and, therefore, I think he shouldn't hold the hay up so high that the sheep cannot reach it."

## Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

### Prophetic Oracles---No. V.

#### THE FIRST RESURRECTION.

The doctrine to which I ask the reader's attention is, that the resurrection of the saints is to precede the millennial glory, and is preparatory to the millennial triumph of Christ and them that are his. In proof of this doctrine I appeal to the passages of Scripture now to be cited, taken in the literal and obvious acceptations of the words of God's revealed will.

The first passage to which I ask your attention is, Psalms xlix. 14, 15. This passage is clear and decisive, to the effect that while the Christian dead are retained under the power of death, the dead in Christ shall be delivered from its dominion.

The truly pious are made subject to death and the grave as well as the ungodly; but the one is redeemed from the grave's power, while the other remains consumed in the grave; which can not take place if both the pious and the wicked are to rise simultaneously.

Isaiah xxvi. 13, 14, 19. Lowth's rendering is, "Thy dead shall live; my deceased they shall arise," v. 19. Here we have two parties, both under bondage to death. But of the one it is written, "They shall not arise"—of the other it is said, "They shall live; they shall arise." The wicked are indeed to arise and live again, but not at the morning of that glorious day of Christ's reign; not until the end thereof. The saints, in the resurrection glory, are to shine in the uprising of that glorious Sun of Righteousness, beauteous and innumerable as the dew drops which sparkle on the tender herb in the beams of the rising sun.

Ezekiel xxxvii. 11, 12, 13, 14. The pious Jews, in the Babylonish captivity, complained that their hope was lost; but the prophet answered them that the Lord would fulfil his promise to them; that though they must die before the establishment of the kingdom, yet God would open their graves and place them in their own land, and make them partakers in the glories of that kingdom set forth in the pro-

phet's vision of the dry bones restored to life. But this restoration of the Jews, and establishment of them as a united people under the one glorious King, is to take place at the beginning of the millennium; hence the resurrection of these pious Jews is to be pre-millennial.

Daniel xii. 2, 3. The true force of the Hebrew is in verse 2nd, "These to everlasting life, but the others to shame and everlasting contempt." These verses are often quoted to prove that the just and unjust rise together, at one and the same time. But if it prove this, it is irreconcilable with the doctrine of a general resurrection; for it is only *many*, not *all*, of the dead who are then to arise. The resurrection of the many is here connected with the fall of the northern king, with the time of great tribulation, and with the deliverance and restoration of Israel—which events all commentators place at the beginning of the millennium. This passage, as it stands in our English version, is irreconcilable either with the millenarian view, or with that of a simultaneous resurrection. But the correct rendering of the Hebrew removes all difficulty: "And many of the sleepers of the dust of the earth shall awake; these to everlasting life, and the others to shame and everlasting contempt." "These," that is the many who awake, have their portion to everlasting life, but the others have theirs to shame and everlasting abhorring. Those only who are acquainted with the Hebrew, can judge of the correctness of this interpretation; but it may be proper for me to remark that it is not adopted to get rid of the difficulties of the passage which otherwise are not easily to be overcome. Far less is it adopted to serve the purpose of proving a favourite doctrine. It is adopted as a correct translation of the words as they stand in the original, and is generally adopted by the Jewish Rabbis as well as by the best modern scholars, and even by commentators who oppose the millenarian view. Thus we have a distinct statement of the resurrection of *many*, that is the righteous, to everlasting life, at the beginning of the thousand years, while the others are left in their graves, and reserved for a portion of shame and everlasting contempt.

Dan. xii. 13. The end is evidently the end of the period of 1335 years which had just been specified to Daniel. All agree that at the end of that period the millen-

nium begins. But then Daniel is to stand in his lot, in order to which, there must be a first resurrection. The promise of a participation in the joy and glory of that happy time, cannot otherwise be brought to pass.

We turn now to the New Testament, and our space will only admit of a few from among many passages.

Luke xx. 35, 36. Compare Luke xiv. 14, and Heb. xi. 35. Here we have a distinguishing resurrection *from the dead*, or out from amongst the dead; and the pious are distinguished as the children of the resurrection. What can this better resurrection, this resurrection of the just mean, but simply a resurrection eminently distinguished from that of the wicked? Our Lord again and again promises to raise up his people at the last day; but the last day is just a scriptural phrase for the millennium. The whole of the millennial dispensation is called the last day, the day of the Lord. And it is the special privilege and distinction of a believer that he is raised at the last day—at the millennium, and not, like the wicked, after it.

1 Cor. xv. 22, 23, 24. Here are three different periods in the order of the resurrection. Christ the first-fruits, and with Christ there is probably included in the first-fruits those who, after his resurrection, arose and came out of their graves, and went into the holy city and appeared unto many (Matt. xxvii. 52, 53). The second period is at Christ's coming—Afterward they that are Christ's at his coming. At the coming of Christ, all that belong to him are to rise. The third period is the end. Then cometh the end, when he shall have delivered the kingdom to God, even the Father. "Then" means "after that." And here we have a proof as plain as language can make it, that the kingdom in which the earth is to be subjugated to Christ's authority, is to be between his coming and this end.

1 Thess. iv. 13—18. The Apostle here assures those who were inclined to sorrow, without hope of seeing their beloved friends again, that the Lord should descend, and the dead in Christ rise first, after which those living in Christ are changed. Notice that the dead in Christ, the pious dead only, are raised at the last trump, announcing the coming of the Lord. Notice, also, that this coming precedes the destruction of the Man of Sin, and is the real cause of that destruction. This demonstrates the fact that this resurrection of the pious precedes the millennium.

Phil. iii. 8—11. This is not a resurrection of the dead generally, but a resurrection out from among the dead—a resurrection enjoyed by a few, while the rest are left in their graves. It is not the abstract doctrine of the resurrection of the dead that is here taught, not merely a resurrection

from death, but a resurrection from, or out of, dead ones; leaving, therefore, other dead ones behind. Paul had expressly declared that there should be a resurrection both of the just and of the unjust. Now it was not the mere rising from the grave about which Paul was so anxious; for he was certain of this whether he followed Christ or not. But his solicitude was to secure a part in the first resurrection—in the resurrection of the blessed and holy ones. Thus proving the doctrine of a distinctive resurrection, and placing before us as the source of comfort, and as a motive to patience in suffering, the blessed hope which is worth more than a thousand worlds.

You will observe that I have omitted all mention of that remarkable passage in Rev. xx. I have done so for the following reasons: 1. I had occasion to direct attention to it in a former article. 2. It is often said that the doctrine of the first resurrection rests wholly on this one passage; and I have been desirous of demonstrating that, were no such passage in the Bible, the doctrine and the hope of the first resurrection may be decidedly proved. It runs through the whole Bible. It falls not ungracefully into the melody of the Psalms; it inspires the pens of prophets; it is embodied in our Lord's discourses; and shines with all clearness in the doctrines taught by his inspired apostles. It was the hope of the Jewish captives, when they hung their harps upon the willows and wept through the seventy years' captivity of Babylon. It animated the heart of the great Gentile Apostle in his fellowship with Christ's sufferings. In later times it has filled the heart of many a martyr. It vibrates gloriously in the majestic verse of Milton, and mingles richly in Cowper's grave sweet melody. It is the blessed hope of many a waiting soul. May we all be so happy and blessed as to have part therein.

The first resurrection, then, is to be a distinguishing resurrection of the just; the resurrection of the saints is distinguished from the unholy dead. It is to include all who have died in faith. "As in Adam all die, so in Christ shall all be made alive." "But every man in his own order, Christ the first-fruits, afterward they that are Christ's at his coming." "Them that sleep in Christ will God bring with him." It is to take place at the Advent of Christ, and at the commencement of the thousand years. Over all thus raised the second death hath no power; they are also to reign with Christ; they shall be priests of God, and of Christ, being publicly adjudged to thrones in his kingdom; and shall reign with him a thousand years.

My aim, in this paper, has simply been to prove and illustrate the great and cheering doctrine of a resurrection of all the people of God, both Jew and Gentile, who

have slept in their graves from the days of Adam, down to the second Advent of Christ. These, together with the saints then alive, but who, also, are to be changed, and caught up with them to meet the Lord in the air, from the elect church, the Bride of the Lamb, chosen in Christ before the foundation of the world, to be Christ's jewels, and raised to be partners of Emanuel's throne, joint heirs with him of the glorious millennial kingdom.

How solemn are the distinctions which Christ puts between his own people and those who reject him—between the righteous and the wicked—between those who serve God and those who serve him not. The children of the resurrection are to awake to immortal life, while the wicked sleep on for a season to awake at last, but only to find themselves under the power of the second death. Surely blessed is he who hath part in this resurrection. Eternity with its abundant harvest of sorrows or of joys, is very near us. Are you ready? But surely, you say, these things are not near. This is the lullaby with which men are quieting all anxious thoughts; and turning the most solemn truths of God's Word into a soothing strain which lulls their sleepy souls into yet deeper slumber. They reply to it that God's word teaches about eternity; true, true; but then these things are very far off. Let us buy and sell, and build, and laugh and be merry; for there are yet many days to come, and each day shall be as yesterday, and still more abundant. Brethren, eternity is very near. The coming of Christ is near. The distinguishing resurrection of the saints is near. Behold I come quickly. Out of Christ there is no peace, no safety, no assured hope of a glorious resurrection. Out of Christ it is woe upon woe; and the heaviest woe is yet to come. Are any of my readers out of Christ? Let me urge you to seek pardoning and renewing grace—to seek them with all your hearts—to seek them now. In the language of mercy God speaks; hear ye his voice. Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his steps, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

Christian brethren, what a blessed epoch will that be when Christ returns! Why should you, who are clothed in his righteousness, fear his advent? Then shall the night of weeping end, and the morning of joy shall dawn. Then shall you see no more through a glass darkly, but face to face. Then shall Job's glowing words be brought to pass, "I know that my Redeemer liveth, and that he shall stand at the latter day: who I shall see for myself, and mine eyes shall behold, and not another." Then will Christ give to his people

the bright and morning star. O! what a shout will that blessed company raise.

Glory to God.

And to the Lamb who bought us with his blood,  
From every kindred, nation, people, tongue;  
And washed, and sanctified, and saved our souls,  
And gave us robes of linen pure, and crowns  
Of life; and made us kings and priests to God.  
Shout back to ancient time! Sing loud, and wave  
Your palms of triumph. Sing, Where is thy sting  
O death? Where is thy victory, O grave?  
Thanks be to God, eternal thanks, who gave  
Us victory, through Jesus Christ our Lord.  
Harp, lift thy voice! Shout, angels shout,  
And loudest ye redeemed, Glory to God,  
And to the Lamb all glory and all praise,  
All glory and all praise at morn and even,  
That come and go eternally, and find us  
Happy still, and thee for ever blest!  
Glory to God, and to the Lamb. Amen  
For ever, and for evermore. Amen.

[FOR THE CHRISTIAN OBSERVER.]

### THE MYSTERY OF THE PRESENT DISPENSATION.

No. II.

In the former paper it was stated that the present dispensation was that of an elect Gentile church, chosen for the special purposes of being witnesses for Christ in the earth, during his absence from it; and of being partakers with him in the glory and felicity of the heavenly kingdom: it was also stated that such a dispensation was not known to the saints of former ages;—the truth of this last statement will appear from the following facts.

The almost exclusive *subject* of the Old Testament, is the Jewish nation. Take away from it the first twelve chapters of Genesis and the book of Job; and the books of the Proverbs and Ecclesiastes, which are collections of moral maxims and sayings; and the whole of this Divine revelation is occupied with the origin, the history, and the future destiny of this people. Other nations, indeed, are mentioned; but it is either in a slight and cursory manner, or it is on account of their connexion with Israel. If any one be startled at this statement, let him just cast his eye over the list of books into which the Old Testament is divided. What do the five books of Moses contain but the origin and early records of this people? What is the subject from Joshua to Esther inclusive, but the history of this people? And to what did the visions, beheld by the prophets, relate, but to the destiny of this people? Much of what was once prophecy, has now become history; but the final promises remain to be accomplished, as a test of the faithfulness of Him who hath said, "If ye can break my covenant of the day, and my covenant of the night, that there should

not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." Jer. xxxiii. 20.

2. If we turn from the leading subject of the Old Testament, to the *manner* of the inspired writers in uttering their predictions, we see further proof that no notice of the present dispensation was given by them. The mode of their predictions is almost uniform, commencing with a time of trouble, called the "day of the Lord," they then speak of the advent of a deliverer; and then of a period of blessedness consequent upon his advent. The following passage is in keeping with many others:—

Isaiah ix. 4—7; "For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppression, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this."

In this passage we have a specimen of the usual strain of the Old Testament prophecies relating to our Lord's kingdom. First a time when judgment will be executed with burning and fuel of fire: secondly the advent of a Saviour: thirdly a period of peace and happiness under that Saviour's reign. We need not multiply examples; the student of Scripture will see, by turning to Psal. ii. ix. 5—8;—Isaiah ii. 6, to iv. 6;—x. 5, to xii. 6;—xix. 1—25;—xxiv. to xxvii;—xxxiv. xxxv;—Jer. xxx. xxxi;—xxxii. xxxiii;—Ezek. xxxiv. to xxxix;—Joel i. ii;—Amos iii. to ix;—Obadiah i;—Micah iii. to v;—Nahum i;—Zeph. i. ii. iii;—Zech. ix. 8—17;—xiv. 1—21, that this is almost the constant mode in which they present their prophecies. It is true that in other prophecies, we see the Saviour's sufferings and death foretold; but in none of them do we read of the period of nearly two thousand years elapsing between the Saviour's death and the establishment of his kingdom. And as the period itself was not known to the Old Testament saints, it is, of course, impossible that they should know what was to take place while it continued.

3. If from the subject and manner of Old Testament prophecy we proceed to contemplate the future prospects which it placed before the saints, we shall find further proof that the present dispensation was not known by them. We have no ac-

count of the ultimate hopes of Abel, Enoch, or Noah; but when we come down to Abraham, we have clear light upon the hopes of the faithful people of God. Promises were given to the patriarchs; they understood and believed them; and confessed themselves to be strangers and pilgrims in the earth. What were the promises which God made to them at this time to be the warrant and the foundation of their hope? We may glance at a few of them:—

Gen. xiii. 14—17; "And the Lord said unto Abraham, Lift up now thine eyes, and look, from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise and walk through the land, in the length of it and in the breadth of it; for I will give it unto thee."

Chapt. xviii. 8; "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be thy God."

Chapt. xxvi. 2, 3; "And the Lord appeared unto him (Isaac) and said, Go not down into Egypt; dwell in the land which I shall tell thee of: sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father."

Chapt. xxviii. 13; "And, behold, the Lord said, (to Jacob) I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed."

In these passages the grant of the land of Canaan is made in perpetuity to Abraham, Isaac, and Jacob, personally; and to their descendants after them. In chap. xv. 8—18, this grant is made irrevocable by the oath of God, a fact frequently referred to in the Scriptures. "Which covenant he made with Abraham, and his oath with Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance." Psal. cv. 9—11. It is true, that this covenant, confirmed by the oath of God, has not been fulfilled yet; Stephen says, "And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts vii. 5. And Paul says, "All these died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and confessed that they were strangers and pilgrims on the earth." Heb. xi. 13. As

then this covenant was made irrevocable by the oath of God, and has not yet received its fulfilment, when shall the fulfilment of the oath of God be accomplished? The God of truth gives His answer by the prophet Ezekiel. The desponding captives in Chaldea were taught the blessedness of the Messiah's kingdom; but they were captives; and fifty years of captivity had yet to be endured, before they could be set at liberty. This fact filled them with despair, and they cried, "Our hope is lost; we are cut off for our parts; we shall not see that kingdom. But, thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Ezek. xxxviii. 11-14. Here we are taught expressly that the covenant made with the patriarchs will only receive its fulfilment in the resurrection state. This is the judgment of the pious Jews. "The Sadducees are related to have asked Rabbi Gamaliel, the preceptor of St. Paul, whence he could prove the resurrection of the dead. Nor could he silence them till he brought against them Deut. xi. 21, 'The land which the Lord swear unto your fathers to give them, as the days of heaven upon earth.' The Rabbi argued that as Abraham, Isaac, and Jacob had it not, and God cannot lie, therefore they must be raised from the dead to inherit it." It was also the judgment of the ancient fathers of the Christian church. See their testimonies in Horne's "Resurrection Revealed." Agreeably to these views, we read—

Psal. xxxvii. 9, "But those that wait upon the Lord, they shall inherit the earth.

Ver. 11, "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

Ver. 22, "For such as be blessed of him shall inherit the earth.

Ver. 29, "The righteous shall inherit the land (earth), and dwell therein forever.

Ver. 34, "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land.

Prov. ii. 21, "But the upright shall dwell in the land (earth), and the perfect shall remain in it.

Isaiah lx. 21, "Thy people shall be all righteous: they shall inherit the land forever.

Matt. v. 5, "Blessed are the meek: for they shall inherit the earth.

2 Peter iii. 13, "Nevertheless we, according to his promise, look for new heavens

and a new earth, wherein dwelleth righteousness.

Isaiah lvi. 17, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

Chapt. lvi. 22, 23, "For as the new heavens and new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

Without multiplying citations, or extending remarks, we may conclude that nothing like a description of the present state of the Christian Gentile church, or of its future destiny, is found in the Old Testament Scriptures; and the Apostle speaks literal truth, and makes no figure, when he describes it as the dispensation of the mystery which hath been hid from ages and generations. In its nature it differs from every thing which preceded it; and, as it concludes with the sounding of the seventh trumpet, which ushers in the kingdom of our Lord, we may also suppose, that it differs from every thing which will succeed it. And here we may cease to wonder, why the Jews were confounded with the teaching and appearing of the Son of God; and that the disciples, themselves, were slow and backward to understand our Lord's mission. It required to be drawn and taught by the Father, that the parties, accustomed to Jewish notions and hopes, might be disposed to receive this, hitherto, hidden mystery; this unparalleled dispensation, in which Satan is permitted to be the prince and god of this world; in which blindness in part hath happened to Israel; but in which God is graciously visiting the Gentiles to take out of them a people for His name; a people, not merely to inherit the earth in its renewed state, but to sit on thrones in the heavenly kingdom, and reign as priests and kings for ever. May He, who gives wisdom to the simple in heart, give wisdom to us, while we contemplate the nature of this dispensation, and endeavour to ascertain what is the object of the blessed hope to which we are begotten by the renewing grace of the Holy Ghost, through faith in the blood of the crucified Redeemer. And may we be so wise as to seek after heavenly wisdom, with all docility and willingness of heart. What infinite wisdom sees good to reveal for our instruction, we must not presume to despise; and a doctrine which was made the subject of a special revelation to the Apostle Paul, must be of too important a character to be lightly esteemed by us. The Jews and their rulers, because they knew not the Lord Jesus Christ, nor yet the voices of the prophets, which were read to them every Sabbath day, fulfilled them

in putting him to death. This error has proved a fatal one to them; for by this rejection of the Saviour, the kingdom of heaven is taken from them, and given to a nation bringing forth the fruits thereof. And by overlooking one part of Scripture, and misinterpreting other parts of it, we are as much in danger of being misled as they. Perhaps more so; for since the days of Joseph Mede, the interpretations of some parts of Scripture, especially the prophetic parts, have been very different from those of the first three centuries of the Christian era. This is a startling fact; and yet it is indisputable. The existence of such a fact should fill us with caution; and induce us to pray that we may be taught by God, and preserved from error. Beside this, we are divinely taught that in the last days, scoffers shall arise, saying, "Where is the promise of his coming?" or as Conquest has it, "Where is his promised coming?" This scepticism, concerning revealed truth, is to be one of the characteristics of the last days; and this circumstance alone is no mean proof, that, as the interpretations of prophecy, in modern days, differ from those of the first ages of Christianity, these modern interpretations are not true. At any rate, it furnishes a strong reason, for examining the Scriptures closely, that we may ascertain whether these interpretations, which are so common, are countenanced by the letter of the text.

### The Anxious Inquirer Directed.

How shall I come to God, for I am a sinful creature?

Jesus said, "I am the way; no man cometh unto the Father but by me."—John xiv. 6.

But how can I feel sure that Jesus will receive me?

"Him that cometh to me, I will in no wise cast out."—John vi. 37.

I have nothing that I can bring to Him.

"I will give unto him that is athirst of the fountain of the water of life freely."—Rev. xxi. 6.

But should I not first endeavour to purify my soul from sin?

"Who can bring a clean thing out of an unclean? not one."—Job xiv. 4—

"Without me ye can do nothing."—John xv. 5.

How then shall I come?

"By a new and living way, which he hath consecrated for us through the veil; that is to say his flesh."—Hebrews x. 20.

Is God sure to receive me? Can he love me?

"I will receive you, and will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 18.

What should be the object of my life?  
 "Ye are bought with a price; therefore glorify God in your body and your spirit, which are God's."—1 Cor. vi. 20.

Can any unimportant actions in any way glorify the everlasting God?

"Herein is my Father glorified that ye bear much fruit."—John xv. 8.

What do you mean by fruit?

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. v. 22, 23.

Does God, then, take notice of my daily conduct?

"I know the things that come into your mind, every one of them."—Ezek. xi. 5.

"He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that teacheth man knowledge, shall he not know?"—Ps. xlv. 10.

I am very ignorant, who shall instruct me?

"Search the Scriptures."—John v. 39.  
 "The Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."—2 Tim. iii. 15.

But I have so many evil habits to combat, what shall I do?

"Gird up the loins of your mind."—1 Peter i. 13. "Fight the good fight of faith."—1 Tim. v. 12. "For he hath said, I will never leave thee, nor forsake thee."—Heb. xiii. 5.

But there are trials and temptations in my way which others have not.

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. x. 13.

I wish I had some friend who could understand all the trials of my spirit.

"We have not an High Priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin."—Heb. iv. 15.

It is my desire to walk uprightly; but I feel I have no strength.

"He giveth power to the faint; and to them that have no might, he increaseth strength."—Isaiah xl. 29.

May I go and ask him, then?

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him."—James i. 5.

How will God give me wisdom?

"I will put my spirit within you, and cause you to walk in my statutes, and ye

shall keep my judgments and do them."—Ezek. xxxvi. 27.

When trouble comes, what shall I do?

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."—Psalm i. 15.

In the hour of death?

"When thou passest through the waters, I will be with thee."—Isaiah xl. 2.

And in the day of judgment?

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?—It is Christ that died."—Romans viii. 33, 34.

O! I will cast my lot with God's people, for they only are happy!

"We are journeying unto the place of which the Lord said I will give it you; come thou with us, and we will do thee good."—Numbers x. 29.

"The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace."—Numbers vi. 24-26.—*Quiet Thoughts for Quiet Hours.*

### The Meeting of a Family in Heaven.

REV. J. A. JAMES.

One of the most exquisite delights which we ever experience on earth, is the enjoyment which springs from the first interview with a friend from whom we have been separated. And this delight is in proportion to the length of time, and greatness of distance and magnitude of danger, which have intervened between the separation and the meeting. What language can describe the thrill of transport, the almost agony of rapture, which the wife experiences in that moment when she receives a husband back again to her arms, who has been away from home for months, who has been separated from her by half the circumference of the globe, and threatened to be torn from her forever by the dangers of shipwreck or of battle? Or who shall set forth that scene of domestic bliss which is exhibited when the sailor-boy, after having been absent for years, returns from the dangers of the sea, and the horrors of captivity, to the bosom of his family, and exchanges ecstatic greetings with his parents, and his sisters, and his brothers, till all seem ready to dissolve with excess of joy? What then must be the meeting of these same relatives in heaven, after having been separated by worlds and ages?—that meeting when a mother receives her children to the skies from this degenerate earth, and the father hails his offspring from the world of death to the region of life and immortality? Here imagination confesses its weakness.

It is a scene we have never witnessed ourselves, nor have we ever conversed with one who has. My heart, while I write, seems to beat quicker at the thought; and the very anticipation raises a commotion of pleasurable feelings in my bosom which no words could enable me to express.

Then remember this meeting is not for a mere transient interview, but for an eternal association. It is to take place in a world where adieus and farewells are a sound unknown. What an interruption does it now form to the enjoyment of domestic intercourse, that the different branches of the family cannot always live beneath the same roof, or in the vicinity of their parents. One member after another goes from the paternal abode, and settles at a distance, till counties and perhaps kingdoms separate them from each other. Rarely does it happen, where the children are numerous and grown to maturity that they can all meet together. Occasionally this does happen, perhaps on a parent's birthday, or at the festive season of the year, and then home puts forth all its charms and pours out in copious streams its pure and precious joys. Such a circle is a resort of peace and love, where friends and dear relations mingle into bliss. The parents look with ineffable delight upon their children and children's children, and see the smiles of love reflected from the happy group. Piety gives the finishing touch to the picture, when, ere they part, they assemble round the domestic altar, and after reading in that Book which speaks of the many mansions in our Father's house above, where the families of the righteous meet to part no more; and after blending their voices in a sacred song of praise to him who hath united them, both by ties of nature and of grace, they receive the benedictions, and join in the prayers of their saintly and patriarchal father, who, over the scene that surrounds him, feels a divided heart; one moment thinking he has lived long enough in that he has been permitted to witness it; but the next breathing an aspiration to heaven for permission to witness a few years longer.

This scene, and it is not an uncommon one, is one of the purest to be found on earth. It is, as nearly as it can be, as it certainly is, still without the gates of Eden, it is near enough to the sacred enclosure to receive some of the fruits that drop over the wall. What is wanting here? I answer Continuance. It is a day that will be followed with a night. And the heart was often checked in the full tide of enjoyment, in the very meridian of its delights, by looking at the clock and counting how rapidly the hours of felicity were rolling away, and how soon the signal of parting would be struck. But the meeting in heaven shall be eternal. The family shall go no more out forever from the mansion of

their Father above. Their interview shall not be measured nor limited by time. They shall meet for one day; but then that day will be everlasting—for 'there is no night there.' They shall spend eternal ages together. Neither the fear nor the thought of parting shall ever pass like a cloud over the orb of their felicity, nor let fall a passing shadow to disturb the sunshine of their breast. "We are met," shall they say one to another, "and we shall part no more. Around us is glory, within us is rapture, before us is eternity."

### The Infant in Heaven.

Dr. Chalmers furnishes the following touching expression of his opinion on the subject of infant salvation. It is expressed in strong and beautiful language:—

This affords, we think, something more than a dubious glimpse into the question that is often put by a distracted mother when her babe is taken away from her—when all the converse it ever had with the world amounted to the gaze upon it a few months, or a few opening smiles, which marked the dawn of self enjoyment; and ere it had reached, perhaps, the lisp of infancy, it, all unconscious of death, had to wrestle through a period of sickness with its powers, and at length to be overcome by it.

Oh, it little knew what an interest it had created in that home where it was so passing a visitant, nor when carried to its early grave, what a tide of emotions it would raise among the few acquaintances it left behind. There was no positive unbelief in its bosom—no love for the darkness rather than the light—nor had it yet fallen into that condemnation which will attach itself to all that perish, because of unbelief, that their deeds are evil.

When we couple with this the known disposition of our great Forerunner—the love that he manifested to children on earth, how he suffered them to approach his person, and lavishing endearments and kindness upon them in Jerusalem, told the disciples that the presence and company of such as these in heaven formed one ingredient of the joy that was set before him—tell us if Christianity does not throw a pleasing radiance around an infant's tomb? And should any parent who hears us, feel softened by the touching remembrance of a light that twinkled a few short months under his roof, we can not think we venture too far when we say that he is only to persevere in the faith and in the following of the Gospel, and that very light will again shine upon him in heaven.

The blossom which withered here upon its stalk, has been transplanted there to a place of endurance; and it will then gladden the eye which now weeps out the

agony of affliction that has been sorely wounded; and in the name of Him who if on earth would have wept with them, do we bid all believers present, to sorrow not, even as others which have no hope, but to take comfort in the thought of that country where there is no sorrow and no separation.

"And when a mother meets on high  
The babe she lost in infancy,  
Hath she not then for pains and fears—  
The days of wo, the watchful night—  
For all her sorrow, all her fear—  
An over payment of delight?"

### Meaning of "Life-membership."

Not long since, and agent of one of our benevolent societies called upon an individual who had, on a former occasion, years ago, contributed liberally. He was told that his "cause was an excellent one," and so forth; "but," added the individual, "I have constituted myself a *life-member* of your society, and do not expect to be called upon any longer for donations." "You have misunderstood the meaning of *life-membership*," said the agent. "Ah! how so?" inquired the benevolent gentleman. "Life-membership means that you are to *continue to give to this cause all your lifetime*, and to increase your donations from year to year, as the Lord prospers you." Strange and ridiculous as it may seem, there are, occasionally, amiable and intelligent men who blunder into such a notion, and think to insure themselves for life against the calls of agents by once for all constituting themselves *life-members*! The attention of such is solicited to the above legitimate and common-sense definition of *life-membership*.

### Gems from a Pastor's Scrap-Book.

Christians! love the truth in truth; love the truth of God in truth; justify the truth, and the truth will justify you. Till you can love the naked truth, you will never love to go naked for the truth. Remember that, I pray you, Christians!—*Dyer*.

God did not create the world to leave it to an uncertain event: to stand by and see what would become of it; but the same power and wisdom that produced, doth still attend it, powerfully pervading every particle thereof. To fancy a divine providence without a continual energetic operation, or a divine wisdom without a constant care and inspection of the works of his hands, is not to form apprehensions of the living God, but to erect an idol in our own imaginations.—*Dr. Owen*.

Some men are not forward to examine themselves, because they rest in the good opinions of others. Alas! how vain is this. One may be gold and pearl in the eye of others, yet God may judge him reprobate silver, others may think him a saint, yet God may write him down in his black book.—*Watson*.

How should we mourn that the Church of Christ has been torn and rent into so many parties, and how earnestly should we pray and labor, that its primitive unity may be restored, and its primitive

triumphs! They will return together, when they return at all.—*Dr. Steane*.

One Lord, one faith, one immersion.—*Paul*.  
Unfair disputants are forever dwelling on the most unfavorable side of an argument; like the blundering printer, who being engaged to take the profile of a lady that had lost an eye, very injudiciously drew her blind side.—*Toplady*.

I had rather do the least truly good work, than obtain all the conquests of *Cæsar* and *Alexander*.—*Luther*.

### The Qualification of a Minister.

BY HON. AND REV. BAPTIST W. NOEL.

At the late Anniversary of Cheshunt College, England, Rev. Baptist W. Noel made the following speech on the qualification of a Christian minister:

I think there are three or four things necessary to make a minister. He ought to have faith and love in constant exercise; or else, although he may be the most learned and able man in the kingdom, he will do nothing. Without the exercise of faith and love, and in the absence of a disposition constantly to keep eternity in view, and to go right at the consciences of the people, with a view first of all to seek their salvation, I would not give any thing for a minister. The most eloquent and elaborate discourses—which may be models of style, and have a brilliancy sufficient to attract universal attention—will do no good to the souls of men if they are unaccompanied by the influence of the Spirit. The first thing, then, which is requisite in a minister is faith and love in constant exercise. And next to that is needed, more than learning, vigor of character, a knowledge of men, and the capacity of acting upon our fellow-men. Without this, I believe learning would be altogether useless, and never make an effective minister. Just as an officer who had no military ardor might be acquainted with all the tactics which books could teach him, and yet never lead on a regiment well. It is exceedingly important, however, for ministers, as well as other men, to have a knowledge that is strictly professional. I think everybody will see that. If a minister does not attain to a knowledge of the original languages in which the Scriptures were written, he will never be able to expound them with authority, nor feel certain that he has the real sense of the passage; and it is possible that he will give such expositions as shall do violence to the common sense of those to whom he is addressing himself; and then a minister must lose his authority. Now, such colleges as this we alone adapted to impart the kind of knowledge which is required.

We have an excellent example of what common sense would prompt any zealous person to do, in the case of Ignatius Loyola. This man aimed at universal dominion, and he went nearer than any other to obtain it. He became influential in every court of Europe, and every country in the world. But how did he do this? He first selected a number of able, zealous, and enthusiastic young men, to whom he allotted nine years of study, during which time he was able to indoctrinate them with his views and to mould them to his will. He knew well what he was about, and that this was the most effectual and sure way to accomplish the object which he sought. By this means Loyola was able to raise up an army to fight against the liberties of the world, and against the gospel, such as the world had never seen. The young men who are to become ministers of Christ now must be viewed in the same light and be treated in a similar manner. The victory must be won against the world; its sinful customs and false opinions must be destroyed.

But how is this to be done? I do not say by the ministers alone. All the members of Christ's Church throughout the world must take part in this great warfare; but the ministers may be said to

represent the officers of this great army; and as you would never send any men to command the troops of this kingdom who had no military education, so the officers of Christ's army must have all the professional knowledge which is necessary for them successfully to lead forth the army of believers in their warfare with the sins of the world. In the first age it was not requisite, or at least not to the same extent. The preachers of that day had merely to testify the certain facts, which the Apostles and witnesses of Christ's life and death had proclaimed; and the Apostles were ever at hand to assist them in any hard or doubtful point, and thus prevent them from running into error. It is very different now; and if a man would successfully cope with the sins and evil systems of the time, and lead men into the way of life, he must receive an education in such an institution as this. I trust, therefore, that our colleges will receive additional support; and I hope, at the same time, that the Christian public will keep its eye upon the movements of these institutions, because the character of the ministry of the country will depend in no small degree upon the proper and efficient conduct of the education of the young men, and the sort of candidates who are admitted within the walls of our college institutions. A college education, moreover, by expanding the mind, and furnishing it with a store of information in relation to doctrines and truths, generally does very much to give stability to the mind of a minister, preventing his continually wavering between this system and that, and never reposing confidently in any, but being, as some are, the constant subject of everlasting questioning. But, whatever knowledge the young man may get for their heads and their hearts in this and similar institutions, I trust that they will go forth with the determination to know nothing among men but "Jesus Christ and Him crucified." Believing that this will be so, I trust, I have no doubt, the Christian people here, and the churches generally, will render to our colleges intellectual, hearty, and increased support.

**THE EVIL OF PROCRASTINATION.**—It is an ill time to caulk the ship when at sea, tumbling up and down in a storm. This should have been looked to when on her seat in the harbor. And as bad it is to begin to trim a soul for heaven when tossing on a sick-bed. Things that are to be done in a hurry are seldom done well. A man called out of his bed at midnight with a dismal fire in his house top cannot stand to dress himself in order, as at another time, but runs down with one stocking half on, may be, and the other not on at all. These poor creatures I am afraid go in as ill a dress into another world who begin to provide for it when on a dying-bed. Conscience calls them up with a cry of hell-fire in their bosoms: but, alas, they must go, though they have not time to put their armor on; and so they are put to repent at leisure in hell of their shuffling up a repentance in haste here.—*Gurnall's Christian Armor.*

## For the Young.

### Frank's Sister Lucy.

In turning over the contents of my trunk that night—the first of my banishment, as I deemed it, from home—I put my hand on a small square parcel; sealed, and directed to me in the hand writing of my sister. Wondering what proof of Lucy's kindness it could contain, I broke the seals. It was my pocket Bible—that Bible in which my mother, only a few weeks before her death, had written my name; out of which she had read to me, and which, with her last laboring breath, she had enjoined me to study. That Bible had accompanied me to school, and it had been preserved by

me as a relic of a mother's love—a trifle, valuable on that account, but prized for no other reason. It was long since I had opened it; and with some degree of vexation at Lucy's officiousness, I tossed it carelessly aside. It opened, and a small note dropped out from between its leaves.

My curiosity was again roused, and I opened the note. Not much was written on that small sheet of paper, but the few words it contained were full of affection; they were "right words." They were to the following effect:

"Dear Brother—My only brother Frank,—Do not be angry with me, your dear and only sister, for writing these few lines. I must tell you how dearly I love you, and how sorry, how very sorry, I am at your leaving home. But I hope it is for the best, and that you will be glad some day that this has happened; and if you are, I am sure I shall be."

"It does not become me, who am so much younger than you, to give you advice: but will you grant me a great favor? I want, to read the Bible. I have read it very much of late, Frank; and O, if you knew how much happiness I have found in doing so, I am sure you would read it too.

"Our dear mother is gone to heaven, Frank. I wish to meet her there, and to be with Jesus, the Saviour of sinners, to cast myself at his feet, and tell him how much I love him for dying for me. And O, Frank, dear Frank! I want you to be there too, and papa, and aunt Rebecca, and all—that I love. Sometimes it makes me very sad, the fear that we shall not all be there at last. I cannot bear the thought: and then I pray, and that relieves me. O Frank! if you would but read the Bible, and go to Jesus and pray to him; you do not know how happy it would make you; for he has said, 'Him that cometh to me, I will in no wise cast out.' Only to think of having your sins pardoned, and being made fit for heaven, that glorious, happy place!

"I will not say any more. Do not be angry with me for what I have written, for I am indeed

Your very loving sister, Lucy."

After reading this note, I sat for some time like one stupified. "So—so," I said at last, or at least so I thought to myself; "I thought there was something odd about Lucy of late; and this is it—she is becoming religious. Well, and I am glad of it too. I half wish I were: but—"

Then my thoughts wandered back to my mother, and her last words again came to mind. I threw myself on my bed, in the bitterness of self-reproach. What a despicable thing I had become, and how much wretchedness I had brought upon my father, and to the home which I had left, by not obeying the commands of my mother.

O, the trouble that sin brings; and, O, its deceitfulness, too! "Well, well," I continued to muse, "I will reform; I will do as Lucy wishes me. I will see what can be done."

I undressed myself, laid my head upon the pillow and sunk to sleep. The Bible remained unopened; and the next morning, smiling at the conflict of the preceding night, I put back the book into my trunk.

Let me stop here in my own history to say

something about my sister Lucy.

I have before mentioned that she was very affectionate and very docile: and that thence the education of her children had not been so painfully carried on as, under the strict eye of Aunt Rebecca, might have been expected.—There was one element, however, in which the education had been lamentably deficient, as well as exceedingly erroneous. What little she had about religion was in praise of its forms, and in ignorance of its spirit. She thus became, according to the account she gave of herself in after life, a little Pharisee, formal, and vain, and scornful, laying claim to much fancied godliness of heart—ignorant that she needed any change.

But this knowledge was brought to her in a way that melted her heart, and drew her by the gentle "cords of love" at once to the Saviour. Amid much that was injurious and misleading in the instruction she daily received, there was one redeeming trait—she was permitted to read the Bible: it was the Sunday book. For many years she read it as a matter of course, and without being impressed with its contents as a message from God to her. But at length the scales dropped from her eyes. By the teaching of the Holy Spirit, she saw, understood, and felt the infinite preciousness of the Gospel. She received the kingdom of God as a little child, and became "wise unto salvation through faith in Christ Jesus."

From the day—the happy day—in which "the truth as it is in Jesus" beamed upon her understanding and warmed her heart, she was lost to the world, and counted all things as loss that she might win Christ, and be found in him, living "by the faith of the Son of God, who," she implicitly believed, "loved and gave himself for" her.

Dear Lucy! she was indeed "one in a thousand;" she was "rich in faith, and an heir of the kingdom which God has promised to them that love him." It was, however, in the early stage of her religious history that her note to me was written. Years afterwards I learned to know more of her character, and happily, was able to sympathize in her feeling; but at that time I could but wonder where she had "picked up her notion."

I may as well continue my sister's history to its close.

She remained at The Hawes many years, the comfort and consolation of her father. She closed his eyes at last, after having witnessed, with such joy as angels feel when sinners repent and turn to God, his change from darkness into the marvellous light of the Gospel—that Gospel which she so highly prized, and which, with persuasive accents, and filial affection, and prevailing prayer, she besought him to embrace.

After this, when strangers trod the floors of our ancient dwelling, Lucy found a humbler home in another village with Aunt Rebecca, soothing her path downward to the tomb, and saw in her at length a glimmering hope that her labor in the Lord was not in vain. Then, when this duty no longer detained her, dear Lucy was my companion, my comforter in sorrow, the sharer of my joys. At last her work on earth was done, and she too was taken home.—*Frank Harrison, Youth's Library.*



## The Christian Observer.

TORONTO, SEPTEMBER, 1853.

## MONTHLY REVIEW.

[BY THE EDITOR.]

## Affairs Abroad.

## Europe.

We have often witnessed, in the case of consumptive patients, a strange and preternatural rallying of the exhausted energies of the body—a life-like vigour—a mimicry of robust health, which looked very much as though the wasted frame was the subject of a premature resurrection; and we have noticed that all this was but a dazzling premonition of a coming dissolution. And such, we think, will be seen to be, before many years elapse, a fit symbol of despotic power, civil and religious, throughout Europe. The revolutionary spirit of 1848 gave despotism the consumption. It looked wan and sickly, and its feeble knees smote one against the other. But the spirit of reaction has breathed upon it, and imparted unto it new life; and tyranny, civil and ecclesiastical, once more seeks to place its iron heel upon the necks of the people. It may succeed for a time; but with the light of the nineteenth century streaming all around men, it can only be for a brief period. The present unwonted activity amongst crowned and mitred despots very much resembles the death struggles of exhausted consumptives. Every thing seems ripening for the grand stroke that will destroy the rebellious and eventuate in filling the earth with the glory of the Lord. A European writer thus discourses:—

"THE BATTLE OF AMAGEDDON.—"The prodigious activity of Antichrist throughout Europe, amounts to something like desperation. In France, during the two years past, the power of the Romish clergy has fearfully increased. That country rejoices in from fifty to sixty thousand priests having regular charges; while a cloud of monks numerous and dark as that which fell on Egypt of old, has descended on the country. Convents are rising up from their ashes in hundreds. The filthy Capuchin jostles you in the street.—Holy nails, rotten bones, and bits of dead saints who flourished 700 years ago, are imported from other countries; and the sons of the Encyclopedists, and the disciples of Voltaire, fall prostrate before these relics. The Minister of Public Instruction has ordered a crucifix to be placed in all the class-rooms in the governmental colleges and lycœums. The duty of burning the heretic is openly taught by the editor of the *Univers*, the most authoritative expounder of modern Popery in France. The Pope offers indulgences to every one who shall pray to God to put into the hearts of Christian kings to extinguish heresy. And we all know what that means. A Bartholomew is confidently looked forward to, which shall not be restricted to France, as of old, but which shall cover the whole European continent. Looking abroad upon the nations of Europe, what do we see? Why, spiritual infallibility and arbitrary power drawn to one another by common dangers and objects, renewing their ancient bonds, and plighting their former faith. The Church gives her spiritual thunder to the State, and the State gives the Church her sword; and this ill-omened pair walk hand in hand over Europe, trampling under their feet, wherever they come, conscience, liberty, manhood. The hatred of the

Bible grows every day more intense. During three years past, four millions of the Scriptures have been circulated in France; and in Italy, and in Rome itself, the Bible is sought for by the people, notwithstanding that Papal tyranny has suspended a halter over the head of every man who shall dare to read it. Atheism may be tolerated; Socialism may be tolerated; but there can be no tolerance for the Bible. They know that if that book enter, tradition will fall, and not alone. If the Bible have supremacy, the Papacy, like other phantoms of darkness, will pass away; and with it will depart all those forms of government which, inheriting the spirit and breathing the air of Rome, have been only one degree less absolute and irresponsible than the Papacy itself. In Tuscany, in Rome, in Venetian Lombardy, Bible-readers are doomed to the dungeon and the stake; and so it will be ere long, there is reason to fear, in France and Austria. This enormity is perpetrated by men termed "Holy Pontiffs" and "most Christian Kings."—Even the Inquisition is a "Holy Office." And why should not the Prince of Darkness, one of these days honor the title by assuming it, for, when it serves his purpose, he is very devout, as one of the early Reformers, Hugh Latimer, states, keeps his Chaplain, whose diocese is not far from the seven hills?"

## China.

The last news from China is of the most remarkable kind touching the religious character of the insurgents:—

The English ship *Hermes*, having on board Sir George Bonham, had made a trip up the Yangtze, laying five days at Nanking, a city in possession of the insurgents. Sir George represents the insurgents to be Christians of the Protestant form of worship, and anti-idolators of the strictest order. They acknowledge but one God, the Heavenly Father, the All-wise, All-powerful, and Omnipresent Creator of the world; with him, Jesus Christ, as the Saviour of mankind; and also the Holy Spirit, as the last of the three persons of the Trinity. Their chief on earth is a person known as "Teapung-wang, the Prince of Peace," to whom a kind of divine origin and mission is ascribed. For, however, from claiming adoration, he forbids in an edict the application to himself of the terms "Supreme," "Holy," and others, hitherto constantly assumed by the Emperors of China, but which he declines receiving, on the ground that they are due to God alone. Their moral code the insurgents call the "Heavenly Rules," which, on examination, proved to be the Ten Commandments. The observance of these is strictly enforced by the leaders of the movement, chiefly Kwang-tung and Kwang-se—men who are not merely formal professors of a religious system, but practical and spiritual Christians, deeply influenced by the belief that God is always with them. The hardships they have suffered, and the dangers they have incurred, are punishments and trials of their Heavenly Father; the successes they have achieved are instances of his grace.

It is not doubted that among them are impostors, and persons who joined the standard of the rebellion from the worst of motives; yet it is affirmed, as evidence of the sincerity of the leaders, that while fighting to free their country from a foreign yoke, and anxious to obtain adherents, they nevertheless throw great difficulties in the way of a rapid increase of numbers, by insisting on the general adoption of a new and revealed religion learned from the "barbarians." The influence of these religious leaders is seen in the fact that a party of Englishmen, during a long ride of ten or twelve miles in the city of Nanking and back, along what might be called one of the streets of a large camp, did not hear one of those abusive and derogatory epithets applied to them which have always been so liberally bestowed on passing foreigners by the heathen Chinese. There was also

the fullest evidence that the obscene expression with which the latter garnish all their conversations are prohibited and almost banished from the language of the Christians.

A good translation of the Bible is freely circulated among the insurgents; and as they have a religious belief, in common with foreigners, founded on the Bible, they regard their foreign brethren with a friendliness not at all in character with Chinese in general."

We wait with deep interest further intelligence on this subject.

## United States.

## THE POPE'S NUNCIO.

It appears that his Holiness at Rome has sent an arch-jesuit to the United States, charged with the important business of advancing the interests of Popery in the too-protestant republic. It is said that he brought with him, from his master, letters to President Pierce, of a congratulatory character. This the Chief Magistrate of the States ought to regard as the Pope's sanction to his elevation to the presidential chair; and an expression of his willingness that the General should reign in Washington, and over a free and loyal people for the next four years. What effect the Pope's letters may have produced upon General Pierce personally, is not known; but it appears that some government officials are ready to kiss the Nuncio's toe instead of the Pope's. The captain of the United States Steamer *Michigan*, has been conveying Bedini, the Nuncio, and Archbishop Hughes, from point to point on the Lakes, in order that these plotting priests might advance, according to their oath, the unholy designs of Rome. It would be well for the United States Government not to lose sight of the oath under which every Roman Catholic Bishop prosecutes his professional duties. It runs as follows:—

"The rights, honors, privileges and authorities of the church of Rome, and of the Pope and his successors, I will take care to conserve, defend, augment and promote. . . . The rules of the holy fathers, the decrees, ordinances, reservations, provisions and mandates apostolic, to the extent of my power, I will keep, and cause to be kept by others. *Heretics, schismatics and rebels to our said fathers and his successors, I will attack and prosecute to the extent of my power.*"

Such was the oath taken by the two zealous and unscrupulous Bishops whom the Government of the United States delights to honour! We say the Government, for it is scarcely possible that such a movement should have been made without the sanction of those who are at the helm of affairs. Has General Pierce and his Loco-Foco cabinet gone over soul and body to Rome? If they have, then this aid and comfort rendered to the two Jesuits is comprehensible. If they have not, then are they amongst the "*Heretics, schismatics, and rebels to our said father and his successors,*" which Hughes and Bedini are sworn to prosecute to the extent of their power.

Before the arrival of the Nuncio at Washington, GAVAZZI thus sounded the alarm:—

"Pius Ninth proposes to send an extra envoy to Washington. What for? That remains to be found out. But that is not for me. But who does he send! Dr. Bedini—a Bishop! Sir, I will tell you all about him. He is the man who sacrificed

my friend, Dr. Bassi! And who was my friend thus sacrificed? He was one of Italy's best men—a first-rate poet, a great painter, a great orator, and, above all, a patriot. He was a chaplain in the Italian army, and was wounded twice on the battle-field, and was at last taken prisoner near Bologna, his native city.

Now, this envoy who will soon arrive at Washington is the very man who arrested my friend—had him desecrated from his office—the skin stripped from his fore-finger—from his forehead—and then gave him over to the Austrians, who in a few hours condemned him as a rebel, and at 4 o'clock in the morning he was shot! Yes, he was shot! But forty-six years of age; poet, painter, orator, patriot! No immorality against his whole life; no crime but love of liberty! And the man who delivered him to death comes a special envoy to your country! What can he want in your great Republic? Can such a man bring you any good? No, no, no!

The New York Recorder says:—

If this account is true—and there is no reason to doubt it—the sending of this man to Washington ought to be regarded and treated as an insult to the government and people of the United States. In receiving any diplomatic agent from Rome, we must, of course, expect to receive a friend and representative of despotism; but the Pope should know, and Europe should know, that we will receive no man who has made himself infamous by such acts of cruelty as are above alleged. Think of this Rev. Nuncio's skinning and scalping the accomplished patriot, and then handing him over to the Austrians to be shot! and this for no crime but devotion to liberty—for the same crime committed by our beloved and immortal Washington! Such is the man who has been sent to look in the face of the American President—to soil with his touch the American Capitol!

It is no mean proof of the infernal power of Jesuitism that with all the warnings that the people of the United States have received, still it has been able, by some characteristic trick, to secure the services of a national steamer. The press of the States, however, is not like the Michigan in the control of the Jesuits. The Michigan Christian Herald says:—

"Much dissatisfaction is manifested by our citizens with the conduct of Capt. Bigelow, of the U. S. steamer Michigan for tendering the use of that vessel to Bedini, the Papal Nuncio, and travelling hundreds of miles out of its course to further the designs of that Jesuitical emissary. The laws of comity which sometimes place national vessels at the service of representatives from foreign countries were strangely applied, if not outraged, in this case; for Bedini, so far from being a diplomatic agent from the Roman Government to that of the United States, is but the spiritual agent of 'His Holiness,' sent out to further the designs of a corrupt hierarchy in its war upon our civil, political, and educational systems. The conduct of this Captain should be scrutinized at head-quarters."

The Detroit Tribune, commenting upon the affair, says:—

"He may have brought a congratulatory letter from the Pope to President Pierce. 'Congratulatory' letters, or letters of foreign dignitaries introducing the bearer to the officials of this nation, are a kind of courteous bore that our executive officers are often afflicted with. But that Bedini, as a diplomatic agent from the government of Rome to the government of the United States, had official letters to the President is not true. There is a vast difference between a foreign representative to our government and the Pope's representative in this country.' Bedini is the Pope's Nuncio—the spiritual ambassador and exponent of the Pope's will and desire to the bishops, priests and Jesuits in the United States. His sole mission here is to further the interests of the church of Rome. Every Ca-

tholic bishop, every Catholic priest, every Jesuit, is such a representative of the Pope of Rome, to fasten upon this free nation the dogmas and the despotism of that corrupt government. Bedini's mission is nothing more and nothing less. As such representative, he is no more entitled to the courtesy of a national vessel than Bishop Lefevre, or any other Jesuitical representative of the Pope. They are all alike, sworn to the government of Rome, and the enemies of this republican government. Every true democrat, every republican, every American in principle, whether adopted or native, cannot but regard the conduct of Captain Bigelow as reprehensible, and a dishonour to this nation of republicans. So regarding it ourselves, we shall treat and comment upon it accordingly."

THE TURKISH QUESTION.—Some obscurity still hangs over this affair; but the present aspect of things is decidedly pacific. The Czar has, it is said, accepted the adjustment proposed by the conference of Vienna; and it is further said that his troops will be immediately withdrawn from the occupation of the Danubian provinces. We shall know more about it in a few weeks hence.

We are indebted to the London (Eng.) British Banner for the following:—

A REFORMED DISSENTER.—Mr. Swindell, a Baptist minister at Newmarket, has sent in his resignation, and has been confirmed by the Bishop of Ely, after being a strict Dissenter for fifty years.—Essex Gazette.

•• Is this true? We should be glad if some of the ministers of the locality would give us correct information concerning this event. The idea of a Baptist minister "resigning," and being "confirmed," is about as incredible as that the Bishop of Oxford should resign, and become Mormon!

### American Bible Union.

The Union recently held a special meeting at Saratoga Springs. The season appears to have been one of great interest; and how is it possible for Christian men to meet together having such an object in view as that to which the Union stands pledged, without having an interesting season? The revision of the English Scriptures will sooner or later wring from its most stubborn opponents the admission that it is the work of the 19th century. To bore a tunnel under the Thames, to throw iron bridges over the Niagara and the St. Lawrence, to run a Telegraph through the depths of the sea, and a railroad to the Pacific, are all great undertakings, and the hands that conceived, and the hands that executed, or that shall execute, such works, will long command the respect of thinking men. But the Bible Union is engaged in a work before which all these are simply insignificant. The Union seeks, with a skillful hand, to remove spots from the sun, not the material orb whose presence gives us day, and whose absence leaves us under the pall of night; but the heaven'y orb whose presence conduces to eternal rest, and whose absence leaves the soul in a worse than Egyptian darkness. The bright light which the Union will throw over the land will stream on, when the stupendous works of the civil engineer shall all have been consumed in the fire of the judgment.

☞ Nearly 1400 persons died in one week in New Orleans, of yellow fever, last month.

### Be Honest.

Such was the parting advice of a tender parent to a beloved son, as that son was about to leave the parental roof, and plunge on his own responsibility amid the activities of every-day life. The hour of separation, in the case of parents and children, is not a period of words, but of painful, anxious, and fluctuating thought. The past will arise before the soul, and the foibles, and blunders, and merriments, and sorrows, and affections and joys of youth, will rush unbidden through the mind; accompanied with the recollection of days of toil, and nights of restless watching, all necessary to carry out the high and holy demands of parental solicitude. The present is a lengthening out of the period of separation, and a prolongation of the parting pang. The future is dark! The world is strong; and the flesh is weak. A correct course will lead to inconceivable blessedness beyond the grave, as well as to respect upon earth—a wrong course will eventuate in shame and everlasting contempt. In such circumstances parents cannot speak much; their thoughts are too intense for utterance. There is language, indeed, in a mother's long-drawn sigh, in a father's tremulous voice, and in a sister's tears; but there are few words spoken on the verge of a farewell that separates a member from the loved family circle. It was not wonderful, then, that the tongue of a Christian father, as he held the parting hand of a loved boy who had professed faith in Christ, should halt with the laconic, yet comprehensive sentence, "My son, be honest." That son might, in carrying out the suggestion, think of the following points:—

1. *Be honest with your fellow men.* You live in a world where much is accomplished by chicanery and under-handed scheming; and you will be strongly tempted to resist plotting by counterplotting; you will be led to look upon a little deception in carrying some desired point as harmless; and should you give way to this base prompting of Satan, you will find that you have entered a dark pathway that will lead you into gross moral darkness, and deaden your conscience, and darken your hopes, and leave you afloat amid the ways of the world. The pious will pity you, the discerning worldly knave will, in his heart, despise you, and eternity will look gloomy and fearful; therefore, *be honest with your fellow men.*

2. *Be honest with yourself.* Do not draw self-flattering comparisons between your own state and the fancied condition of others, but take a calm and rational survey of your soul as it appears in the sight of a God that cannot look upon sin. Never apologise for iniquity by saying in your heart, it is only a small matter—Sin against the Most High cannot be small—neither attempt to evade the lashings of conscience by throwing over upon the back of some constitutional infirmity, your transgressions of God's law. To do this is to cherish self-deception and grasp the hope of the hypocrite which must perish,—therefore *be honest with yourself.*

3. *Be honest with Christ.*—He was honest in dying to redeem you. In his sorrow and his sufferings—in his anguish and his death the Redeemer was

honest. He demands therefore a firm unshrinking childlike reliance upon his atoning love,—his finished righteousness; and this must be rendered with a ready earnestness, and a joyful faith. He cannot be deceived for he knows what is in man, and a professed adherence to him when the homage of the heart is lacking, is a mockery which finds its issue in spiritual and eternal death. To be unfaithful to a temporal sovereign is to assume the position of a traitor, but O, how infinitely more cruel and destructive the traitorism that is connected with an abandonment of Christ. It will be a sad day for all who have not been honest with Christ when the Redeemer shall bow the heavens and descend to judgment. When in flaming fire he comes to take vengeance on them that know not God, and obey not the gospel, where, O, where, shall the light-hearted truster appear? With what utter dismay will he reflect upon time gone, probation closed, and the door of mercy for ever shut! With what anguish will he see the holy, the loved, and the lovely, ascend to the clear blue sky to meet in triumph the Lord, and after all find himself amongst the lost. Such reflections give a pointed and a comprehensive meaning to the phrase, *be honest with Christ.*

**FATHER GAVAZZI'S LIFE AND LECTURES.**—Such is the title of a handsome volume just issued by DeWitt and Davenport, N.Y. It is impossible to convey to paper the manner of the Padre; but his matter will be found in this volume accurately reported; and will be read with thrilling interest by thousands. The life of the noble Italian is itself worth the price of the book. For sale at Maclear's Book-store, 45, Yonge Street.

☞ We regret again to call upon Subscribers who are in arrear; but it is indispensable that they should remit the amount of their subscription. It can be forwarded by post, and the amount will be at our risk.

☞ The *Observer* is sent regularly from the office of publication to the following parties in Cobourg:—Martha Wright, and Catharine Fitz-Morris, care of D'Arcy Boulton, Esq.

☞ Pamphlets containing the Constitution of the Regular Baptist Theological School in Canada, and Correspondence relative thereto, were duly forwarded to Henry Kitchen, Elijah Kitchen, and Frederick Heath, and addressed "Bloomsburg;" but the Post Office authorities here did not send them on, Bloomsburg being unknown to them. We had therefore to take the pamphlets back. The Rev. A. H. Facer, the Agent of the College, being in Toronto, a few days ago, requested us again to forward the pamphlets to the above parties, which we have done, and addressed the parcel to the "Waterford" P. O.

☞ We see in the *N. Y. Chronicle*, that the Rev. Daniel L. McGear, of the Tabernacle Baptist Church, Rochester, has been by an ecclesiastical council, convened for the purpose, deposed from the gospel ministry, and by the Tabernacle church excluded from church fellowship, on charges of immoral conduct, which were fully established.

## Communications.

### "Baptist Usages."

To the Editor of the *Christian Observer*.

RAINHAM CENTRE, August 10, 1853.

SIR,—Being a Baptist myself, I have always taken an interest in whatever concerns them. A kind friend shewed me that No. of the *Observer*, containing an article on "Baptist Usages," by "An Inquirer," requesting me to reply.

It is, and always has been, the custom here, for women to speak in covenant meetings and conference meetings; and we never thought the commands of God were violated by so doing.

I have lately seen the articles written by "A Stranger," and "A Caledonian." The "Stranger" says he has "had an opportunity within the last few weeks of hearing a female exhort; and the effect on his mind was startling and painful;" and confesses that "it may be the effect of prejudice." Nor has he "ever heard that the other denominations recognize the right of females to speak in the church," &c., &c. And he further states that the letter of "An Inquirer" set him to examine the point. He then gives his convictions, his views, &c., and promises more hereafter. But this is not what we want—his views, &c.; but what saith the Scripture. It is true, he quotes, "Let your women keep silence in the churches;" but this is no investigation, to examine one passage, and that partially.

But let us see what the Scriptures say. In the first place, then, it was the custom for women to pray publicly, as we may learn from the case of Hannah, as recorded in the 1st of Samuel; and there may be many more similar cases in the Old Testament. But lest these should be objected to, let us go to the New Testament—to the Acts of the Apostles. In the 9th verse of the 21st chapter, we are told that Philip had four daughters which did prophesy. And, lest there should be any misconception of the word, I will again refer your readers to 1 Cor. xiv. 1-3: "Follow after charity, and desire spiritual gifts; but rather that ye may prophesy." And at the 3rd verse it reads, "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." Now, if the Apostle intended to silence women altogether in the churches, why did he give directions, as in the 11th chapter, that women who pray or prophesy, having their heads uncovered, dishonoureth their heads? Why did he not say, that by their praying or prophesying at all, they dishonoured the church, and set at nought God's commands? But, it may be asked, what will you do with the language of Paul, 1 Cor. xiv. 34, "Let your women keep silence," &c.? In the first place, let us see what Paul has been writing about, and for what purpose. In the commencement of this epistle, he reproves them for the party spirit they maintained: "One for Paul, another for Apollos," &c. And at the 11th chapter, he reproves them for their unseemly behaviour when they came together. Also, at the 26th verse of the 14th chapter, "How is it, then, brethren, when ye come

together, every one of you hath a psalm, hath a doctrine," &c. Now, it appears to me, that it was in reference to this disorderly, unruly conduct that the Apostle wrote, in which, no doubt the women took part—perhaps a very active part, and sought to overtule the men altogether. It is very evident that this was the case, otherwise the Apostle would never have said, "I suffer not a woman to teach, nor to usurp authority over the man."

It must be well known to your readers, that under the Mosaic dispensation, if females made vows, they might be annulled by the father or husband of the female making the vow; and just so in the church, if the males allow the females to pray and exhort, they do not usurp authority over them; but our "Stranger" thinks "this usage does not comport with that "meek and quiet spirit," &c. True, such conduct as the Apostle complains of does not, if women were engaged in it. I mean that mentioned in 1 Cor. xiv. 26.

In quoting "He gave some Apostles, and some prophets," &c., he says, "Nowhere in Scripture is such a commission said to belong to woman." Why it was a woman that was first commissioned to carry the glad news to the disconsolate disciples that their Lord and Master had risen from the tomb: it was to women that Jesus first shewed himself, and was again commissioned by him to tell his brethren; and yet "Stranger" overlooks all this, says he has examined the subject, and comes to the conclusion that it is indecent for women to speak in church, simply because he has not been in the habit of hearing them exhort. It may be that it is not fashionable in our city churches; and indeed in large churches there is no need of females exhorting, where there are many brethren able to do it; but the case is materially altered in rural districts, where everything is of the rustic order: yet, thank God, there may be as much genuine piety in rustic life, as in halls of refinement.

Although I stated at the commencement of my letter that it was customary with us to allow female exhortation, they never try to usurp authority over the men; they never open or close the services. We have brethren who are neither afraid nor ashamed to stand in their proper place. I think if "Stranger" could see and hear some of our sisters exhort, he would not be ashamed of them, or of pointing to them as patterns of meekness, piety, and every other Christian grace.

But while I thus contend that it is women's right to speak, we never urge it, nor think any the less of them, if they do not; neither do we urge male members to speak, but leave it entirely with themselves; although it is necessary that some should speak, especially situated as we have been for some time past—no pastor, nor any but God who cared for us.

As to "A Caledonian," I have simply this much to say: that before he denounces women's prayers as "will worship, and daring opposition to the plain prohibition of the object of true worship," he had better be sure that it is such; and not quote that which has no bearing on the subject. Why he seems to be completely horrified at the thought of women speaking or praying. They

must be an inferior order of beings. Wonder that "Caledonian" admits them to membership—to the communion! Oh, my good sir, do not be so hasty in future. Some of our sisters have it very hard. Do not deny them the privilege of praying to their heavenly Father for a drunken husband, or an unruly child, or a wicked neighbour! I know that it is not popular in cities; neither was it popular for unlearned fishermen to preach; people said they were drunk. It was said of Paul, much learning had made him mad.

But, Mr. Editor, your correspondents act passing strange: they do not even tell us whether they are Baptists, or anything else—save Inquirer, Stranger, Caledonian. For my part, I am neither ashamed of my name, nor of the cause I have espoused; but if the Baptist churches have usages at variance with God's law, I, for one, will be willing to abandon them at once.

Not wishing to intrude on your space too much at this time,

I remain, dear Sir,

WILLIAM JONES.

REV. J. E. RYERSON'S MISFORTUNE.

We requested brother Ryerson to give us an account of the recent base attempt made upon his life, in Buffalo, and he has kindly furnished the following:—

St. Catherines, August 22, 1853.

DEAR BROTHER PYPER,

I regret that I know so little myself. In fact I know nothing that occurred after Tuesday evening, of myself. I am entirely indebted to the public officers for information; and, had they not ferreted the transaction, I should have been forever oblivious of it.

I left home on Tuesday, the 4th of July, and arrived in Buffalo the same evening, and took a room at the Western Hotel, being a stranger to Buffalo. Tuesday was occupied in wandering about, inspecting public buildings, docks, &c. Nothing unusual occurred during the day. I am not aware of seeing any individual that I ever saw before; although I noticed parties bowing to me, who were perfect strangers to me; but supposing they were mistaken, I took no particular notice of them. After tea, on Tuesday evening, I met, on the steps of the hotel, a gentlemanly appearing person, who at once commenced conversation, familiarly using my name, and professing to have frequently heard of me. Not having the slightest suspicion, I conversed with him freely; and, ascertaining that he was travelling east, I at once arranged that we should go in company. He suggested a walk, to which I consented. We walked in the direction of Main Street, when he requested me to drink a glass of lemonade, to which I consented. We had been conversing, by this time, about two hours. It must have been quite late. After emerging into the street, I remember a peculiarly strange feeling came over me. We walked on, I know not where. My mind became strangely excited—how long this continued, I know not. All is wrapped in darkness, until I awoke lying in a bed, surrounded by men, gazing

upon me with anxious countenances. I was soon lost in unconsciousness, and remained in that state, with intervals of a few moments at a time, for a number of days. When I was told by those who found me, that I was found lying on the side-walk, on Wednesday morning, apparently dead, an old officer of the police, who had met with frequent cases of the kind, at once stated that I was dragged, and sent for the City Physician, who established his statement. They commenced the most vigorous means for my resuscitation, which they continued, with conflicting hopes and fears, all day. I was robbed of every thing about my person, even the most trifling articles; amounting in value to about \$120, \$10 of which was money. It was ascertained that I had been in a barber's shop, shortly before. The barber testified that I was there, and was shaved. While there, a person came in and offered me a glass of lemonade, and gave one to him. He mistrusted something wrong, and threw his out of the window. I drank mine. The person waited for me, and accompanied me from the shop. Soon after this I was found.

The doctor removed the contents of my stomach, and found a large quantity of morphine—no other stimulants of any kind.

The man who left the barber's shop, purchased, the night before, a large quantity of morphine.

My watch was pawned by him, with another party. An amount of money, answering the description of my money, was found on him, for which he could not account. This is all I know about the case. I am surprised at my ignorance in being entrapped, and almost ruined. I have suffered indescribably; but amidst all, the promises of God have supported me in a most striking manner. I never before so fully enjoyed and realized those promises. I know that all will work for good; for I know that I love God. I cannot write connectedly. You may be able to get the facts from this.

Yours affectionately,  
J. E. RYERSON.

Minutes of the Third Quarterly Meeting of the Board of the R. B. M. S. of C.

DRUMMONDVILLE, July 13, 1853.

Board met, pursuant to adjournment.  
Present: Revs. J. Pyper, D.D., J. Gundry, J. Roberts, J. Oakley, W. Wilkinson, W. Hewson, and Bro. A. T. McCord, W. Robinson, and B. McIntosh.

Visitors—Rev. A. Maclay, D.D., J. Lillie, D.D., W. Cook, and Bro. J. W. Stone.

A. T. McCord, Esq. in the chair.  
Prayer by the Rev. J. Roberts.

Minutes of the last meeting were read and approved.

The following reports were then brought up by the Corresponding Secretary.—Rev. J. Pyper, D.D., viz.,—Dea. J. Mann, *Tilsburg*;—Rev. A. Campbell, *Chatham*;—Rev. W. Hurlburt, *Reech*;—P. McDonald, *Sydenham*;—A. Snider, *Sydney*;—J. Oakley, *Trafalgar*.

Resolved, That the following orders be drawn on the Treasurer, viz: in behalf of Rev. W. Hurlburt, the sum of £5;—Rev. A. Campbell, £6, 5s.;—Dea. Mann, £5, 12s. 6d.;—P. McDonald, £10;—J. Oakley, £6, 5s.;—W. Millar, £6, 5s.;—J. Roberts, £6, 5s.

Resolved, That a grant of £7, 10s. be made to aid the church in Sidney, under their peculiar circumstances, to pay their Pastor, and that an order be drawn for the same.

A resolution of sympathy with Rev. J. E. Ryerson, and one of thanks to Mr. J. W. Lewis, of Buffalo, for his assiduous care of Bro. Ryerson, were unanimously passed.

Committee on an agent reported that they had secured the services of Rev. A. Facer, as agent, jointly for this Society, and MacLay College; and that he was now on the field.

A vote of thanks was passed to the friends of Drummondville for their hospitality to the Board.

Resolved, That the place of holding the annual meeting be changed from Hamilton to Beamsville.

Board then adjourned to meet at Beamsville, on the 12th October, at 11 o'clock, A.M.

Prayer by Rev. J. Lillie, D.D.

A. T. McCORD,  
Chairman.

WILLIAM HEWSON,  
Recording Secretary.

R. B. Missionary Society.

Amount received by the Treasurer of the Regular Baptist Missionary Society of Canada, since the 1st day of June last:—

Collection, St. Catharines Church, per Rev. J. E. Ryerson	£3 5 0
Mariposa, per Rev. W. Hurlburt,	£1 6 3
Other places, per do.	0 3 9
Drummondville, per Rev. Mr. Roberts	1 10 0
Trafalgar & Nelson, per Rev. J. Oakley	4 17 6
Tilsburg, per Deacon Mann	5 0 0
Canboro, per Mr. Sillwell	2 0 0
South Cayuga, per do.	£2 4 4
Shelbrooke, per do.	1 11 3
	1 15 0
Beamsville, per Agent	5 10 7
Fonthill	£10 12 4
Hamilton	2 12 6
Dundas	4 10 5 1
Hartford	4 16 7 1
Brantford	0 5 0
Boston	2 0 1
Waterford	4 15 0
Victoria	4 10 0
Simcoe	3 5 0
Scotland	1 0 0
Fredericksburg	4 19 1 1
Woodstock	1 8 9
Dundas	3 18 7 1
(old sub.)	2 0 0
	50 12 6
	£72 15 7

\* \$5 of this amount towards constituting Rev. J. E. Ryerson a life-member, and \$5 towards constituting Rev. W. Hewson a life-member.

A. T. McCORD,  
Treasurer.

Toronto, August 29, 1853.

## Miscellaneous.

## Letter of the Rev. D. D. Barnard.

ADDRESSED TO THE KING OF PRUSSIA BY THE AMERICAN MINISTER AT THE COURT OF BERLIN, ON BEHALF OF OUR SUFFERING BROTHERS IN GERMANY.

To His Majesty the King of Prussia:

Your Majesty will know, without my saying so, that I should be incapable of committing the impropriety of approaching your Majesty directly, in this way, on any matter which required or admitted of official diplomatic correspondence. The subject of this communication is one on which, as the Minister and Representative of my Government, I could take no formal or official action whatever. That Government itself could take no official cognizance of it, however deep may be the interest it feels in the matter. It is a subject, nevertheless, on which a very large and most respectable body of persons in the United States feel the deepest concern. I had supposed it to have been their intention to ask permission to lay before the Sovereign of Prussia, in their own names, a memorial of their sentiments and wishes. Instead of this, however, they have addressed their memorial to me, and have left it to me to present them in regard to the matter in question, before your Majesty. In attempting to meet their wishes in this regard, I shall rely on that proverbial kindness and clemency which are such distinguishing traits in the royal character, to pardon the liberty I am taking, and any seeming irregularity in this proceeding.

Those to whom I refer are associated under the name of the American Baptist Missionary Union. This is a voluntary association, and its enterprises are sustained by voluntary contributions. In its objects, and in the earnest energy with which these objects are prosecuted, it presents one of those moral spectacles, not too frequent on this earth, which good men and angels equally contemplate with satisfaction and joy.

This association represents a Christian sect in the United States, of not less than five millions of souls; a sect which numbers its churches and its clergy by thousands, and its adult members, in habitual communion, and pledged to personal purity of life, by hundreds of thousands; a sect which has its schools, academics and universities; its eminent scholars and authors; its eminent theologians; eminent judges and eminent statesmen; which constitutes at this day, by the recognition and fellowship of the Protestant world, an important branch of the universal Church of Christ, and than which no Christian sect or denomination on the face of the whole earth, maintains a higher standard of holiness of life, according to the doctrine and example of the Saviour of mankind.

Nourished by this body of Christians the association carries forward vigorously its great enterprises. It operates in preaching and spreading the gospel among the destitute in all the four quarters of the globe. It supports abroad, or contributes to

support, constantly, more than three hundred preachers and assistants, connected with its various missions. It maintains schools, and instructs great numbers of children at these missions. Its work is carried among the remote Indian tribes of North America, among the Negroes of the western coast of Africa, and among the Chinese, Burmese, Assamese, and Hindoos, of the remote and populous east. In this distant Asiatic field, it supports numerous churches and schools, with two hundred preachers and assistants, native and foreign, male and female. It makes the press preach and teach, along with its living missionaries. In the last year alone it issued in its Asiatic Missions 4,392,300 pages of printed matter, in the native languages. Its expenditures, in its present year, will amount to one hundred and thirty-five thousand dollars, American currency.

Such is the American Baptist Missionary Union, such are its works of pure Christian charity and benevolence, and such are the people whom it represents and by whom it is sustained. And is it not, Sir, a thing somewhat strange and remarkable, that amidst all the operations of this association, abroad over the whole world, it should be precisely in enlightened and Christian Europe, in Catholic France and in Protestant Germany, that it has chiefly to complain for the want of toleration, and of serious hostility? Its worst difficulties, it seems, are encountered in Protestant Germany.

The operations of the association in Europe, are distinct in their character from those conducted elsewhere. So far as I know, it makes no pretence of sending its own missionaries to Germany. It finds here Christians of the Baptist communion, and, as far as it is able, it takes them by the hand and aids them, in their condition of almost universal poverty and depression, by its judicious contribution. It does not undertake the propaganda of a peculiar religious faith in the country of Luther. It finds here a branch of the universal Church, toward which its sympathies are attracted in a peculiar manner; and it seeks, by its timely and judicious aids, to this communion, to co-operate with it in maintaining and spreading the gospel, and in promoting the cause of pure and undefiled religion. It is in this labor of love that it meets with difficulties and obstructions, through the stringent laws, the severe police regulations, and the persecutions to which those are subjected to whom its sympathy and assistance are extended.

It is thought that much of all this has arisen from an entire misconception of the true character of the Baptists, as well in regard to the peculiarity of their faith, as in the effect of that faith on their life and conversation.

The Baptists, it seems, have been confounded with the odious sect of the Anabaptists of three centuries ago, or with those, if any such remain, who may have inherited their fanaticism and their abominable doctrines. Nothing, it is supposed, could be more unjust. No contrast, it is thought, whether in principles or in conduct, could be stronger than that between the Baptists of the United States, and, generally, those of Germany at this day, and the execrable "men of Munster" of a former period. What Baptists are in my own

country, I know, and I know what they must be here, or what they must be believed to be, to have the sympathy of those in the United States. In doctrine they are of the school of the great Reformer, but with a peculiarity of faith, in regard to the period of life when [and the conditions on which] baptism should be administered. In this peculiarity, however, no ground can be found for attributing to Baptists any necessary aberration from sound doctrine in other respects, or from the essential graces of the Christian character; and no such aberration is found in fact, so far as I know.

The Baptist of the United States, judging of the Baptists of Prussia by themselves, as well as by all the good reports they have heard of them, feel confident that your Majesty can have no subjects more peaceable, or more loyal to their King. Baptists must be peaceable and loyal from a sense of religious obligation and of conscientious duty. They feel confident, also, that there was no class of subjects, with in your Majesty's dominions, who, on a late memorable occasion, looked with more horror than the Baptists did, upon a revolution, which, through its infamous alliances, threatened to wage an impious and blasphemous war on religion, on the sacred institution of the family, and on the very constitution of society itself. Revolution allying itself to irreligion and to socialism must, of necessity, be revolting to every sacred conviction and sentiment of their hearts. It is true, their form of church-government is not hierarchical; but experience does not show that their religion tends, therefore, to weaken their fidelity to the existing forms of government, and of social order, under which they live. It is of the very essence of their religion "to obey Magistrates," and to "honor the King." This order of persons are known to be highly conservative in their opinions, and in their demeanor, in the United States; it is understood, and believed there, that they are so in Prussia.

The particular occasion on which the Baptists of the United States first addressed themselves to me, was that of the expulsion of the Rev. Mr. Oncken from Berlin, where he came, in the spring of the present year, from his residence at Hamburg, to perform religious services on account of the illness of the pastor, Mr. Lehmann. Your Majesty has already filled the hearts of Baptists, and of all Protestants in the United States, with joy, by the prompt and generous manner in which it was commanded that this petty persecution should cease. Thousands of pious hearts, in that country, have sent up their prayers to God for blessing on your Majesty's head for what was done on that occasion.

D. D. BARNARD.

BERLIN, OCT. 16, 1852.

## A Backslider's Death-bed.

A young woman, moving in a respectable sphere of life, was converted to God, and, as a natural consequence, changed her companions and abandoned the card table and ball, the dancing room, and the gay circle of fashion. Her happiness now lay in other objects—in other pursuits. She had seen Christ, she had drank of the stream of living

water that gushes from the throne of God, she had felt that religion was a blessed thing, and, in the holy light that now shone upon her soul, she viewed the circles in which she had formerly moved as paths that lead down to the chambers of hell. Her parents, however, looked upon their daughter as a lost one—lost to happiness, lost to the world, lost to the family.—They resolved to leave no effort unmade to regain the lost daughter back to her former course. Balls were given, gay youths were invited, splendid dresses were bought and given to her. At length they succeeded, and she came down from her high and holy calling, to mingle once more with the splendid follies of life: She fell Oh! how great was that fall. To see a star fall from its orbit, and rush on in a wild career down through space, would be a fearful sight—just as the sun had reached its zenith, were it suddenly to fall back in eternal night, how great would be the fall! Were the archangel, or Gabriel, that stands in the presence of God, to fall into a silly worm, how tremendous would be the change!—and yet what would these falls be, compared with a soul that was just reaching the shores of heaven, around whom the lights of eternity were just flashing, who was just about to be hailed by the throng of blessed spirits that range those immortal shores, for the soul then to fall back into the darkness of perdition, and become a shipwrecked soul in hell? Again we ask, what would be the fall of the star, of the sun, of the angel into the worm, compared to this? This young woman fell, and entered again with zest into the gay circles of life. By and by sickness came, and she was laid on a bed which proved to be the bed of death; and what could her companions, or her parents do for her now? She now felt all the horrid stings of a backslider's conscience, and then the immediate prospect of death added a tenfold sting to that guilty conscience: the flashes of the eternal flame, the fervent fires of hell seemed kindled in her soul: the strivings of the Holy Ghost were resisted, and despair, like a weary cloud, settled on her despairing soul. She called her parents to her bedside, and asked them to bring and hang up at her bed's foot a very splendid dress which they had bought for her some time before, in which she had attended some splendid ball. They obeyed her request, and there hung her splendid dress. She looked at her parents, and then at her dress, and said: "There's the price of my soul! I sold my soul for that!—I sold my peace, my Saviour, my God, my heaven, my all for that dress! That is the price for which I have bartered heaven, and purchased hell!—that is the price!" And turning to her parents with a shuddering look, said, "And you are the instruments!" And then, in a short time, closed her eyes in death. Backslider, for what art thou selling thy soul? Hear the words of him that knows the value of the soul, and before whose mind, heaven, hell, and eternity are without a covering.—"What shall it profit a man if he gain the whole world, and loses his own soul?" Backsliding sinner, hear and ponder this fact.

**THE ONE CHERISHED SON.**—Often from my window have I observed on the sea-shore a little boat at anchor. Day after day and month after month it seemed at the same spot. The tides ebb

and flow, yet it scarcely moves. While many a gallant ship spreads its sails, and catching the favoring breeze, has reached the haven, this little bark moves not from its accustomed spot.

True it is, when the tide rises, it rises—but when it ebbs again it sinks; but advances not.—Why this? Approach nearer and you shall see. It is fastened to the earth by one slender rope. There is the secret. A cord scarcely visible enchains it and will not let it go. Now, stationary Christian, see here your state—the state of thousands. Sabbaths come and go, but leave them as before; ordinances come and go; means, privileges, sermons, move them not—yes, they move them a slight elevation by a Sabbath tide, again they sink, but no onward, heavenward moment. They are as remote as ever from the haven of rest this Sabbath as the last, this year as the past. Some one sin enslaves, enchains the soul, and will not let it go. Some secret, unseen, allowed indulgence, drags down the soul, and holds it fast to earth.

If it be so, snap it asunder, make one desperate effort in the strength of God, and you will be safe.

### You've got to pay like a Sinner.

Several years ago, in North Carolina, where it is not customary for the tavern keepers to charge the ministers anything for lodging and refreshments a preacher presumingly stopped at a tavern one evening, made himself comfortable during the night, and in the morning entered the stage, without offering to pay for his accommodations. The landlord soon came running up to the stage, and said, "there is some one who has not settled his bill." The passengers all said they had, but the preacher, who said he understood that he never charged ministers anything. "What you a minister of the Gospel—a man of God?" cried the inn-keeper, "you came to my house last night—you sat down to the table without a blessing—you lit you to your room, and you went to bed without praying to your maker, (for I stood there until you retired)—you rose and washed without praying, ate your breakfast without saying grace; and as you came to my house like a sinner, and ate and drank like a sinner, you have got to pay like a sinner."—*Exchange Paper.*

Is not the conduct of many church members, in their non-observance of Christian duty, when travelling, precisely similar to that minister's?

### Doddridge's Mother.

The incident related of Dr. Doddridge's early history, referring to the manner in which his mother imparted instruction to him when a child, is well told in the following passage. We copy from the Sermon of Prof. Phelps, on "The Certainty of Success in Preaching," delivered before the Congregational Pastoral Association, and published in the last number of the *Bibliotheca Sacra*.—*Watchman and Reflector.*

About one hundred and fifty years ago, there lived in a stifled street in London, a tradesman and his wife who watched with many misgivings the slender form and pale cheek of a little boy, their only son, and, with one exception, the sole survivor of twenty children. The utmost they dared to hope for, as the result of parental faithfulness, was, that "poor little Philip" might, by the grace of God, be prepared for an early death. For this they labored and prayed and wept together. The chimney of the family-room, where they usually sat after their evening-meal, was ornamental, according to a fashion which had been imported from Holland, with a series of painted tiles. On those tiles were pictured, with rude taste, scenes and events recorded in the Scriptures. There, "in deep blue on a ground of glistening white," were Adam and Eve and the serpent. Next in order were Elisha's bears devouring the

irreverent children. Then followed Joseph and the pit into which his brethren cast him. And here, at the end of the series, we may suppose, stood the stern men who frowned on the little children as they came to Christ. Those pictured tiles were to "poor little Philip's" unlettered mother, more precious than the gold of Ophir. They were her pictorial Bible. In her homely way, she expounded them to her son, as he was seated by her side in the old wren chair. She poured into his curious ear her rude but truthful conceptions of man's lost condition, of God's wonderful providence, and of His more wonderful grace. She found a willing pupil. God's truth, extracted by maternal diligence from that painted wall, sunk deep into the pale boy's heart. His delicate sensibilities grew around it and became rooted in its embrace. The distinguishing feature of his youthful piety was a love of the Bible. It grew with his growth and strengthened with his strength. It fashioned itself in the depths of his soul into the germ of a hidden purpose, which the providence of God at length developed. Thirty years afterwards when the Rev. Dr. Philip Doddridge was engaged in the work of composing the "Family Expositor," he traced back the impulse, which by the grace of God had moved him to that work, to those old Dutch tiles which had been the textbook of his early lessons in his mother's arm-chair. It was the remembrance of them, which quickened and sustained his zeal in the protracted labor of that which he considered his life's work. That remembrance it was, which lighted up his study-lamp for his labors upon the Family Expositor, at four o'clock of the winter mornings through a period of twenty years. That it was, which forbade him to turn aside from the exposition of the Bible, for any inferior service. Only in obedience to the earnest and oft-repeated solicitations of his friend, Dr. Isaac Watts, did he consent to the digression of composing the Rise and Progress. And when at last he lay down to die, in a strange land, it was his strong consolation that he had been permitted to see three volumes of the Expositor given to the world. Since that time, a hundred years have come and gone, but the work of Doddridge lives. Considered as one of the earliest and most successful of English commentaries on the Bible, and as a link in the chain of causes which have created a biblical literature for the people, it is destined to live forever. The earthquake of Lisbon, which occurred soon after his death, rocked the ground where his bones reposed. It was a fit emblem of the commotion with which every benighted land shall one day be roused by the dissemination of the sacred Scriptures, to which he had contributed the labors of a life."

**'THE LORD'S OWN TIME.'**—An individual, a few years ago, attended an inquiry meeting, and was asked whether he felt any anxiety for the salvation of his soul. He replied in the affirmative, and remarked that he always thought he should be brought into the kingdom. His pastor asked him when? He replied that he did not know, but he supposed it would be 'in the Lord's own good time.' Some ten years after his former pastor met him and inquired, 'Has the Lord's own good time for your conversion come yet?' He replied, 'No.' This person living without hope and without God in the world, is one of a numerous class, who are waiting for God to come in his sovereignty, and arrest them as he did Saul of Tarsus. They live or contentedly in their sins, waiting for a miraculous display of Divine power. Under the delusion of honoring the sovereign grace of God, they live in the neglect of the commands of Christ. The inquirer above mentioned was asked by his pastor, 'How long it would be before the Lord's own good time would come?' He replied he could not tell. His pastor told him there could be no mistake on that subject. God now commandeth all men to repent. The present moment is the Lord's own good time. Behold now is the accepted time; and now is the day of salvation. The sinner cannot be justified in delaying a single mo-

ment to come to Christ. 'The Lord's own good time' is the present.—*Christian Journal.*

### Rum-Seller's Advertisement.

**FRIENDS AND NEIGHBORS,**—Having just opened a commodious shop for the sale of "Liquid Fire," I take this early opportunity of informing you that, on Saturday next, I shall commence the business of making drunkards, paupers, and beggars, for the sober, industrious, and respectable portion of the community to support.

I shall deal in "familiar spirits," which will excite men to deeds of riot, robbery, and blood; and by so doing diminish the comforts, augment the expense, and endanger the welfare of the community.

I will undertake, at short notice, for a small sum, and with the greatest expedition, to prepare victims for the Asylum, the poor houses, the prisons and the gallows.

I will furnish an article that will increase the number of fatal accidents, multiply the number of distressing diseases, and render those which are harmless incurable.

I will deal in drugs which will deprive some of life, some of reason, some of property, and all of peace; which will cause fathers to be fiends, wives widows, children orphans, and all mendicants.

I will cause the rising generation to grow up in ignorance, and prove a burden and a nuisance to the nation.

I will cause mothers to forget their suckling infants; virgins their priceless innocence.

I will corrupt the ministers of religion, obstruct the progress of the gospel, defile the purity of the church, and cause temporal, spiritual, and eternal death, and if any should be so impertinent as to ask why I have the audacity to bring such accumulated misery upon a comparatively happy people, my honest reply is—Money.

The spirit trade is lucrative, and some professing Christians give it a cheerful countenance.

I have license, and if I do not bring these evils upon you, somebody else will.

I live in a land of liberty.

I have purchased the right to demolish the character, destroy the health, shorten the lives, and ruin the souls of those who choose to honor me with their custom.

I pledge myself to do all I have herein promised. Those who wish any of the evils above specified, brought upon themselves or their dearest friends, are requested to meet me at my bar, where I will, for a few cents, furnish them with the certain means of so doing.

### Interesting Services.

A large number of persons assembled on Almy's wharf, Saturday morning, says the *Providence Journal* of the 10th inst., to witness the departure of the Rev. JAMES MCGREGOR BERTRAM and family, missionary for his station at St. Helena. The morning sun proved so warm that it was judged best to adjourn to the Pine-street Baptist Meeting-House, near by. The services were opened by the Rev. Mr. LEAVITT, of the Richmond-street Church, by reading a portion of the twentieth chapter of Acts. The Rev. Mr. FIELD, of the Pine-street Church, made some affecting remarks, and was followed by the Rev. Mr. BARNET, of Seckonik, who spoke particularly of the efforts of Mr. BERTRAM, the departing missionary, in the cause of the sailors who are constantly mooring at that lone isle of the ocean.

Mr. DOUGLAS, City Missionary, then made some effective remarks, and the Rev. Mr. BERTRAM addressed the audience in an impressive and

eloquent manner for some twenty minutes, in which he gave a brief account of his successful efforts in this country, to raise funds for the purpose of erecting two meeting-houses on the island of St. Helena. Mr. B. went some years since to St. Helena as an independent disciple, having no connexion with any missionary board or sect, and without funds, and has been enabled by the grace of God and the good people who have come to his aid, to build up the cause of his Master in that remote island, beyond the most sanguine hopes of his friends. In closing his remarks he wished to pour out his gratitude to the ministers of the American churches and to the officers and Christians connected with them, for their liberal contributions and kindly aid furnished him in his three years' sojourn in America, where he has visited more churches and preached more sermons than any minister of his age now living. He closed by thanking the owners of the bark Warren White for their liberality and kindness, and bidding the audience a kind farewell. The closing prayer was made by the Rev. Mr. LEAVITT, and the 1,068th hymn was then sung, when, after the benediction by the same minister, the audience dispersed. A number of the friends and acquaintances of Mr. BERTRAM sailed down the bay with him, and bade him farewell on board the bark, near Fields Point, where she was lying at anchor, ready for sea.

Mr. Bertram, during his visit to Toronto, preached in Bond Street, and gave a very interesting account of St. Helena, and of the success of his mission there.

### Sights Below and Above Ground.

[EXTRACTS FROM A PRIVATE LETTER.]

Naples.—Pompeii.—Herculaneum.—Rome. St. Peter's at Easter.

The winter heat of Italy is pleasant enough—a most agreeable change from the rains and cold of Old England. It was becoming very hot when we left Naples, which was early in the month of April, far hotter than I ever felt it in England, but not the same oppressive, sultry heat, the extremely transparent and beautiful atmosphere, tempered with the sweet breezes upon the Mediterranean, made the climate at that season most enjoyable to me. It is glorious scenery at and all about the Bay of Naples; such as every lover of nature can appreciate but perhaps more particularly felt by the classical scholar. But there is food for minds in Italy. What can exceed the interest that rises on the mind on entering the desolate streets of Pompeii? I shall never forget my sensations on viewing the roofless, but otherwise perfect houses, the narrow streets just broad enough to admit the chariot, the mark of the wheels having furrowed the old pavement, giving it even now a look which speaks of life, though being quite deserted, it is as if a plague had swept off its inhabitants. We entered by the rich merchant Diomed's house, rendered famous by Lytton's description in his *Last Days of Pompeii*, and whose account is so true to the original. It is the first house in the Street of Tombs—so called from the beautiful tombs being on one side of the street, opposite to the residences of the families who owned them.—This was a strange custom—having the tomb constantly before you, the furnace, too, where the bodies had burned before being committed in ashes to the urns, which are still ranged in the interior of the tombs—being about nine in each.

The houses are completely empty of their articles of daily use; all of these being in the immense museum in Naples, together with the jewels taken from the skeletons and every thing else that you can imagine—the articles in beautiful design and workmanship—worthy indeed of being imitated as they are at the present day. Two or three of the large wine jars are left in the cellar of Diomed's

house, where also is the last evil mark against the wall when the family fearing destruction from the burning ashes have fled and been smothered, the forms being distinctly visible. But I am wearying you with this relation, as I have little doubt you are familiar with it than any poor words of mine can make you; yet I must say that with Vesuvius frowning above, and beholding, as Dickens says, "the destroyer and the destroyed," it is altogether a scene never to be forgotten. Herculaneum too is equally curious, but totally different. Little comparatively has been excavated, as having been buried by a rolling sea of lava, this has hardened like marble and has rendered the work more tedious and expensive; still there is much to be seen open to the daylight, and the frescoes on some of the walls are quite bright, the subjects being as clear as if painted yesterday. The theatre you see with torches those parts that have been excavated, and in one part there is an impression in the ceiling of a mask, which has doubtless been worn by a performer and which has floated over the lava and been found and taken off. It has the most hideous grin on its countenance, or rather on the impression of it. As you are surveying the dungeon-like theatre, you hear the roll of the carriage wheels above your head, for a thickly populated town is there, built on the old Herculaneum, as if Vesuvius were removed, and there were no possibility of another eruption, so great is the security in the minds of these people. In fact the base of the mountain for miles is but a continuation of town and villages, stretching in suburbs all the way from Naples, as if there were not room for the dwellers, who in truth are too numerous, judging from the crowded streets, where reside a population exceeding that of Liverpool by some thousands. You would be convulsed with laughter could you suddenly be transported there. After all you have seen I think you would say the out door scene of Naples exceed all for drillery and for dirt. The cart of the country people is a most extraordinary vehicle—fancy the skeleton frame of a cart, like—I don't know what—just four spars of wood. Slung about the middle of it is a rude sort of gig, upon which about three sit (for in numbers the Neapolitans are not particular) one of these standing or sitting, drives an animal you can almost see through. Before the gig two or three hang on behind, stand sit or hang about the same number; and underneath nearly touching the ground a net containing individuals also, who ride there almost smothered by dust, laughing, shouting or singing, as they proceed and at such a random pace that you wonder how the one unfortunate horse can possibly go. Such a sight I should say can only be seen at Naples and there is such multitudes, that at last you pass them unobserved, for these people walk as little as they can help, being so lazy that an exertion is evidently irksome.

I ought not to omit telling you we stayed three weeks in the "Eternal City"—one being the Holy week. So we witnessed many of the ceremonies there. The Pope in this week represents our Saviour; washes the feet of twelve, (the Apostles) and afterwards waits on them at a meal—representing the last Supper. But turn with me to St. Peter's, which as a magnificent building is far beyond my powers of description. I was so over-awed on entering the vast edifice that I assure you the effect completely turned my head light—you are struck with wonder and amazement and what looks very beautiful round the High Altar, the confessional of St. Peter, where he is said to be interred, burn 150 golden lamps, which in the distance look like so many stars; but the splendid Mosaic and other pictures, the vast quantity of monuments by Canova and others, the masses of marbles of different colors, the bronze, the gold, and in such an enormous building, altogether present such a coup d'œil as never I hope will be effaced. We saw the building outside illuminated as is the custom of Easter, when after what is called the silver illumination of one hour, as the clock strikes eight, it all changes in a few seconds as if by magic, to a perfect blaze of gold, showing

each niche and projection of the vast exterior. It is managed by hundreds of men being stationed outside who light whatever has been prepared, almost instantaneously—the effect was magnificent in the extreme. There (in Rome) the painters' studios and those of the sculptors, are most interesting and imposing to the eye. You imbibe a taste and discernment such as you can never acquire elsewhere. But what models they have in the Vatican and other public buildings—and there the glorious ruins of the Colosseum, the different triumphal arches of Constantine, Titus, Severus, &c.—the ruins of temples, churches, &c., &c., gave us very hard work to gain an acquaintance with them even in three weeks. Well, for the present, adieu.—*N. Y. Courier and Enquirer.*

H. E. W.

### Scotland.—The Bigoted and Bibulous West.

(From the Scotsman.)

Saturday July 16th, (the last day of the Fair Week,) was a great day for Glasgow—"the roughest night in the drinking way," says the *Glasgow Herald*, "which has been experienced in Glasgow for a long time," which is a very strong expression. The day was a holiday, but, being rainy, the people were not tempted off by the railways, and betook themselves, nothing loth to the whisky shops. What followed we could not venture to describe by any words of our own, for our Glasgow friends do not like portraits done by any but great people—for instance the journal just named passed without a *cheep* the horrifying descriptions of Glasgow drunkenness given often and long ago by such men as Sheriff Allison and Dr. Buchanan, but rose at once to the greatest height of boldness and Billingsgate when we, on the authority of a Parliamentary document, ventured to say less than half as much. How fortunate, then, for the cause of truth, that the task of truth-telling should have been voluntarily undertaken on this occasion by those who so lately championed the other side. Here is a specimen of the pen and-ink sketch by this friendly artist:—

"Groups of excited men were fighting here and there; scores were zig-zagging along, in a state of rapt exaltation, and no small number of human forms lay in the kennel, in a state of swinish beatitude, unconscious whether they were reclining on the pavement or on a bed of down, Policemen and portiers were literally worked beyond endurance in trundling these disgusting brutes off the streets; and perhaps the Police Office never had in charge before such a mass of drunken incapables. Relatives came seeking their belated friends during the night, but identification was almost impossible until the fuddled visage was placed under a pump, for it was so incrustated with mud that the mother had no small difficulty in recognising her own son. In fact, scores of them lay in *glauzy* state on the Police boards, so completely transmogrified in appearance, that they looked more like men crusted in mud, than clothed in moleskin or broadcloth. Altogether, Saturday was the roughest night, in the drinking way, which has been experienced in Glasgow for a long time.

**REMEDY FOR CANCER.**—Col. Ussery, of the parish of De Soto, informs the editor of the *Caddo Gazette* that he fully tested a remedy for this troublesome disease, recommended to him by a Spanish woman, a native of the country. The remedy is this: Take an egg and break it, pour out the white, retaining the yolk in the shell, put in salt and mix with the yolk as long as it will receive it, stir them together until the salve is formed; put a portion of this on a piece of sticking-plaster, and apply it to the cancer about twice a day. He has tried the remedy twice in his own family with complete success.

**NORMAL SCHOOL.**—Quite a discussion has lately arisen, in our city papers, about the monastic figure of Superintendent Ryerson's Normal School regulations. They are universally and justly condemned. It is strange that any man of common sense should have sanctioned such a tyrannical code—*fit for a nunnery.*—*Toronto Son of Temperance.*

**REVIVALS.**—The Mount Tirzah Baptist Church, Dyer county, Tennessee, have recently enjoyed a revival, and thirty have been hopefully converted. Twenty-four were added to the church, twenty-three of whom were immersed at the close of the meeting. A number of them were aged persons; four couples, husbands and wives, were buried with Christ in baptism.

During a recent revival, the Mount Gilcard Baptist Church, Missouri, received twenty members by baptism; and while several others are indulging hope, five more have been accepted for baptism.

In Alabama, the Bethel Church in Tallapoosa county have enjoyed a revival, and thirty or forty were hopefully converted. Also in Notasulga, Alabama, twenty-five or thirty have lately professed conversion.

The Baptist Church in East Boston, Mass., Rev. J. N. Sykes, pastor, have commenced laying the foundation of a new house of worship, in an eligible and inviting locality.

REV. ELI BALL, of Virginia, whose death occurred on the 21st ult., was preparing to embark for Africa as a missionary of the Southern Board. He was a most active and useful minister, and his death is widely lamented.

**DESIGNATION OF AN ENGLISH BAPTIST MISSIONARY.**—Wednesday, the 15th June, Mr. Charles Carter, of Bradford College, was set apart to missionary work, being appointed by the Baptist Missionary Society to Colombo, in Ceylon. The service was held at Amby, Leicestershire, where Mr. Carter is a member. Rev. Thomas Lomas, of Charles street, read the Scriptures and prayed. Mr. Undertull, Secretary to the Baptist Missionary Society, gave an account of the sphere of labor. Mr. Carter read a brief statement of his conversion, and of the views and feelings with which he devotes himself to missionary work. Mr. Joseph Davis, as his pastor, offered the designation prayer; the Rev. Charles Stovel, of London, then addressed the missionary, from Rev. i. 10-17, more particularly from the 17th.

**A DISTRESSING CALAMITY.**—Rev. Mr. Johnson, pastor of the Baptist church at Saugerties, took his wife and two children on a pleasure excursion up the Saugerties creek in a row-boat. His wife, by a mis-step in passing from one end of the boat to the other, fell overboard with the youngest child. Mr. J., in the effort to save his wife, was drawn into the water. He was saved, but his wife and youngest child found a watery grave. The other child remained in the boat, and escaped.—*N. Y. Chronicle.*

**THE BAPTIST PARSONAGE** at Georgetown, Mass., was struck by lightning not long ago, and the wife of the pastor, Rev. Mr. Russell, was instantly killed. A child in her arms escaped injury.

REV. DR. TURNER, of Boston, has arrived in this country from his European visit, with his health improved, but still feeble. He left for Buffalo after a short time spent in Boston.

REV. L. SARAGH, late agent of the Missionary Union for Southern New England, has become pastor of the First Baptist Church in Pawtucket R. I. The Executive Committee of the Union have appointed as his successor, Rev. Jonathan Aldrich, of Middleboro.

**BAPTISTS IN NOVA SCOTIA.**—A correspondent of *Zion's Advocate*, who has recently attended the meetings of two Baptist Associations of Nova Scotia, speaks encouragingly of their condition and prospects. Within the limits of the Western Association are fifteen thousand French Catholics, who still speak their native language. Among this people, the Association has established a mission during the year past.

**MONUMENT TO MRS. JUDSON.**—The Warren *White* takes out the materials for a church at St. Helena, and a monument to be erected over the grave of Mrs. Sarah Boardman Judson, one of the most devoted of the many noble women who have fallen in the great cause of Christian civilization. On the monument is a tablet in memory of Rev. Dr. Judson.

REV. D. M. CRANE.—At the annual commencement of Amherst College, on the 11th inst., the honorary degree of A. M., was conferred upon Rev. D. M. Crane, pastor of the Baptist Church at Northampton.

The honorary degree of A. M. was conferred upon Dr. H. H. Hill, of Augusta; that of D. D. upon Daniel Talbot Smith, of Bangor, and Rev. S. F. Smith, of Newton; and the degree of LL. D. upon M. B. Anderson, President of Rochester University, at the commencement of Waterville College, Maine.

DR. COX.—The *Genesee Evangelist* announces that Dr. Cox, of Brooklyn, is about to remove his residence to Oswego.

**ACCIDENT TO REV. J. J. WOOLSEY.**—On Wednesday morning, 10th inst. as Mr Woolsey was on his way from Norwalk to the Bible Rooms in this city, in attempting to get on a train in slight motion, at Greenwich, he stumbled, and his right foot was caught under the train and smashed to a jelly. He was conveyed to his house in Norwalk, and in the afternoon the fore part of the foot was amputated, saving the heel.

The Baptist denomination of San Francisco are about to erect a spacious church on the north side of Washington-street, between Stockton and Dupont streets, for the Rev. Mr. Brierly. It is to be of brick, with stone dressings, 51½ feet front by 92 feet deep, and capable of holding about 6,000 persons. The structure is to be two stories high in front—a single story on the flank elevation. The portico, embellished with columns and an entablature, will be of polished Benicia stone, and the whole building is to be covered with Roman cement, of the same color as the stone. The pedestal in front will be constructed of the same stone, surmounted by four handsome cast-iron bronzed lamp posts, with globe lamps. The building is to be plain but chaste, and, considering the fine architectural effect produced, the estimated cost (\$20,000) will be light.

A CHINESE Church is to be built in San Francisco, 42x45 feet—three stories high. It will be devoted to moral and religious instruction, under the superintendence of Geo. Athei, of the See Yip Company.

**BISHOP SARRIN.**—The venerable Bishop Soule of the M. E. Church South, preached in the Sacramento Theatre to a crowded and interesting audience. At the close of the discourse a subscription amounting to a thousand dollars was taken to aid the church in that city.

A cross having been erected upon a Church of the Holy Trinity, (Episcopal,) at Hudson, (Bergen Five Corners,) a portion of that church objected. Some differences have ensued. On Tuesday night, some one climbed to the roof, and sawed off half of the cross, by way of a compromise.



**ACCURACY IN PRINTING.**—It appears by calculations, made by the printer of "Steven's Edition of Shakespeare," that every page of that work, text and notes, contains 2,680 distinct pieces of metal, the misplacing of one of which would inevitably cause a blunder. With this curious fact before us, the accurate state of our printing in general is to be admired, and errata ought more freely to be pardoned than the fastidious immutability of the insect eye of certain critics has allowed.

The Legislature of Wisconsin have abolished the penalty for murder, and refused to enact a law prohibiting the sale of intoxicating liquors, which is the great cause of murder and all kinds of misery.

**BROOM CORN.**—Vast quantities of this corn are grown and converted to domestic use in this country. In the Valley of the Connecticut, many acres are devoted to its cultivation, and it pays a percentage to the producer. In the Mohawk Valley large quantities are also raised. Pennsylvania and Ohio are extensive producers of this useful plant. It would puzzle a Yankee to discover a substitute equally satisfactory. It is said to be a native of India, and its origin as a cultivated plant in this country is attributed to Dr. Franklin. He saw an imported whisk of this corn in the possession of a lady in Philadelphia, and while examining it curiously, found a seed, which he planted; and this is the small beginning of broom corn culture on this continent. If the Doctor possessed no other claims upon the grateful remembrance of posterity, the ladies surely should cherish his memory on this account.—*Poughkeepsie Telegraph.*

**AN EXAMPLE FOR YOUNG MEN.**—Twenty-three years ago, Professor Henry went to Albany from the country, as a teacher, upon a salary of \$6.00 a year. He was then a young man, with very limited means, and without family influence; but he had industry, integrity, undomitable energy, and a resolve to be somebody. He has worked his way up the hill of science, has now a world-wide reputation, and is a model man for the imitation of the young men of our country. What will not integrity and perseverance do for a man!—*New York Sun.*

**SINGULAR OCCURRENCE.**—On the 4th inst., a child eighteen months old, whose parents reside on Washington street, was bitten severely in the finger, by a cat. The mother had given the child a piece of bread-and-butter; and, while about her household duties, was alarmed by its screams. On hastening to where it was, she discovered that a cat had hold of the child's finger, and the child was endeavouring to shake it off. When the mother took the child up, she discovered that the cat was dead, but had its teeth and jaws firmly locked upon the finger. She had to make use of great force to liberate the finger from the cat's jaws, and succeeded after trying some time. The child was then taken to A. B. Shipman's office, in the Dilaye Block, where the wound was dressed. The finger was found bitten through the joint, and was much swollen, and very painful. The mystery of the case is the death of the cat at the instant of biting the child. The probability is, that the cat had eaten something poisonous, perhaps "strychnine," which had been designed for some unfortunate dog, and had taken effect at the instant it was helping itself to a piece of the bread and butter which the child had, seized its finger, and expired.—*Syracuse Journal.*

**DEATH WHILE ON THE WAY TO THE ALTAR.**—A young man by the name of Edmund Slattery, while on his way from Franklin to Mildford, on Sunday week, to be married, met with a singular and fatal accident. He stopped at a well to water his horse, when the bucket fell into the well. He descended to obtain it, when the wall caved in and buried him. He was a native of Ireland. His in-

tended wife was accompanying him on the journey, when this singular death intervened to destroy their bright anticipations.—*Woonsocket Patriot.*

A foulhardy young man leaped from the suspension bridge over the Cumberland river at Nashville. He miscalculated the distance and struck partly on his back, which caused severe injuries, but did not kill him. The height of the bridge from the water is 110 feet.



## AGRICULTURE.

### How to Preserve Potatoes from the Rot.

The statements from the subjoined article from the *Gardener's Chronicle* we deem more worthy of attention than the usual staple of suggestions, and recipes of the cure of the potatoe disease. Some of the facts stated seemed hardly reconcilable with current ideas of the laws of vegetable life; but the alleged results are such as to entitle the leading principle to a fair and extended trial.

Thoroughly dried potatoes will always produce a crop free from disease. Such is the positive assertion of Mr. Bollman, one of the professors in the Russian Agricultural Institution at Gorigoretzsky. In a very interesting pamphlet by this gentleman, which has just reached us, it is asserted, as an unquestionable fact, that mere drying, if conducted at sufficient high temperature, and continued long enough, is a complete antidote to the disease.

The account given by Professor Bollman of the accident which led to this discovery is as follows:—He had contrived a potatoe-setter which had the bad quality of destroying any sprouts that might be on the sets, and even of tearing away the rind. To harden the potatoes, so as to protect them against this accident, he resolved to dry them. In the spring of 1830, he placed a lot in a very hot room, and, at the end of three weeks, they were dry enough to plant. The potatoes came up well, and produced as good a crop as that of the neighboring farmers, with this difference only, that they had no disease, and the crop was, therefore, upon the whole most abundant. Professor Bollman tells us that he regarded this as a mere accident; he, however, again dried his seed potatoes, in 1831, and again his crop was abundant and free from disease, while everywhere on the surrounding land they were much affected. This was too remarkable a circumstance not to excite attention, and in 1832 a third trial took place. All Mr. Bollman's own stock of potatoes being exhausted, he was obliged to purchase his seed, which bore unmistakable marks of having formed part of a crop that had been severely diseased; some, in fact, were quite rotten. After keeping them for about a month in a hot room, as before, he cut the largest potatoes into quarters, and the smaller into halves and left them to dry for another week. Accidentally the drying was carried so far that apprehensions were entertained of a very bad crop, if any. Contrary to expectation, however, the sets pushed promptly, and grew so fast that excellent young potatoes were dug three weeks earlier than usual. Eventually, nine times the quantity were planted were produced, and, although the neighboring fields were attacked, no trace of disease could be found on either the herbage or the potatoes themselves.

This singular result, obtained in three successive years, led to inquiry as to whether any similar

cases were on record. In the course of the investigation, two other facts were elicited. It was discovered that Mr. Losovsky (living in the government of Witebsk, in the district of Sebege), had for four years adopted the plan of drying his seed potatoes, and that during that time there had been no disease on his estate. It was again an accident which led to the practice of this gentleman. Five years ago, while his potatoes were digging, he put one in his pocket, and on returning home, threw it on his stove (*poele*), where it remained forgotten till the spring. Having then chanced to discover it, he had the curiosity to plant it, all dried up as it was, and obtained an abundant and healthy crop; since that time the practice of drying has been continued, and always with great success. Professor Bollman remarks that it is usual in Russia, in many places, to smoke dry flax, wheat, and rye, and, in the west of Russia, experienced proprietors prefer for seed onions that have been kept over the winter in cottages without a chimney. Such onions are called *dymka*, which may be interpreted smoke-dried.

The second fact is this:—Mr. Wasilefsky, a gentleman residing in the government of Mohileff, is in the habit of keeping potatoe sets all the year round by storing them in the place where his hams are smoked. It happened that, in the spring 1852, his seed potatoes, kept in the usual manner, were insufficient; and he made up the requisite quantity with some of those which had been for a month in the smoking place. These potatoes produced a capital crop, very little diseased, while at the same time the crop from the sets which were not smoke-dried was extensively attacked by disease. Professor Bollman is of opinion that there would have been no disease at all, if the sets had been better dried.

**STOPPING PAPERS.**—An exchange says, when a man gets mad and stops his paper, he always borrows the next number of his neighbour, to see if the withdrawal of his patronage hasn't killed the editor, and drest the columns in mourning. This grows out of the fact that none try to show their spite in this way, but the kind of people who imagine that the world rests on their shoulders.

If a proud man makes me keep my distance, the comfort is, he keeps his at the same time.

### BIRTH.

In this city, on the 20th ult., the wife of Mr. J. Reading, of a daughter.

### MARRIED.

On Thursday, 18th August, by the Rev. Dr. Pyper, Mr. John McIntosh, Hardware Merchant, to Miss Isabella Walton, daughter of the late Matthew Walton, Esq., all of this city.

In Brantford, on the 22nd ultimo, by the Rev. T. L. Davidson, Mr. James Burton, of Waterford, to Miss Maria Mills, of the township of Windham, both in the county of Norfolk. Also, Mr. Joshua Smith, to Miss Selena E. Jull, both of the township of Brantford, Brant County.

### Baptist Books and Tracts.

A LARGE SUPPLY of Denominational Books and Tracts can be obtained at the Store of B. M. CLARK, No. 87, Yonge Street, Toronto. Toronto, July 1, 1853.

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