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CHRISTIAN OBSERVER.

Vol. I.

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No. 8.

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

UNFULFILLED PROPHECY, No. III.

THE MILLENNIUM.

The condition of the Church of Christ on earth, has been a diversified scene of depression and revival, of trouble and victory, of peril and deliverance. Such is its condition now, and such it will continue to be down to the end of the age or dispensation. A new and glorious dispensation is to succeed the present, which is usually called *the Millennium*. The word millennium means a thousand years, and the new dispensation has received this name from the Apostle John's prediction of the reign of the saints on earth for one thousand years, Rev. xx. 3-5. In Scripture it is variously called "the latter days," Jer. xxx. 24; "the times of restitution," Acts iii. 21; "the kingdom of heaven," Matt. viii. 11; "the regeneration," Matt. xix. 28; and "the world to come," Heb. vi. 5.

Let us then search the Scriptures that we may learn something of this "world," literally "age to come," and let us briefly notice the features which distinguish it from the present dispensation. I. We are distinctly taught in the Word of God, that in the Millennium *the Jews shall be converted, restored to their own land, and established there*. God hath said, "I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall look upon me whom they pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born, (Zech. xii. 10.) "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people;" (Jer. xxxi. 33.) "And so," as the Apostle assures us, "all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob," (Rom. xi. 28.)

The promises of the conversion of the Jews, as a nation, are interwoven with all the predictions of their restoration and establishment in their own land. These pro-

dictions are very numerous; I shall at present refer to only two of them, the first is Is. xiv. 1-3, "For I will have mercy on Jacob, and will yet choose Israel, and will set them in their own land. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from the fear and from the hard bondage wherein thou wast made to serve." The other passage to which I ask your attention is Ezek. xxxvii. 15-23. Here we have a symbol and its explanation; the symbol being the two sticks, the one the stick of Judah, and the other the stick of Ephraim; these sticks become one in the hand of the prophet. The explanation is this, "Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land, and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers hath dwelt, and they shall dwell therein, even they, and their children, and their children's children for ever; and my servant David shall be their prince for ever; and I will plant them and multiply them, and will set my sanctuary in the midst of them for evermore.

The children of Israel are now "without a prince and without a sacrifice;" they are now "sifted in a sieve," they "are made a hissing and a reproach among all nations." But in the Millennium "Jerusalem shall be safely inhabited," and "the name of the city shall be, *The Lord is here.*" The present literal dispersion and preservation of Israel is a pledge of their future literal conversion and restoration, Jer. xxxi. 28. "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, and then the Lord will restore again the kingdom to Israel."

II. *The earth is to be renovated and delivered from the bondage of corruption.* "For behold," saith the Lord, "I create new heavens, and a new earth," (Is. lxv. 17.) "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose," (Is. xxxv. 1.) "For the Lord shall comfort Zion, he will comfort all her waste places, and he

will make her wilderness like Eden, and the desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody;" (Is. li. 3.) "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. (Is. iv. 13.)

Let the reader now carefully examine Is. lxv. 17-25; and he will learn from this passage the following particulars of the state of things during the thousand years:—

I. The empire of death will be abridged, and probably, except in cases of forfeiture by transgression will be taken away altogether. 2. Men shall dwell peacefully in settled homes, and enjoy the fruit of their labours. 3. The voice of weeping shall be no more heard. 4. The answer of prayer will be direct and immediate. 5. The lower animals shall be divested of every savage propensity, and shall dwell together in peace. In a word the curse will be to a very great extent repealed and eradicated.

Now "the whole creation groaneth and travaileth together in pain;" now "the world languisheth;" but in the millennium it "shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." The present wretched state of things shall pass away; and good shall displace evil, and the blessing shall succeed the curse. Then animate and inanimate creation shall rejoice together; "Let the heavens rejoice, and let the earth be glad, let the sea roar and the fulness thereof, let the field be joyful and all that is therein; then shall all the trees of the wood rejoice together, for He cometh, for He cometh to rule the earth." Dr. John Cox, of Woolwich beautifully remarks:—"It would be no encouragement to sing, if at Christ's coming the earth is to be totally annihilated, the 148th Psalm is a divine ode which the blessed Spirit has caused to be written in order to express the joy of the creation on that Sabbath, that jubilee of the earth. The rapturous singer ranges through creation's ranks from the noblest seraph or brightest star, to the lowest worm or meanest inanimate thing, and calls upon all to join the glad some song."

III. *Christ and his saints will reign together gloriously.* "I saw," says Daniel, "in the night visions, and behold, one like the Son of man came with the clouds of

heaven, and came to the ancient of days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan vii. 13, 14.) And the saints also shall share in this blessed reign: "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. (Dan. vii. 18.) The "people of the saints of the Most High" must therefore be raised from the dead, in order that they may take and possess the kingdom, and reign with Christ. Accordingly we find the Apostle Paul expressing the greatest solicitude that he "might attain unto the resurrection of the dead," literally, "the resurrection out from amongst the dead." And we are distinctly taught by the Apostle John what this resurrection out from amongst the dead is to be:—"I saw thrones and they that sat on them, and judgment was given unto them, and they lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. xx. 4-6.)

Now Christ is "crowned with glory and honour," but he has not received the kingdom, as foretold by Daniel. He has sat down on his Father's throne; but he has not yet sat down on his own throne. "Now we see not yet all things put under him." But in the millennium "his dominion shall be from sea to sea, and from the river even to the ends of the earth." Now the saints of God are suffering and fighting, watching, and longing. In the millennium they shall sit with Christ on his throne, and reign in the earth.

"We're travelling through distress and gloom,
And night will last till Thou dost come."

"Come then everlasting light, and let the days
of thy people's mourning be ended!"

IV. *The kingdoms of this world shall become the kingdom of our Lord and his Christ.* "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. ii. 8.) "All the ends of the world shall remember and turn unto the Lord." (Ps. xxii. 27.) "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Is. xi. 9.) "And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." (Rev. xi. 15.)

Now the earth is full of sin. In the millennium the seraphim shall cry one to another and say, "Holy, holy, holy, is the

Lord of hosts, the whole earth is full of his glory." Now Satan is in full power, he reigns as the God of this world and the prince of the power of the air. In the millennium that old serpent, which is the devil, and Satan shall be seized and bound a thousand years, and shut up in the bottomless pit. Now Antichrist is in progress of development. Then it shall be destroyed. Now the people of God are described as a little flock. Then holiness and righteousness shall prevail, and all people, nations, and languages shall serve the Lord.

Such are some of the blessings of the millennium—so clearly and strikingly has the Spirit of God revealed the glory of "the regeneration!" These various topics will be more fully discussed hereafter. Meanwhile let me ask my readers, Are you prepared for the judgments and fiery trials that are to precede the establishment of the kingdom? have you really built upon the true foundation? If so, see that you labour and pray to bring forth much fruit, so that you may have "an abundant entrance" into the kingdom, instead of being "saved so as by fire." If you have not believed in the Lord Jesus Christ, remember that there is no other covert from the tempest, no other hiding place from the storm. If you remain without an interest in Christ, what will become of you in "the day of the Lord's recompense," when he cometh out of his place to punish the inhabitants of the earth for their iniquity."

It becomes us therefore, brethren, to eat our paschal lamb in haste, with our shoes on our feet, and our staves in our hands. It becomes us to pray for a clearer apprehension of the quickening objects of faith and hope. And may we not expect that the habit of interpreting the Scriptures more simply, and of receiving all that the Spirit teaches as *literally true*, will bring the Church of God to a greater unity of belief and expectation, and to a higher degree of purity and heavenly mindedness than has prevailed since the times of the Apostles. So that, while the world and false churches are rapidly ripening for judgment; the disciples of Christ may be graciously prepared to lift up a faithful testimony, and to be witnesses to the love and faithfulness of him who saith, "Behold I come quickly!"

"And from every hear: and home,
Breathe the prayer, O Jesus, come!
Haste to set the captive free,
All creation groans for thee."

THE LORD'S PRAYER.

Continued from No. 6.

By the expression in the first petition, viz., "*hallowed be thy name*," we are taught that those who address the great and holy God as *their* "Father," should possess such supreme love and veneration for his character, as to cause them to be very desirous that his name and attributes may be reve-

renced by others as well as themselves: and therefore it is evident, that none but those who have been "*born again*," and, consequently, "renewed in the spirit of their minds," can *truly* adopt these words as a petition to the heart-searching and all-wise God; because unregenerate persons, whether Pagans, Jews, or those who are merely professedly, but misnamed Christians, have not right views of the character of God; and therefore they feel no interest in hallowing his holy name. And this is *daily observable* among many who are professedly Christians, who, although like the boasting Jews, calling God their Father; yet by their general conduct and conversation, plainly shew that they have no reverence either for his name, his attributes, his word, his ordinances, or his people. Surely such persons, in uttering those words, "*use vain repetitions*," and the declaration of Jesus to the woman of Samaria, may be well applied to them, "Ye worship ye know not what."

The second petition, viz., "*Thy kingdom (or reign) come*," teaches us that the persons using those words as a prayer, have a great concern for the glory of God, by possessing an earnest desire for the establishment of the Messiah's reign, or Gospel dispensation, throughout the whole world; and which Christ, and his forerunner, declared in their preaching, was "*at hand*;" and which commenced on the day of Pentecost, soon after the ascension of Jesus: and although this petition was more particularly applicable to the time when Christ taught his disciples to use those words, yet it should continue to be used until the "kingdoms of this world become the kingdom of our Lord and of his Christ." (Rev. xi. 15), according to the promise of the Father to the Son, contained in Psalm ii. 8, 9. It should never be forgotten that the "*kingdom*," intended to be understood in this prayer, is wholly *spiritual*, and no way connected with worldly establishments, as was the Jewish religion; for Christ has positively declared that his "*kingdom is not of this world*," (John xviii. 36); "but it is righteousness and peace, and joy in the Holy Ghost," (Rom. xiv. 17); and the subjects of that kingdom being *spiritually minded*," shew their affection and faithfulness to their King, by walking in all his commandments and ordinances blameless, and are looking for his second coming, with so much delight and earnestness, that they are represented as praying (in answer to his declaration, "*Behold I come quickly*,") "*Even so come, Lord Jesus* (Rev. xxii. 20.)

And how awfully inconsistent is the conduct of those persons (and such may be found even among Baptists) who, although they may say the words of this petition, yet manifest such indifference about the prosperity of that kingdom, and the salvation of their fellow creatures, that they can scarcely be prevailed upon to contribute

anything towards missionary purposes, or even a few shillings a year towards furnishing themselves and their families with a religious periodical, by which they may receive such information as is to the child of God like "cold water to the thirsty soul."

Surely such carnally-minded, selfish professors, if they use the words of that petition, or any other words as prayer, are guilty of using "vain repetitions;" for they who worship God, must worship him in spirit and in truth.

In the third petition, viz., "Thy will be done in earth, as it is in heaven, we are taught, not only to pray for grace to enable us to feel truly resigned to all the various dispensations of Divine Providence, and that we may cheerfully do, as well as suffer the will of our Heavenly Father, but also that that glorious and happy time may speedily come when the curse shall be removed from the earth, when mankind will be restored to their primeval state, and possess the renovated earth, in which righteousness shall dwell, so that there will be perfect and universal obedience to the will of God, as it was before the fall of man, and as is done by angels in heaven.

By the fourth petition, viz., "Give us this day our daily bread;" or, as by Luke, "Give us day by day our daily bread," we acknowledge our entire dependence upon God; and we also profess our confidence, both in his ability and willingness to supply our returning necessities. But, spiritual, as well as temporal supplies are to be understood, in using this prayer; for the child of God cannot live without feeding upon the living bread which came down from heaven, by which his spiritual strength is renewed day by day, any more than his body can be sustained without the "meat which perisheth." And this important truth our blessed Lord taught as recorded in the sixth chapter of John, and which he more particularly explained afterwards, by comparing himself to the vine, and his disciples to the branches, (John xv.); and this is also what the apostle Paul meant, when he said, "The life I now live, I live by faith in the Son of God."

In the fifth petition, "Forgive us our debts," &c., (according to Luke, "sins,") we profess to be debtors, or sinners; and, as our Lord made no exception of character when he taught his disciples to pray after that manner, it is evidently conclusive that none can approach him acceptably, in any other character; and therefore any who do not consider themselves sinners, cannot consistently use that prayer; neither can we pray at all to God; but under a deep sense of our sinfulness, like the publican, who exclaimed, "God be merciful to me, a sinner;" and as is expressed of Job, that he "abhorred himself, and repented in dust and ashes."

And we should always remember that, in the words connected with that part of

the form, viz., "as we forgive our debtors," or according to Luke, "for we also forgive every one who is indebted to us," we are taught the necessity of possessing a forgiving disposition, for as David saith, "If I regard iniquity in my heart, the Lord will not hear me," and remembering, also that God hath said, "Vengeance is mine, I will repay." Therefore, any one using those words; and at the same time possessing any enmity towards their fellow creatures, offers a hypocritical lie to the great, holy, and all-wise God.

The sixth petition, viz., "Lead us not into temptation, but deliver us from evil;" or leave us not in time of temptation, (for God doth not tempt any man, James i. 13,) expresses our utter inability to take care of ourselves; and every one who truly realizes the wickedness and deceitfulness of his heart, and that Satan, the great adversary of God and man, "goeth about with many devices, and, as a roaring lion, seeketh whom he may devour," will, consequently, feel the great importance of frequently using that petition; and, with David also, to say, "Hold thou me up, and I shall be safe."

None can be exempted from the temptations of the evil one; for even Christ himself, although without sin, "was tempted in all points like as we are;" but as, in consequence of the evil propensities of our nature, we are liable to be overcome by the suggestions of Satan, (for, as Paul saith, "when I would do good, evil is present with me,) how important that we "watch and pray," and "resist the devil, steadfast in the faith;" being assured that our heavenly Father "will not suffer us to be tempted more than we are able to bear, but with every temptation will also make a way for our escape."

The doxology, viz., "For thine is the kingdom, and the power, and the glory, for ever," was not added to the form at the time which Luke refers to; and although the genuineness of it has been doubted by some learned theologians, yet as it contains the most conclusive reasons for enforcing the several petitions contained in the form, it is admirably well adapted to conclude it. For the consideration of the Infinite perfection of our heavenly Father, is a great source of comfort to all his children.

The word "Amen," is not recorded by Luke, and simply implies, when used at the conclusion of a prayer, an assent to the words used in the prayer; and also that we earnestly desire that the prayer may be accepted, and that the several petitions contained in it may be granted. JOAO.

From the London Correspondent of the Boston Christian Watchman and Reflector.

Hatred of Dissenters is characteristic of nearly all church beneficiaries, Bishops especially. Nor is it strange. A few years

since, a poor creature named Gathercole, a clergyman, published a work, in which dissent is represented as a *greater sin than drunkenness*. The devil is styled the first Dissenter—the parent of Dissent; and Dissenters are said to have no claims to be considered Christians. The book was strongly recommended by "The Right Reverend Father in God, Charles James, bishop of London." There are few men, however, in the establishment who fraternize with Dissenters, but their number is small indeed. Some of the Churchmen, who are so very loving on the platforms of the Evangelical Alliance, never know the Dissenting ministers of their own localities, never. Are they hypocrites? No. They are to be blamed, yet pitied more than blamed. They are better men than they appear. It has cost them a struggle to unite with the Alliance. They will be frowned upon by their clerical friends, and suspected by the dignitaries. They love all who love Christ, and express their love when it can be done safely; but to countenance Dissenters or Dissent in their own neighbourhood, would be suicidal. They believe that theirs is the Church of England, and are taught to regard all the people as belonging to them; of course every conversion, every addition to a Dissenting church is their loss. So we do not wonder at, while we deplore, the spirit the best of them manifest. Miall, in his "British Churches in relation to the British people," thus depicts the state of things, to which allusion has been made:—

"Go into almost any village in the empire, and set yourself down there to win souls to Christ, and your bitterest foe, your most energetic and untiring opponent, will prove to be the clergyman—the State-appointed minister of Jesus Christ. The very first symptoms of spiritual life which show themselves among his parishioners, social meetings for prayer, anxious inquiries for the way of salvation, will attract his vigilant notice, and provoke his severest censure. The thing is so common as to cease to excite surprise. Would you stir up men's minds to a serious concern respecting their highest interests, the parish 'priest' will be sure to cross your path at every step. Assemble a few men and women, 'perishing for lack of knowledge,' that you may preach to them the message of reconciliation, and ten to one you will be informed, in the course of a few weeks, that the occupant of the house in which you laboured has been served with a notice to quit. It matters nothing that your efforts are free from all tinge of sectarianism; they are regarded as intrusive and mischievous. How many millions of souls cry aloud from the depths of their ruin to earnest Christians for help, whom, nevertheless, State-churchism renders it impossible to reach!"

It was, doubtless, with this melancholy picture before his eyes, that Mr. Binney so emphatically pronounced his opinion, fully justified by the facts of the case, that *the Church of England destroys more souls than she saves.* G. M. V.

BEAUTY OF THE ESTABLISHMENT.—The number of Conformists to the Established Church of England, is ten millions, one hundred and sixty thousand; the number of Non-conformists is seventeen millions and one hundred thousand; and the last bearing their own burdens, are obliged to con-

tribute equally as the rest, to the support of the religion "by law established!"—The *Congregationalist* thinks John Bull may fairly claim to be a "patient ox."

[FOR THE CHRISTIAN OBSERVER.]

THE BENEVOLENCE OF THE PLAN OF JESUS.

Man is compelled to action through various forces—well it is when the forces are proportioned in their operation, and reach the mind thus modified, an approach to completeness will be the issue. Beauty is supposed to exist very much in lonely proportion, and so does the holy beauty of religion, "the beauties of holiness." The intention of the divine plan is to bring out the character of man in all its fullness, to give it an entireness—hence it appeals to the whole of our nature, to the mind as well as to the heart, to the seat of thought, as well as that of resolution.

Largeness of intellect with an icy heart, or largeness of heart with a stunted intellect it has no tending to produce. It is a system of mighty thought, and subserves the enlargement of mind—of unbounded love, and subserves expansion of heart—it withdraws its votary from the stormy agitations of the world into the lagoon of meditation, but again send him forth into the contentions and stuff of the forum. "Enter into thy closet and shut the door behind thee, and pray to thy Father who seeth in secret" is one of its precepts. And what thou hearest in the ear, in the closet, proclaim thou on the house-top, is another. Its obvious intention is to make a man thoughtful, and active, deliberative, and diligent—it allows none of its disciples to congeal in the element of his own selfishness, nor to be wrought into the faith of unthinking vanity, but preserve the beautiful equilibrium of wisdom in council, and energy in action.

To produce this result it plies every power of the mind and heart. It is a system of doctrinal principles—of adjusted precepts, of stirring facts and lovely spirit; and it warms all into life by an example, in which there were no defects, sullied by no stain, in which all the attributes of holiness combined in weighed proportions. "Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth."

We might take up any particular course of legitimate actions, and then turn to the spirit of our Lord's example for directions and motives. Suppose then for a moment we are anxious to give direction and force to the tide of benevolence, to what part of the history of our Lord can we turn without finding some illustration or encouragement in this department.

How profound, original, and expansive, the plan of his benevolence, and how unwearyed was he in its execution. "He went

about doing good, it may instruct, impress, and purify us to dwell for a few moments on this subject.

1. His plan—it proposed carrying the remedy at once to the seat of the disease, he consults not the ease, but the cure of the patient; the seat of thought, and the source of resolution, he thought if all men were wrong on the subject of religion. The hearts of all men were astray. "Errors in the life had bred errors in the brain; and these reciprocally those again." "They did always err in heart." He did not overlook the many temporal evils which afflicts humanity, nor did he even repel an applicant for relief from them, he did not overlook the streams of corruption which flowed in every direction, the ebullitions of human depravity met with his storm and unrelenting rebuke, he did not overlook any trait of goodness, any expression of kindness, any act of courtesy, yet look at his plan, and you find it reaches to the core of the disease and carries its healing waters to the sources of action. "Repent" or change your mind, "ye must be born again." "Born of the spirit and of water; that which is born of the spirit is spirit. Except ye be converted, ye can in no wise enter the kingdom."

The scum which mantles over the stagnant pool may prevent the issue, but cannot extract the offensive particles which lurk there. The storm which rends this mantle, does not produce, but merely scatters abroad the disagreeable odours which before lay concealed. The returning calm allows the scum again to quiver into a covering, and the odours find shelter under its expanse. The water may assume different aspects, but the same elements nestle there, its expulsion thence, and the introduction of living streams into the basin appears to be the only cure. So human corruption may sometimes lurk under a fair exterior, or be lashed into external deformity by the temptations of life, it may change its aspect but parts with none of its leading elements, the power to injure is still present. Now the plan of Jesus, proposes entire expulsion, and the introduction of living waters. Old things pass away and all things become new, and when through a series of ages he shall have conducted this plan to completeness, from the throne of his glory he will proclaim, "Behold I make all things new," the glow of his benevolence will then shine in all the hues of glorious triumph.

2. His plan proposes to bring those thus renovated into society. Solitude may be sweetened, but society must be enjoyed. It is the sigh of our nature. The alarms of a camp are preferred to the unbroken solitudes of a forest, or to the fairy sweetness of a solitary Island in the Pacific. Selkirk was supposed to have said,

"Better dwell in the midst of alarms,
Than reign in this horrible place."

With a nature so strong it would have been unkind to isolate the disciples of Christianity. To whatever individual excellency it might have elevated any one to have rendered this elevation attainable, at the sacrifice of the social principle would have lacked in benevolence.

But the plan of Jesus provides as well for our social as our individual nature, so ardent is the social principle that rather than dispense with companionship it will seek its ever with uncongenial natures; nor have the principles of Christianity any tendency to weaken the social ardour, neither does it fail to introduce its disciples to the society of kindred spirits. Those converted to the faith of Jesus, are sacredly enjoined to unite with his church, and enjoy communion with souls born from above.

All societies are governed by laws and customs, law immunities, and some general end to accomplish. In every society we also find what may be called its plastic spirit. The sweetness or harshness of law, inclination to obey or disobey, the tendency to harmony or discord, will very much depend on the degree in which this spirit prevails. Under powerful operation it meets every demand without the formality of injunction, (except for the purposes of guidance,) in its absence it almost defies all the apparatus of authority, law and custom. This is strikingly illustrated in a passage in Abbot's Corner Stone, in substance somewhat as follows:—

The students of the college, of which he was one of the professors, became exceedingly disorderly in their conduct, so much so that the faculty were in constant requisition to try cases, and maintain discipline; at the time things wore a most threatening aspect. A striking revival of religion took place in the college, and many of the students were brought under its influence, and all were more or less affected by it. Mr. Abbot observes the change rendered the rules of the institution unnecessary; every one became a law for himself, and the formality of injunction was superseded by an affectionate submission to the moral rule within.

Now what is the plastic spirit of Christian fellowship, presented to us under the sanction of our Lord's authority and example, "These things I command you that ye love one another." Is not this as if he had said, "the varied instructions which I have just given, privileges I have just stated, and precepts I have just enjoined, have their principle, and are summed up in the spirit of brotherly love?"

We have our national combinations, and feel the benefit of them as we are convinced of their necessity. How complex and clumsy is that fearful apparatus of law, &c., brought into requisition in order to keep them in working order. We cannot have them, however, it appears, at a lower price, or with much less inconvenience. Compare

with these combinations that of the domestic constitution, how easily, sweetly, and economically the latter works in comparison with the other; the former more under rhasping forces, the latter under touches of affection, which not only generates pleasure but affords it in the very action. We are constrained to come under the yoke of the former, it is the concentrated wish of our heart to live under the latter: the former is allowed of God, but the product to a great extent by man, the latter is the appointment of God, and operates under the influence of love. Now it seems to be the plan of the blessed Saviour to bring individuals beyond the circle of kindredship into combination, and place them under the sway of this powerful moral element. We may, it is true, have our creeds, confessions of faith, and thirty-nine articles to produce and preserve ecclesiastical combination. And what then?—harsh discord. The church has tried them now for many centuries, and what is the result?—let the present state of the church give the answer. And if we are to infer the benevolence of our Lord's plan, from the divisions, strifes, and contentions which ecclesiastical bickerings produce, we shall find it greatly at fault. But as we do not go to an hospital to ascertain the health of the nation, or a lunatic asylum to find out the mental soundness of a community—we do not go to the creed of men, or the conduct of men, to ascertain the benevolence of our plan. We turn to his own record, and learn there, the criterion of discipleship which he lays down, and thence infer the benevolence of his plan. "By this shall all know, that ye are my disciples, if ye love one another."

Our creed may be as correct as inspiration, but that creed must heave with love, to constitute us the disciples of Jesus—the creed itself however important, (and no one acquainted with human character will question the importance of purity in doctrine) unless pervaded with brotherly love, cannot raise us to the dignity of discipleship. Now if the plan exacts this, and will be satisfied with nothing short of it—if it lays down as a maxim that all other attainments cannot elevate any one even to discipleship when this is lacking—if an intellect adorned with the acquisitions of all knowledge, and which had sounded the depths of all mysteries—an understanding wide as the system of prophecy, and speech lofty as an angel's utterance—and superadded a faith which could cope with any physical difficulty, cannot raise the individual in whom they centre to discipleship, without brotherly love,—with what intensity does the benevolence of this system glow: "the love of Christ constraineth."

A society based upon this holy reciprocal affection was something new in the earth, did attract attention, and exert an influence. It could exist under any political form

of government—would produce no bloody resolutions; its principle would intrude itself by gentle insinuations into every department of life, and in its own quiet way, purify the springs of society, prepare for and establish a new order of things. Thus the plan of Jesus takes hold of the individual, renovates his nature, introduces him into a society of brothers, and then, through this organization, whose very life consists in love, extends to every kindred people, nation, and tongue. It has in it all the force of individual affection, yet is ample in its range, as the family of man.

3. Its benevolence therefore becomes the more evident from the extent of its projection—it does not overlook personal friendship, but reaches further, it does not overlook family interests, but extends beyond—it is not indifferent to patriotism, but it revels in humanity: it is man as such in whom it takes interest: its range is confined to no nation, it waves its olive wand over all people: "peace on earth, good will to man." The æges of its protection extends to no one nation in particular, but to all nations of the earth; it ignores "sum Romanus" (I am a Roman) and substitutes "sum homo" I am a man. The plans of the sages of ancient times, seldom ranged beyond the circle of patriotism, human nature as such they did not recognize. The name Athenian, Roman, &c., was a passport, to favor and privileges, but to say "I am a man" had but little influence. The plan of Jesus is pre-eminently humane: It is kindness to man as such: it is the human race it would enfold in its embrace, it directs the attention of men to one God as their common Creator and Lord, teaches them to regard each other as the descendant of common parents: bound to love each other with fraternal affection: in their earthly habitation to recognize an outer court leading to the inner sanctuary, and, while occupants here, to become better prepared for transition from one to the other.

It teaches that the sword must cease its rage. The world which has hitherto been the theatre of oppression, is to become a place of order and repose, the earth which has hitherto drunk the blood of the slain, is to be no longer stained with human gore: that shy reserve and jealous mistrust must yield to openness and confidence, the iron dominion of power give place to the gentle reign of reason and love, and the contests of nations be decided by the voice of uprightness, that human nature may rise to the enjoyment of its unabridged professions. That love to God and man is to be the main spring of every action, by means therefore of one of the gentlest, holiest, firmest principles which can touch the human heart, are the human race to be united unto one family, devoted to the service of God and prompted to the attainment of every possible degree of perfection: "Preach the gos-

pel to every creature:" Ye are my witnesses to the utmost end of the earth: and I if I be lifted up shall draw all men unto me." "The heaven and in the measure of meal is to leaven the whole lump." Here is a plan which sounds the depths of human wrong and proffers to correct it, of human guilt and offers to remove it, of human woe and promises to relieve it. "They shall not hurt nor destroy in all the holy mountain of God."

4. Farther, to estimate the mighty force of the Saviour's kindness and mark the novelty of the benevolence of his plan, notice the circumstances in which it originates and operated. There are minds that rise above their age and leave their impression on it: they are rare as the visit of an angel, and even in them we shall often witness the modifications of the age, which need afterwards to be cleared away—but if we look at the plan of Jesus, it is not only free from all the prejudices of the age, but attracts to it all the truth and purity that the age had. In projecting for the future generations of mankind, he does not overlook that generation in which he lived. With a mind so expansive, a heart so kind, and a conduct so holy, one would have thought Jesus would have hastened away from a people whose mind was narrowed to a point through prejudice, whose heart breathes hatred, and whose conduct was proverbial for its vileness even in that vile age—"can any good come out of Nazareth"—if he should prolong his stay he would not resist all the influences by which he was surrounded; and yet what is the fact—he was reared a Jew, and that in Nazareth, yet projected a plan radiant with love—full of intelligence, and wide in its range as all kindreds, nations, and people, and tongues. Nazareth, sunk in ignorance and vice, was the place of the Saviour's sojourn for the greater part of his abode in this world, and as far as we know he was never beyond the limits of the Holy Land. The Jews were his countrymen, and their conversation, &c., all that he enjoyed. Now what state of feeling did they entertain towards other people? A sullen dislike, a smothered aversion, a calm hatred. The idea of anything good being extended to the Gentiles, stung them into madness and produced the most fearful ebullitions of rage. The charm of the Hebrew tongue calmed their rage for a moment in the case of the apostle Paul, but when he dared to announce to them, that God had commanded to preach among the Gentiles, "They gave him audience unto this word, and then lifted up their voice and said, away with such a fellow, he is not fit to live, and they rent their clothes and threw dust into the air." This same apostle said of them: "They are contrary unto all men." Now such were the people among whom Jesus was born, brought up, and educated. How original his plan, and how pregnant with

benevolence his heart which gave birth to such a scheme. Who is my neighbour? The man who has your common humanity; and should he be your enemy, to him is due your love. "Ye have heard it hath been said, thou shalt love thy neighbour, and hate thine enemy; but I say unto you, love your enemies."

(To be continued.)

ABSTRACT OF THE MINUTES OF THE REGULAR BAPTIST UNION OF CANADA.

DRUMMONDVILLE, July 9, 1851.

According to previous appointment, the Union met, when the introductory sermon was preached by Elder Pyper. His text was *John xviii. 36* "My kingdom is not of this world."

After which, the meeting having been called to order by Elder Pyper, as preacher for the year, brother A. T. McCord was unanimously chosen Moderator.

In consequence of the absence of brother Tovell, the Recording Secretary, brother J. Carter, was unanimously appointed Secretary, *pro tem*.

Elder J. I. Fulton, Agent of the American Bible Union, and Mr. Olcott, Agent of the Baptist Union for Ministerial Education, being present, were invited to take seats; and accordingly did so.

Brethren Carroll, Cropley, and Robinson were appointed a Committee on Arrangements.

Elders Pyper and J. E. Ryerson, and brother Maitland, were appointed a Committee to draft a memorial to the Legislature on the subject of the Clergy Reserves and Rectories.

On motion, the Union adjourned for an hour and a half.

Elder Pyper pronounced the benediction.

AFTERNOON SESSION.

Met pursuant to adjournment. Prayer by Elder J. E. Ryerson.

The Moderator addressed the Union, after which the Secretary read the Report of the Executive Board for the past year, which is as follows:—

REPORT.

The past year, so far as the operations of the Union are concerned, has been very much a blank. But your executive board, derive some satisfaction from the fact, that this cessation in its activity is traceable less to a declining interest in the great objects which it seeks to advance, than to certain pecuniary embarrassments which have deprived it of the means of prosecuting them.

The nature and extent of those liabilities which thus impede our onward course, are matters with which you are too familiar, to render it necessary that we should here enter into details respecting them. On the only occasion on which your Board have been convened during the past year, an arrangement for raising the amount necessary to meet them, was proposed and adopted, which it was hoped would have resulted successfully. Brethren, Elders J. Pyper R. Boyd, and T. L. Davidson, were named as a deputation to visit the

churches in their respective districts, to solicit their contributions to this object. The two former cheerfully consented to engage in this service. Brother Davidson was not present at the meeting, and when conferred with by the other members of the deputation, it is believed that difficulties presented themselves by which they were deterred from prosecuting it. Of the nature of these your Board have not been officially notified, but these brethren themselves will doubtless acquaint you with them. Your Executive Board cannot but indulge in the hope that vigorous action will be taken in this matter during the present session of the Union, so that all hindrances to its activities, of a pecuniary character, may be effectually removed.

Your executive Board cannot survey the present religious aspect of the Province without feeling that something on a much larger scale than has yet been attempted, by our denomination must be done, to supply the great and increasing deficiency, which is everywhere felt and lamented, of ministerial labour. Not only are many important fields of missionary effort continually presenting themselves, which we cannot occupy in consequence of this lack; but the number of destitute churches is steadily on the increase.

To disregard the appeals which facts like these make to our Christian sympathy and benevolence, would argue a degree of apathy and indifference to the interests of Christ's Kingdom quite incompatible with the existence of spiritual vitality in our own souls. But brethren, we are persuaded better things of you. We know that your hearts yearn with compassion over a people perishing for lack of knowledge, and that a holy jealousy for the honour of our God, and for the maintenance of His truth and ordinances animates your bosoms. But bear with us when we conjure you that you give expression to these holy sentiments by devising measures commensurate with the magnitude of the great enterprises in which Zion's King is loudly calling on us to embark.

Of all the evangelical communities which exist among us, our own seems pre-eminently adapted to meet the circumstances, and to supply the wants of this young and vigorous community. Those traditions which elsewhere exert so potent an influence on men's minds, binding them to the blind observance of whatever has the sanction of time and long usage, are here found to interpose but a feeble barrier to the entrance of the truth, when honestly expounded, and faithfully and affectionately urged on the conscience. It would seem as if God by his providence were inviting and encouraging us "to go up at once and possess the land." The fields are already white unto the harvest, but alas! where are the labourers that shall thrust in the sickle?

As an important auxiliary in the prosecution of those objects at which we have thus glanced, you will see the almost indispensable necessity of possessing a weekly literary organ, to be made the medium of communicating intelligence, and of a mutual interchange of sentiment among the brethren generally on the different topics which must be continually coming up for discussion in connection with our various operations, whether local or general. For while the *Christian Observer*, by the talent with which, it is conducted, does honour to the body with which it is identified, and more than realizes the expectations which we had cherished respecting it; the interval of publication is much too long to allow of its being made an eligible medium of correspondence or even of communicating religious intelligence.

Moreover such an organ is especially needed at the present crisis of our political affairs, as an exponent of our sentiments on those questions affecting our religious liberties and civil rights, which seem destined again to agitate the public mind, and to become a prolific source of civil discord and intestine strife. The hostile attitude which the high church partizans have already assumed towards an anticipated adjustment, on an equitable

basis, of the question as to the final disposal of the clergy reserves, sufficiently betokens with how great a tenacity they will cling to their pelf, till a mightier power shall wrench it from their grasp. It also serves to indicate the necessity for vigorous action on the part of all Christian patriots who would secure their rights inviolate from sacerdotal usurpation, and undiminished and unimpaired, transmit them to their posterity.

The Report having been received and adopted, Elder Pyper, and brethren Seger, McCord, Carter, and Maitland, were appointed a Committee to devise measures and put them in execution, in order to wipe off the debt which now lies as an incubus upon the Union.

The Committee on drafting a Memorial to the Legislature, on the subject of the Clergy Reserves and Rectories, reported the following, which was unanimously adopted:—

The Memorial of the Regular Baptist Union of Canada, in Annual Convention assembled.

HUMBLY SHEWETH:

That your Memorialists are a body of Christians, and Christian Churches, professing Baptist sentiments, holding the Word of God as the divine and only authoritative guide in matters of religion; and united together for, among other important objects, "the adoption of all necessary measures for the defence of religious liberty, and the promotion of the voluntary principle in religion."

That guided by such an enerring rule, and having such an object in view, the Baptists of the Province have long mourned over the unjust, impolitic, and unscriptural system which has been introduced into Canada by the appropriation of the Clergy Reserves to the support of religion; and the stealthy introduction and completion, in 1836, of that most iniquitous of all measures, the endowment of fifty-seven rectories.

That in these times of agitation on such subjects, and amid the uncertainty that exists as to the course which your Honourable House, and the other branches of the Legislature may see fit to pursue in regard to them. Your memorialists would be wanting in their duty to themselves, their country, posterity, the interests of religion, and their God, did they not respectfully and earnestly warn your Honourable House, that no settlement of these questions will ever prove satisfactory to the country, or produce that peace and harmony among all religious bodies which should be the end of any settlement, unless the measure shall be based upon the practical recognition of the principle that in the maintenance of religion, as well as in all matters of religious belief, man has no right to step between his fellow man and the already perfect legislation of Heaven. Your Memorialists believe that the word of God furnishes a perfect and imperative rule of action in such matters, and that human legislative bodies pass beyond the bounds of their legitimate sphere of action, the moment that they interfere between men and their God, and attempt to direct either what they shall believe, or how the institutions of the gospel shall be supported.

Your Memorialists would further respectfully present that the Legislature of this Province having already far outstepped the bounds of their authority in such matters, the sooner they recede from their false position, and rectify the error which has been committed, the happier will be the results, both as regards the peace of the country and the prosperity of true religion.

May it please your Honourable House, to take these matters into your serious consideration; to abolish the Fifty-seven Rectories; to change the appropriation of the Clergy Reserves as at present existing, and to devote the proceeds of the whole to the purposes of general education.

And your Memorialists will ever pray.

Elder Pyper and brethren McCord and Paterson, were appointed a Committee for the purpose of having the said Memorial presented to each branch of the Legislature.

The Committee on Arrangements reported. After some slight discussion, the report was amended. The report is as follows:—

The Committee on Arrangements beg leave to report—

That the next Annual Meeting of the Regular Baptist Union be held in Brantford, on the *First Wednesday in October, 1852*, at the hour of Ten o'clock, A.M.; and that Elder J. E. RYERSON preach the Introductory Sermon, and that Elder R. BOYD be his alternate.

All of which is respectfully submitted.

LUKE CARROLL,
WM. ROBINSON,
WM. CROPLEY,

Drummondville, 9th July, 1851.

Elder Pyper submitted the following resolutions to the meeting. For various reasons it was thought best to postpone action upon them for three months:

“Whereas our Lord has enjoined it upon his followers to give the Gospel to every creature, leaving his people (in the exercise of that love to him to truth and to the souls of men, which his grace imparts) to carry out the command; and whereas, there are, in our own country, multitudes scattered throughout the more sparsely settled regions, as in some instances, in some populous districts and localities of growing importance, who are either totally destitute of Gospel privileges, or destitute of such exhibitions of Gospel truth, and such an administration of Gospel ordinances as they believe to be in unison with the teachings of the Bible, therefore—

1. *Resolved*, That it is the duty of this Union to make a vigorous effort to sustain as large a number as practicable of Missionary-co-operators in the field, in order that Christ be obeyed, and the destitute relieved.

2. *Resolved*, That the new Board be instructed to secure as soon as possible a suitable person to act as a General Agent, to bring the spiritual wants of the Province before the churches, and to take up collections in behalf of our domestic mission; and that the Board be further instructed to engage a Missionary or Missionaries, as soon as the state of our treasury will admit of it—designate each Missionary's field of labour; and furnish them with such publications as it may be deemed advisable to put into circulation.

3. *Resolved*, That our conscientious adherence to the principles of voluntarism, as principles taught in the Word of God, ought to operate amongst us as a fresh stimulant to new exertion; and that, at a period when priestly tyranny is grappling, in the vehemence of desperation, with religious freedom, and seeking to produce the conviction that religion must sink, and infidelity triumph, if state-pay be withheld from the clergy, fidelity to our principles, to truth, and to Christ, loudly demand of us, that we furnish to the world practical evidence that the instrumentality which we deem it lawful to employ, is fully adapted to meet the spiritual wants of the world.”

The following resolution was passed unanimously:—

“*Resolved*, That our Corresponding Secretary be instructed to correspond with the various churches of our denomination in the Province, relative to the holding of a General Convention of the churches at Hamilton, on the *Third Wednesday in October, 1851*, in the John Street Chapel, to consider more fully the important matter brought before this body; and that should the churches respond favourably to the calling of such a con-

vention, our Secretary be instructed to call it at the time and place aforesaid.”

The business of the Union was now suspended, for the purpose of giving Mr. Olcott an opportunity to bring up the object of his mission to this body.

Mr. Olcott then made a statement in reference to the plans and measures adopted in connection with the Rochester University, in its origin and progress; and that Students from Canada would be admitted to that institution on precisely the same footing with those from any part of the United States.

The thanks of the Union were voted to Mr. Olcott, for the liberal offer thus made; after which he took leave of the Union, and departed for Buffalo.

The business of the Union having been resumed, a committee, consisting of Elder Pyper and brethren McCord and Maitland, was appointed to prepare a memorial to the Legislature on the subject of Sabbath observance, and to take steps to have the said memorial presented to each branch of the Legislature.

A Committee, consisting of Elder McDougall and brethren Maitland and Carroll, was appointed to nominate officers for the ensuing year.

The Union adjourned till eight o'clock. Prayer by Elder McDougall.

EVENING SESSION.

Met pursuant to adjournment, when Elder Fulton preached.

The Union having having been called to order, the following resolution was submitted and carried unanimously:—

“Whereas it is the duty of churches to give to the world the Word of God purely translated, therefore

Resolved, That we recommend to the churches composing this Union, the American Bible Union as the medium through which they can perform this duty.”

The Committee on Nominations reported. The report was received, and, with some few amendments, adopted.

The following are the officers for the ensuing year:—

Pres. dent.—Elder Jas. Pyper.
Vice-Presidents—Elders R. Boyd, W. Wilkinson, A. Cleghorn, Brethren D. Buchan, Z. W. Camfield, T. A. Haines, D. Maitland, D. W. Rowland, Jacob Beam, Charles Kitchen, P. Clayton, M. Seger, Aaron Barber.

Corresponding Secretary—Brother John Tovell.
Recording Secretary—Brother J. Carter.
Treasurer—Brother A. T. McCord.

Managers—Elders J. Van Loon, Jr., W. Hewson, J. E. Ryerson, Israel Marsh, T. L. Davidson, S. McConnell, A. Booker, Brethren John Barber, John B. Miller, J. O. Carpenter, Wm. Robinson, Ed. Kitchen, Luke Carroll, W. Thompson, J. S. Buchanan, W. Devinney, Ira Howey, J. Dolbeer, Henry Latshaw, Abraham Carroll, H. A. Gustin, D. Paterson, Thomas Lailey, Chas. Chute, Henry Moyie, Wm. Hall, Joseph Sudborough, Duncan Bell, S. Parker, David George.

Adjourned to meet with the Regular Baptist Church in Brantford, on the *First Wednesday in October, 1852*.

The benediction was pronounced by Elder MacDougall.

A. T. McCORD,

Moderator.

J. CARTER, *Secretary.*

ADDENDUM

The Committee on Sabbath Observance, subsequently to the meeting of the Union, adopted the following Memorial to the Legislature; a draft of which appeared in the *Montreal Sabbath Advocate*:

The Memorial of the Regular Baptist Union of Canada, in Annual Session assembled,

HUMBLY SHEWETH:—

The Memorialists regard the Sabbath as Divine in its origin, and permanent in its obligations:

That they are deeply convinced of the evils that have flowed from its neglect, and the benefits that have attended its observance:

That conscious of the favour the Almighty has shown us as a people, they feel anxious to avoid everything fitted to provoke His frown;

That they cannot but look upon the business carried on in the Postal department, by the transmission of Her Majesty's Mails, the opening of Post Offices, and the delivery of letters on the Lord's day, as other than displeasing to him—by dishonoring an Institution to which He has affixed His seal:

They therefore, implore your Honorable House, that on taking the premises into your serious consideration, you would adopt such measures as to your wisdom may seem meet for the entire abolition of this great and growing evil.

And your Memorialists, as in duty bound, will every pray.

The following note accompanied the Memorial to His Excellency the Governor General on the subject of the Clergy Reserves and Rectories:—

To His Excellency the Right Honourable the Earl of ELGIN AND KINCARDINE, K.T., Governor General of British North America, &c. &c.

MAY IT PLEASE YOUR EXCELLENCY:

I am directed to transmit to you the accompanying memorial, unanimously passed at a Convention of the Regular Baptist Union, held in Drummondville, on the 9th inst., a body representing about 40,000 persons in this Province; and to request your Excellency's co-operation in carrying out the views therein set forth, upon a subject which, in the estimation of the memorialists, is of greater importance to the peace and prosperity of Canada, than any or all other political subjects whatever.

I have the honour to be,

Your Excellency's most obedient Servant,

A. T. McCORD.

Toronto, July 16, 1851.

STATISTICS OF THE CHURCHES COMPOSING THE HALDIMAND ASSOCIATION, 1851.

Whitby, 111; Reach, 31; Mariposa, 31; Yonge Street, 31; First Toronto (coloured), 51; First Markham, 94; Haldimand, 144; Cramahe, 15; Murray, 25; Brighton, 23; Sidney, 38; Thurlow, 34; Rawdon, 52; Clarke, 24; Pickering, 70; Bond Street, Toronto, 193; Newmarket, 40; Second Markham, 74. Total, 1081; No. last year, 1046; Increase, 35.

The Christian Observer.

TORONTO, AUGUST, 1851.

MEMORIAL OF THE BAPTIST UNION—"THE CHURCH" NEWSPAPER.

The Memorial, (which the reader will find in another column,) of the Baptist Union to the Provincial Parliament, was duly presented by the Honourable Mr. Price, but was rejected by Mr. Speaker, on the ground of its containing a reflection upon the Legislature which placed it without the rules of the house. The obnoxious clause is that in which we venture to say that the Legislature of the Province, has already far outstripped the bounds of its authority in legislating for religion. Now whatever reflection this might be upon the family compact Parliament, whom the people sent to the shades when they placed the present party in power, it could be no reflection upon the house now in session; for at the time when the Memorial was written, so far from having exceeded their authority on such matters the present Parliament had done literally nothing. The country placed them in power for the very purpose of undoing what their predecessors had done; and the language of our Memorial was based upon the confidence which we felt, that at least a majority of them were prepared to carry out the often expressed wishes of their constituents. And it is a matter too obvious to need proof, that had our representatives, intended carrying out the will of the people, they could not have taken offence at being "respectfully" asked to do so. It is in accordance with the workings of human depravity, that a lecture against any particular sin, will not only offend those who have committed the sin, but will also awaken the ire of those who have fully purposed in their hearts to commit it. If our legislature had done nothing with reference to religious questions, previous to the writing of the Memorial in question they have done more than enough since. They have conferred enormous powers upon an Episcopal Bishop—they have rejected resolutions designed to place all religious denominations upon a footing of perfect civil equality in the Province—they have declared their readiness to regard the Rectories, which were fraudulently established in the country, as vested rights, provided the Episcopal judges of England, will only decide that they are so—and they have, to cap the climax, rejected a bill brought in by Mr. Morrison, which would have had the effect of ultimately annihilating those nuisances in the Province. To ask such a body then to undo what their high church predecessors had done was verily to insult them. The Church newspaper, published in this city, notices the rejection of said Memorial in a strain eminently worthy of that print. He calls us "Baptist demagogues, who are seeking to rob all other christian denominations of their vested rights," &c. He represents us as making up in impudence our want of numbers and influence, &c. Let our readers bear in mind that such a scurrilous language is employed by a professedly religious journal conducted by a gentleman. We have long looked

upon the arrogance and buffoonery of *The Church* with emotions of pity, and the only importance which we have attached to its ravings, grew out of a mistake into which we were led by supposing it to be the organ of the episcopal sect in this Province. We of course deemed its straining to look down upon every body of christians that did not belong to the regular succession, its defiant tone, its assumptions, and its nonsense, as an echo of the feelings and sentiments of the Episcopal Church in the Province. But we are happy, for the credit of that Church, in being able to inform our readers that we were mistaken. During the recent debate at Simcoe, the rectors of London and Woodstock publicly repudiated *The Church*, declared emphatically that they had no more confidence in the unscrupulous sheet than we had, and cautioned us against regarding it as the organ of their church, declaring at the same time that it was a mere private speculation. This has in our mind stript *The Church* of the only importance which we supposed him to possess. We no longer regard his efforts as the dignified tones of an accredited organ, but as the turbid overflowings of undigested spleen rushing from the heart of a private speculator. Alas, poor *Church*! after all your laboured attempts to please your Puseyitish lord and his sympathizers, Messrs. Cronyn and Bettidge have "kicked you out."

Meeting of the Anti-Clergy Reserve Association in Toronto.

The Association having been in a most disgraceful manner interrupted in their proceedings a few weeks ago, having had their meeting broken up by such gentlemen as Dr. Lett, A. Dixon, and E. T. Dartnell, held another meeting last week in St. Lawrence Hall, at which they discussed and adopted various important resolutions. The large Hall was crowded by a highly respectable and attentive audience. The speeches were superior to any thing that we have heard on the same subjects in the Province, and were received by the assembly with loud and long continued applause. Thus interesting meeting of citizens, at which so much good feeling prevailed, and where sound logical argument was the only instrumentality called into requisition was in a most atrocious manner disturbed towards the close of the exercises by a band of reckless miscreants who collected together behind the Hall for the ostensible purpose of holding an opposition meeting. They held their meeting without molestation, listened to the harangues made on the occasion, passed what resolutions they pleased, and then, full of patriotism and whisky, hurrahing for free discussion, they rushed to the Hall to let us know what they meant by free discussion. Their mode of free discussion, it would appear, is to meet arguments with stones and bricks. The Globe says of this riot:—

"But let us turn to the ringleaders in the riot—Mr. Henry Sherwood, Ex-Attorney General, and member for the city, tells the excited men assembled to receive orders, that 'there is no such law in existence' as an Act which protects the members of a meeting against our (his and his allies,) interference."—"I, and you, and all of us" he says, 'may attend and exercise that liberty we possess as freemen of this country, to vote for or against the

measures as we think proper.' And he went on to inflame the passions of his auditors by enforcing on them that the anti-clergy Reserve meeting was intended by its promoters to be represented as a public meeting of the whole citizens—when he knew there was not a word of truth in the statement. Mr. O'Brien hoped the ruffians assembled around him were not mean enough to think of dispersing the meeting—that they would not be at the trouble of turning them down stairs—but that the said ruffians were mean enough to meet them at a stand-up fight, and thresh them, too. The gun having thus been prepared and loaded, Mr. Bull fired the match, and moved that the ruffians should adjourn to the St. Lawrence Hall,—which they forthwith did.

Is it not a farce to hear such men as the ringleaders at this meeting speaking of what is golly, and what they deem godliness? It is positively mockery to hear such parties talk of the Gospel, and religion. How do they show the fruits of godliness? Have they ever read the apostle Peter's description of holiness—'add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness and charity?' What faith have they in the goodness of their cause, when they will not allow it to be calmly discussed? What Christian graces do they show forth by their violence, their sticks and stones, their profane language, their drunken riots? Look on this picture and on that; and then tell us how these men can be such abominable hypocrites as to dare to use such a word as—Golly. Their conduct shows the school they have been educated in—the very antipodes of all that is Godly. The son of a prominent leader in these disturbances, has a son the incumbent of a good fat Rectory—a mere lad, Godly or ungodly; and there are, no doubt, others who are equally of opinion that 'gain is Godliness.'

At a quarter past 5, the first stone was thrown into the Hall, and from then till 12 o'clock when the military arrived, the city was in possession of the mob. The ruffians rushed up the stairs shouting and bellowing and were not stopped by the police until they had nearly affected an entrance into the Hall; for one half an hour they held possession of the stairs in defiance of the Mayor and his whole force—telling them that Henry Sherwood had sent them and they had a right to be there. At last they were ejected by coaxing and otherwise from the building, and the outer door closed—but outside, the mob had undisturbed sway. As persons ventured out, they were seized, or hustled, or pelted with stones: the Mayor was seriously cut on the temple with a large stone, Mr. McDougall, of the *North American*, had his coat torn from his back and escaped narrowly from a worse fate, Rev. J. Richardson received a serious blow on the back from a stone, Rev. Mr. Geikie was also struck with a stone, one of the Constables was most roughly handled and had his coat torn to atoms, Mr. John Rains was severely struck, Councilmen, Davis and Carr both received injuries, Mr. Brett had his hat smashed in, and Mr. McMaster, Mr. McCord, and a number of others received similar treatment."

When we left the Hall, (about half-past twelve o'clock,) the mob had ceased throwing their missiles. Whether their high church arguments were exhausted, or they were overawed by the military we know not, but we learn that they soon afterwards dispersed and all was again quiet.

THE CANADIAN PRESBYTERIAN MAGAZINE. —Such is the title of a new monthly journal just issued in Toronto. It is to be especially devoted to the interests of the United Presbyterian Church under the Editorial management of Rev. Mr. Jennings. We welcome this new periodical into the field. On the important questions now agitating

the province it will give no uncertain sound. We trust it will be greatly useful also in advancing the interests of vital godliness. We wish it much success.

The Debate at Simcoe,

Our readers are generally aware that there has been a debate at Simcoe, between several ministers of the gospel who were opposed to State endowments of religion, and three Church of England rectors, aided by a Kirk C. Scotland minister, who were in favour of such endowments. We shall not attempt to give any report of the debate, as the whole was taken down by an excellent stenographer, and will shortly be given, in pamphlet form, to the world. One thing, however, we have much pleasure in saying, that is, that the debate was conducted in a manner eminently becoming those who profess to be controlled by the Spirit of the Prince of Peace. The spirit evinced on the occasion was such as to furnish to the world practical proof that Christians can be Christians even in controversy. There were, occasionally some pointed things said, and some animated retorts made; but amid the warmest gladiatorialship of debate, all parties kept good natured.

The plan of the debate we cannot but regard as unhappy. There were too many propositions, and too many speakers, for the limited time allotted to the discussion. Those gentlemen who led on the propositions spoke twenty minutes each—their seconds, fifteen minutes each, when the leaders closed, by occupying ten minutes each. This arrangement, as to time, crippled especially those disputants who had large quantities of statistical information to present. Several of the speakers, after reading a bare selection from the statistics which they had prepared, were stopped by the chairman, their time having expired, just as they were entering upon a summing-up argument. Notwithstanding these drawbacks, the debate was a profitable one, and, we doubt not, will be read with interest by all parties, when it appears in print.

There was one of the speakers on behalf of State endowments, for whom we feel the deepest commiseration, we refer to Mr. Bell, of the Scotch Church. The young man, who is spoken of as being both amiable and pious, appeared ill at ease in the midst of his new allies; and when Mr. Ormiston, of the United Presbyterian Church, (another young Scotchman,) reminded him, with a pathos which a soul stirred to its centre only could command, that he was holding up the skirts of a system that had stained the heather of his native land with the blood of his forefathers, Mr. Bell looked more like sinking through the earth, than keeping his chair.

We hope soon to see the time when good men will be delivered for ever from the bondage of State-churchism.

American Bible Union,

This body is prosecuting its work in every direction with vigour and success. One of its agents, Rev. J. I. Fulton, has recently passed through

Western Canada—been present at the meetings of the various Associations, and visited many of the churches. His reception, by the Baptists of Canada, must be peculiarly gratifying alike to himself and all the friends of the Union. As a denomination, the Baptists of Canada West are unmistakably with the Union, heart and soul. There is abundant evidence of this fact in the unequivocal resolutions of the various Associations, and the warmth of feeling evinced by pastors and churches towards the Agent and his object. For some time Canadian Baptists were at a stand upon the questions which gave rise to the Bible Union. Many of us were befogged by the strange misrepresentations which were put in circulation with reference to the object which the projectors of the new society had in view, and the means which they were about to employ to attain their object. But the mist has been dissipated—the truth has reached us, and fidelity to our Lord shuts us up to the necessity of co-operating with those who seek to give the whole mind of the Spirit, as free from human admixture as possible, to “every creature” under heaven.

It is a most fearful attitude to assume before God—the wrong side of this question.

The ordinance of Christian Baptism was administered to four individuals, last Lord's day evening, in Bond Street, Toronto.

THE EXETER SYNOD.

The notorious Bishop of Exeter (in defiance of the wishes of His Metropolitan) with seven hundred of his clergy, has recently held a synod within his Diocese, at which “declarations” on points of Christian doctrine were proposed, discussed, and unanimously adopted subversive of some of the most cardinal principles of protestantism. The Bishop rises superior to the remonstrances of the evangelicals connected, unhappily, with the Anglican establishment; and tramples beneath his feet the decisions of the highest state church judicatories in England. His position is virtually that of a rebel. Instead of bowing gracefully to the law of the land, the indomitable prelate bids defiance to the law, and openly asserts his independence in spiritual matters. Most heartily do we wish that he could say in truth, that he was free, but with all his bravado, alas, he cannot. He is fast in the toils of the State, holds his Bishopric, and wears his frock at its pleasure. To take the ground implied in one little word, which the Bishop and his conferees most devoutly abhor would relieve him from his bondage; namely, *dissent*; but with all his unconquerable energy the Bishop has not yet had nerve enough to meet the contumely and scorn which such a step would entail upon him in England. He chooses rather to resist the authority of his superiors, and it appears that he prefers the place of a rebel to that of a freeman. He has been prostrated in a court of law, but he has risen again in a packed conventicle. The court declared Mr. Gorham's sentiments on the subject of baptism orthodox, but the Bishop's synod has come to a different conclusion as will be seen

by the following extract from the declaration of that body on baptism:—

“We declare that—

“I. Acknowledging ‘one baptism for the remission of sins,’ we hold as of faith that all persons, duly baptized (and being adults, with fit qualifications,) are not only baptized once for all, but also are baptized with the one true baptism of Him who ‘baptizeth with the Holy Ghost,’ and who, thus making us to ‘be born again of water and of the Spirit,’ delivers us thereby from the guilt and bondage of all our sins, of original and past sin absolutely and at once, of sins committed after baptism conditionally, when with hearty repentance and true faith we turn unto God.

“We hold, as implied in the aforesaid article of the creed, all the great graces ascribed to baptism in our Catechism.—for ‘by one Spirit we are all baptized into one body,’ even the body of Jesus Christ; we are made to be ‘His body,’ ‘members in particular’ of His body, ‘members of Christ.’ And being thus ‘baptized unto Him, we were baptized into His death,’ who ‘died for our sins’—we are ‘dead with him’—‘dead unto sin’—buried by baptism with him, wherem also we are risen with him’—‘quickened together with Him’—‘set together in heavenly places in Christ Jesus’—our life is hid with Christ in God.’ Believing that the Holy Ghost so joins us in baptism to Jesus Christ that we are ‘in Him,’ ‘created in Christ Jesus,’ we believe also that we are children of God in him; and, if children, then heirs, heirs of God, and joint heirs with Christ,’ inheritors of the kingdom of Heaven.

“II. We hold, accordingly, that all infants, presented either in Church or privately, according to the Book of Common Prayer, and baptized with water in the name of the Father, and of the Son, and of the Holy Ghost, do in and by baptism ‘receive remission of sins by spiritual regeneration,’ and are made members of Christ, being spiritually ingrafted and incorporated into his mystical body; original sin being so far from an obstacle to the right reception of baptism, that, as St. Augustine says, ‘Infants, because they are not as yet guilty of any actual sin, have the original sin that is in them remitted through the grace of Him who saveth by the washing of regeneration;’ and as our own Church declares, that the baptized child, ‘being born in original sin and in the wrath of God, is by the laver of regeneration in baptism received into the number of the children of God, and heirs of everlasting life; for our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto Him;’ and in accordance herewith, the 37th Article expressly says that ‘the baptism of young children is most agreeable with the institution of Christ.’”

On the adoption of the above sentiments we learn that a “thrill of solemn delight” pervaded the synod, and that the Bishop rising from his chair exclaimed “God be praised.”

But for the great names which are connected with the advocacy of such sentiments, and the consequent mischief which is likely to accrue to the souls of men, the whole might be treated as the crude overflowings of disordered minds; but there is method in such madness. The very existence of national hierarchies is dependant upon the maintenance of such dogmas. Let this human mode of preparing men to meet God in peace be set aside, and let none enter within the pale of the church, save those who furnish rational evidence of being united to Christ by a living faith, and what would be the numerical force of those establishments which now mingle together at the table of the Lord, the children of the flesh and the children of the Spirit, and then looking at this heterogeneous amalgamation of discordant materials boast of their thousands and tens of thousands of church members

The salvation of the hierarchy is dependent upon the maintenance of such absurdities, and hence we must expect to see sophistry and ingenuity placed upon the rack to furnish arguments for the defence of such modes of making Christians. And another lamentable feature of the Puseyite system is, that it caters to the depravity of the human heart, it proffers salvation without regeneration; bids the worldly spirit be of good cheer, for its baptism has cleansed its conscience, its sins are forgiven, and it is an inheritor of the kingdom of heaven. This suits well the demands of the depraved heart. If men and women can find a system that will permit them to live in sin while they live on earth, and then exchange at death the follies of the world for the bliss of heaven, such a system they will most eagerly embrace, rush along the pathway to the grave, and only be undeceived when it is too late to remedy the evil. But woe to the men who thus deceive souls by saying peace, peace, when God has not spoken peace.

And our readers must not imagine that the sentiments of the Exeter Synod are confined to Rome or England. No! they are rife in Canada. Read the following language of the Episcopal Bishop of Toronto; he says:—

"By Baptism we are not merely admonished and encouraged to become, but are actually made members of Christ, children of God, and inheritors of the kingdom of heaven. It (the Catechism) does not say we shall become new creatures, but declares that we are regenerate. We are not advised to seek admission into the society of the Church, but we are declared to be grafted into his body the Church. Nor are we told of everlasting life as something future, but we are already described as heirs of it. The cleansing of consciences, the forgiveness of sins, restoration to the favour of God, and union with his nature, are declared in the Bible to be effected BY BAPTISM."

We would not have the responsibility of having uttered such a sentiment, resting upon our souls for the globe on which we tread. And this is Protestantism! This the teaching of the head of the clergy, claimed to be "the Protestant clergy," for whose special support King George set apart the reserve lands! This is the doctrine that the state is called upon to sustain! this the Gospel that is to be preached by the aid of state endowments to the inhabitants of this young country! Who that believes the teachings of God's Word can suppress the painful thought, that the proclamation of such doctrine in the Province is a message of death, and not of life!

Communications.

ORGANIZATION.

To the Editor of the Christian Observer.

Things in this Province, embracing the interests of the Redeemer's kingdom are coming to a crisis, the issues of which will be felt for ages yet unseen, in a deep, and; it may be, a heart-grieving form. The old cruel system of compulsion and priestly coercion is lifting up its head in the Legislature, by calling for ecclesiastical incorporations; and grant after grant of the public money, together

with a general union of Catholic priests and bishops, English Church bishops and their clergy (as they call them), and the ministers of the Scotch Kirk. This heterogeneous amalgamation of state-paid clergyman, supported by their adherents is making war openly on the rights of religious equality: and designs, as is now evident, to bring Canada into a state of ecclesiastical subjugation to their united power; and if their purposes are carried out, the after scenes will be tremendous. There are two ways in which these threatened evils ought to be met, and that with promptitude. First, by combining the political influence of all the friends of religious liberty: and, secondly, by calling into proper exercise the spiritual influences of those bodies of Christians who are determined foes of ecclesiastical domination, as now attempted in this country. As the former of these movements is out of your province, as to discussion, I will confine myself to the latter. I do not either propose to take up the latter generally, but only as relating to the Baptists. The Methodists, the two sections of the Presbyterians (called the Free and Secession), the Congregationalists, and the smaller voluntary churches who have all now come out to oppose compulsion and state taxation for the support of religion, are all of them well organized for spiritual efforts in the spreading of that influence in Canada, by gospel doctrines and the enlightened principles of truth which eventually will be found to be the only means of preserving our country from the dark and cruel bondage of anti-christ, as seen in Europe generally.

I want to suggest to the Baptist body a few thoughts and plans which may bring us into a state of union whereby our spiritual influence may be equally effective with theirs. We number from thirty to forty thousand persons, actually holding and professing our distinctive principles, whilst the compulsories, or state-paid churches number amongst them hundreds and thousands of persons who have no religious principles at all, but are merely men of the world, and avow it. That our numbers might be swelled by including our nominal adherents, is certain, and probably it would in this way be nearly doubled. But that is not consistent with what we avow, and is on the part of the compulsories, a gross delusion put in practice for secular ends.

What I wish through the medium of your journal to bring before the Baptists of Canada, may be expressed in one single word, and that is—*Organization*. The want of this is glaringly evident, and grievously visible to any one who is at all acquainted with our condition and movements from year to year. *Organization*, then, is my text, my thesis, my very theme, on which I wish to venture to submit a few thoughts to the serious consideration of the whole body, including pastors, deacons and members. Not an organization to vest all church power in the pastors, nor to interfere with the independency of churches, by the establishment of ecclesiastical councils or courts, nor to bind all churches, and all their members to sanction all the particulars of a human creed, either on points of faith or matters of duty. Our creed is the Bible; and on the ordinances of the Christian church, the New Testament, as Christ's statute

book alone, is our standard. If, then, any pastor, deacon, or member, belonging to the Baptist body in Canada, or all of them, be disposed to ask what I mean by *Organization*, I will in a brief manner endeavour to explain what is meant, and, I hope, in a way perfectly in unison with the New Testament.

1. Organize to send the Gospel where it is not—where souls are perishing for want of it. That souls, many souls, in this Province are perishing without having the gospel preached to them, is a fact I need not stay to prove,—that you possess wealth, given to you by the Lord, which if properly used would enable you to supply means for obviating this evil to a certain extent, is a fact beyond all doubt—that you are solemnly bound by your religious profession to adopt measures to facilitate the carrying out this duty, you all know. I say then *organize, organize* without delay. If you ask how can this be done? I reply, not by putting your means into the disposal of a Board of men at New York, eminent in wisdom, and zeal, and energy, as they manifestly are. They know not the peculiarities of this country. They live in a free ecclesiastical atmosphere, and we do not. Their agents are mere casual visitors, exposing them, however upright, to prejudicial influences that are unfriendly to permanent usefulness. You must raise up and send out from yourselves the agencies requisite for the great work of helping the Methodists, the Presbyterians, the Congregationalists, and the smaller voluntary bodies of Christians to evangelize Canada, or the Compulsories will go up and possess the land, paid by the State, to plant the *Opus* trees of Puseyism, the Night-shade of Kirk formalism, and the poisonous herbs of Papal error, in every region. In this way are things now plainly verging, and the Government of the country is aiding it very powerfully. Organize, I say again, to send the Gospel of peace into every part of the land to prevent the evils that must inevitably follow the propagation of error, which the greater part of the State-paid clergy are known to hold.

2. Organize on the principles of Truth. That shades of difference exists in your opinions on some things, is a fact; and on the custom of open or restricted communion, is a fact also well known. But are these minor differences of opinion, probably less than the differences of any other religious body in the world, who avow that conscientious and personal conviction ought to be the ground of a religious profession, to keep you like a rope of sand, and destroy your unity and influence? Surely "you have not so learned Christ?" I am, as all know, a strict man as to the views I take of the Apostolic rule of communion; but does that require that I dis sever myself in aiding the means for the propagation of the Gospel amongst perishing sinners from those who think differently on this point? I think the laws of truth teach me a different lesson, and bind me to cooperate with all who know and love the Gospel, to spread its happy and soul-saving influence, even though I may not consider their church-order in some things to be at all scriptural, or stand in religious fellowship with in any public form. If this is what truth, and love to truth demands, can it be right for the Baptists

to split and divide on minor things, until they lose their public influence, and obstruct the very means by which salvation through a crucified Redeemer is preached to a dying world."

3. Organize, organize forthwith, without delay. Everything calls for it. Men are dying. New settlements are forming in every direction. Weeping Christians, from the old countries, are hanging up their harps on the trees of the forests around their new homes—their cry through the dense woods reaches us with heart-melting eloquence, "Oh, come and tell us of Jesus, and let us sing with you the songs of Zion, in this strange land!" Error is clothing itself in purple and scarlet, furnished by State-pay, as in Europe, to lead captive souls by carnal glare, and poison the spirit by awful delusions. Ecclesiastical corporations are overspreading the land to lay firm, by State-gold, the ramparts of spiritual domination over all. The sacraments are supplanting the Saviour, by being made passports to heaven for the ungodly. Human creeds are pushing away the Bible. Sectarian schools are going to be made the nurseries of deadly errors. The rising generation are soon to be tempted to drink in from infaney the dogmas of catechisms and creeds, instead of the pure water of life. The glory of your Lord and Saviour—the worth of souls—the preciousness of the gospel—the value of salvation, as a blessing from heaven—the awfulness of an immortal spirit leaving the world, bound in the chains of error—the horrors of hell, and the glory of heaven, all say to you organize yourselves to counteract, in some degree, by the means appointed of God, the evils which, in the prospect now before us, seem to threaten this fine and fruitful country. Far better would it have been that it should have remained forever the sole home of the wandering Indians—far better had its forests never been cut down, its rivers never navigated, except by the red man's canoe—far better had the lands now "waving with corn," in unnumbered acres of the "finest of wheat," continued to be the dwelling-place of bears and wolves—far better had cities never reared their heads, nor rural villages been built—than that a corrupted gospel should gain dominion here, and the laws of anti-christ be established and perpetuated by State-gold, and unrighteously appropriated church lands.

Organize, then to spread the Gospel—to dispense and circulate the Word of God—to call sinners to repentance—to afford means to teach the doctrines of Christ—to maintain the way of the Lord, in opposition to error and the commandments of men.

I may address you again on the mode of organization. J. W.

Woodstock, July 19, 1851.

CHURCH RECOGNIZED.

Pursuant to previous invitation, the appointed delegates met with the brethren meeting in Centre Road, 8th con. East Gwillimbury, for the purpose of examining their Gospel faith and order; and if satisfied, to recognize them as a sister church.

At 10 o'clock, A.M., Elder Hulbert preached the introductory sermon from *Psalms* xxiv. 4, "One

thing have I desired of the Lord," &c.; after which the various delegates reported themselves as follows:

Newmarket.—Elder J. E. Howd.

First Markham.—Deacon Hamilton.

Second Markham.—Dea. Kitchie, bro. Cook.

Whitby.—Elder Gibson, brother Martin.

First Pickering.—Deacon Vardou.

Reach.—Elder Hulbert.

Elder Hulbert was chosen moderator, and J. E. Howd, Clerk.

A statement of faith and practice was then made, which being satisfactory, it was

moved by Elder Gibson, seconded by Deacon Kitchie, and

Resolved—That we recognize the brethren of this congregation as a sister church.

Elder Hulbert then gave the right hand of fellowship to Elder J. E. Howd as their representative.

Prayer and praise, by Elder Gibson. Adjourned till 2 o'clock, P.M.

Met pursuant to adjournment. Prayer by Elder Howd.

The following officers were ballotted for, viz., Wm. Miller, Samuel Rose, and David Terry, as Deacons, and Wm. E. Cuyler, as Clerk. After which David Terry and Samuel Rose were set apart by ordination.

Ordination Prayer.—Elder Howd.

Imposition of Hands.—Elders Hulbert and Howd

Charge.—Elder Hulbert.

Prayer and Praise.—Elder Gibson.

Elder Gibson then preached from John vii. 37, "In the last day, the great day of the feast, &c."

Thus closed a series of very interesting services, throughout which the presence of an approving Spirit was felt.—the brethren dispersing to their various homes, praying God to multiply such occasions more and still more. May "a little one become a thousand, and a small one a mighty nation."

J. E. HOWD, Clerk.

East Gwillimbury, July 3, 1851.

The following letter from Ex-Consul Buchanan will we doubt not be read with candour, and some of it at least with profit. We need more simplicity amongst us, more Bible and less usage.

Extract of a Letter addressed to Dr. Cone, 9th Feb., 1851, referring to the Bible Union.

As the association has assumed the designation of the "American Bible Union;" am I, and all who consider the confederacy, that all measures to be taken, and proceedings acted on by the Union, are founded on the Bible alone, and that all who are to take part in the proceedings, and carrying the measures into effect, are such, as shall bear the marks which the Bible sanctions—contending as the Lord hath led me for above forty years, for a strict adherence to the Scriptures? To be faithful, I submit to the "Bible Union," that they are bound to what the Bible holds forth. If this principle is to be sustained, is there a single exception? Are the members, or those who bear rule, to whom are committed the carrying out the measures of the "Bible Union," to assume any titles, or names not found in the Bible, by those to whom the work of

the Lord was committed, while such his servants were required by the Lord not to do so. Matt. xxiii. 8. If Christ is to be regarded as Master, all such titles are to be abandoned. The authorised Scripture titles are Disciples, Elders, Deacons, Evangelists, Servants, Messengers; Presbytery applies to an association; the term Baptist, which was applied to John, is no where applied to the disciples, or members of the Church of God. If the world is pleased to give it, is that a just ground for those who are governed by the Bible as their only rule to adopt it? Pardon my observing, I believe that from the servants of the Lord assuming the title Baptist, many have been and still are prevented obeying and following not only the teaching, but the example of the blessed Saviour, while all must admit, the Lord went down into the water, and gave as a reason to John the Baptist, who opposed the act, that he done so "to ratify the institution," or to sanction it. (See D. Campbell of Marischal College translation of the passage.) Contending as you do, I intreat you to lay it to heart, why, why continue to assume the name "Baptist," the world may continue so to call you, but if the Bible and nothing but the Bible is to be our rule, why not adopt the Bible rule, by using the Bible name "Christian," the Church of God in New York, the Church of God meeting at the Tabernacle Mulbury Street, and so with the other Churches of God, which profess to follow the Churches of God, which in Judea were in Christ Jesus. Pardon my observing, I am not aware of any course, which would prove the blessed effect of adhering to the Bible more than laying aside all terms, not found in the Bible, I speak from forty four years experience, since it pleased the Lord to lead me and my aged wife, to separate from the Presbyterian Church, and upon the declaration of our faith, to be buried with Christ by immersion in water, but having been led to regard the Bible as our only rule, we could not but observe that in many acts of worship, much of the worldly wisdom was acted on by the denomination called Baptists, while I have ever regarded them as faithfully in preaching holding forth the Gospel, while not fully obeying the "all things," as upon the terms of doing so, the Lord would be with them. Matt. xxviii. 20. While full obedience is not regarded even by those who appeal to the Bible and nothing but the Bible, and of late many who avow the term Baptist, have fallen into the system and use the term acted on by churches, "Having a name to live, while they are dead," as to full and actual obedience to what is enjoined, their elders not calling on their members to "follow me as I follow Christ." I Cor. xi. 12. Allow me to ask your attention to the titles, assumed by those, whom the so named Baptist Churches denounce as far from God. I refer first to the Pope, from whence all the unscriptural terms and titles adopted by Baptists and others have emanated. He assumes "Lord God the Pope," Vicar of Jesus Christ, &c., &c., &c.; the Church of England, which professed to have separated from Rome, yet they use Right Reverend Father in God, the Lord Archbishop of Canterbury, the Right Rev. Dean of York, &c., &c., &c., all these and their associates, not only assume parts of their titles, but the awful and blasphemous assumption, that of *Divines*, I need not add to you, literally

Gods, all these assumed Gods are alone given, and belong to Jehovah, if the Bible is our rule, Right Reverend is "Right Holy." The Bible applies the term *Reverend* to Jehovah as also the term Divine. Now my esteemed friend, upon what principle of truth, can any denomination who regard the Bible, and grow nothing but the Bible, impiously assume titles due to God alone, and what aggravates their sin is, that they appeal to the world they are alone governed by the Bible.

I conclude by deeply regretting that prayer with fasting seems to be disregarded by professing Christians in the present awful times. Elders are now set apart with many rules, no where to be found in the Bible, with prayer and feasting, instead of fasting, though enjoined by the Apostles, Acts xiii. 23. I pray the Head of his Church, to lead all his children to apply to God, under all difficulties with prayer and fasting, and relief and gladness will assuredly be found.

I call upon all who contend for the "Bible and nothing but the Bible," for Scripture authority, either by teaching or example, for Councils, Delegates, to perform acts of the Church, such as recognizing brethren and sisters, Moderators, Clerk, by what authority appointed by other churches, to act out of their own association, upon what terms condemn the assumption of any clerical body of men, association or conference, but in plain terms where, where the authority, or consistency in those professing the "Bible and nothing but the Bible?" I deplore the constant appealing to the world, by any church for the support of their elders, which is the duty and privilege of the members, while being faithful, the Lord on all occasions sustains his obedient servants. Paul sent Timothy to set in order what was wanting in the churches, as several had neither elders nor deacons. Alas, how few adhere to the alone appointing of those having the qualification so plainly set forth. What church now regards the order set forth in 1 Tim. ii. 1, 2, 3? The solution of all disregard and departure, is to be found in Eph. ii. "The prince of the power of the air," the author of all disobedience, be it little or much. Many may say these are trivial matters, no child of God will dare to say to the Lord, what ever is on record in the Bible is to be regarded as trivial, all who disregard the word, must think so. May the Lord pardon me, wherever I go aside from the Word, and I pray you to receive these extracts and observations in the spirit in which they are offered. But viewing your delegations unscriptural, I dare not be present to sanction them, while I pray God you may be led to fear, obey, and serve the Lord.

In the spirit of the Publican your friend,

JS. BUCHANAN.

7th July, 1851.

Miscellaneous.

ACADIA COLLEGE.

The quarterly examination of the classes took place, agreeably to previous announcement, on Wednesday the 18th inst. It included Algebra, Geometry, Logic, Mechanics, and the Latin and Greek classics. Several hours were occupied in the exercises, and the examination, as usual, was

close and extended, embracing numerous details, and requiring, on the part of the students, proof of attention to minute particulars, not always sufficiently regarded. They acquitted themselves, I am informed, with great credit. Professor Chipman and Mr. Randall have toiled hard during the year, under disadvantageous circumstances; the satisfactory termination of their labours must afford them great pleasure; Professor Chipman, especially, on whom the burden has chiefly rested, is doubtless cheered by the successful results.

A large assembly filled the College Hall on Friday morning the 20th. The proceedings commenced at eleven o'clock, when the Rev. Theodore Harding took the chair, and implored the Divine blessing on the engagements of the day. Vocal music followed. The Rev. A. S. Hunt then read the resolution of the Governors, passed in September last, inviting Dr. Cramp to the Presidency of the College, together with Dr. Cramp's reply. The ceremony of installation proceeded in the following manner:—

The President elect entered the Hall, attired in College costume, and was introduced to the Chairman by the Hon. J. W. Johnston, and the Rev. William Hall of Windsor. Mr. Johnston addressed the Chairman as follows:—

"MR. CHATELAIN.—The honour of presenting to you for installation the Rev. J. M. Cramp, D. D., the President elect of Acadia College, having devolved on my reverend friend Mr. Hall and myself, we have great satisfaction in now fulfilling this duty.

I deem it unnecessary to comment upon the fitness of the reverend and learned gentleman for the office which he is called upon this day formally to assume.

The acknowledged talents of Dr. Cramp, and his well known acquirements as a scholar and a theologian, attest the wisdom of the appointment made by the Governor of Acadia College, and offer the surest pledge, that the interests of this institution, whose welfare lies so near our hearts, will be promoted by the selection they have made. And, Sir, may we not accept it as a high augury of the future prosperity of Acadia College, that her foundations have been at first laid by such wise master-builders as the reverend Drs. Crawley and Pryor, and her earliest progress watched over, and led towards maturity through unnumbered difficulties, under the fostering care of men of their piety, talents, and attainments, the directing and completing the superstructure should be committed to one so well entitled as the present President elect to be their successor, now that her foundations have extended themselves into our sister Colonies, and the Baptist bodies of the three Provinces, like kindred columns, support the edifice. From his talents and energy, and the able assistance of his reverend and learned colleague, Professor Chipman, whose devoted and effective labours in the cause are so well appreciated, the friends of Acadia College may encourage the expectation of seeing their fondest hopes realized."

The venerable Chairman followed. He gave the right hand of fellowship to the President, cordially welcoming him to his new office, and assured him in his (the Chairman's) peculiarly fervent style, that the friends of the College would give him their sympathy and support, concluding by the expression of earnest desire that his labours would be blessed to the advancement of the spiritual interests of many who would be placed under his care. The Rev. W. Chipman offered prayer, invoking the blessing of God on the union which had just been recognized. The President then delivered an inaugural address, which was listened to with much attention: that portion of the address which referred to the late Rev. E. Manning was evidently received with deep emotion. Father Manning will not soon be forgotten.

The President having taken the Chair, original essays were recited by two of the students:—by Mr. Henry W. Johnston, on "the visual worlds of the microscope and the telescope," and by Mr.

Patrick Shiells on "the Providences of God in the discovery of America." Both essays were of a high order of excellence, and elicited great applause.—*Halifax Christian Messenger.*

From the Special Correspondence of the Globe.

LONDON, June 27, 1851.

London is the most Sabbath breaking place that I have visited. Although not so bad as the Continent cities, it is certainly far worse than New York or any city of the northern states, or even than the Southern with the exception of New Orleans. Here the omnibuses are to be seen as numerous as on any other day, and the railway trains are more crowded than usual. A great many shops of all kinds are open and comparatively few of the houses of entertainment are closed at all. There is nothing of the quiet and solemnity of the Sabbath seen in an American or a Scottish city; all is life, bustle and activity, although of course not to so great a degree as on week days. The first day I spent in London was Sunday, and I sallied forth to find my way to the church of the Rev. Dr. Cumming, a minister of the Scotch National Church one of the most popular in London, whose lectures on the Ecclesiastical Titles question made so much noise recently. I discovered it in Russell street, directly opposite Drury Lane Theatre, a building of the time of Queen Anne in the modern Gothic style, but recently enlarged and ornamented. Although only 10 o'clock then, and the service did not commence till eleven, there was a crowd about the doors waiting for admission. I speedily found that the regular sitters were admitted at one door only, cautiously opened by the attendant, and scrutinized before being admitted. Strangers are required to wait till within five minutes of the time of service. I stationed myself as near as I possibly could to the principal entrance, and at the hour there was a crowd behind me sufficient to fill a large court.—The doors were opened suddenly, and like water through a lock gate, the people poured into the church in almost as disorderly a manner as the aforesaid water. I observed a pew entirely empty, and entered it immediately. I noticed, however, that the congregation, although perhaps only occupying one or two sittings of their pews, kept their doors closed, and it was not till after the close of the first prayer that they were admitted from the aisles. As it was, their was not room for all, and many were obliged to stand during the whole service. Dr. Cumming, to hear whom so much anxiety is thus manifested, is a middle-aged man, about 45 or thereabouts, dark complexion, black hair, and short in stature; the head large and fully developed in the intellectual and domestic faculties, but not particularly prominent in the moral and devotional. His sermon was very showy and I thought, somewhat superficial—pointed similes and illustrations, though somewhat common-place, were his chief beauties, but some of his closing sentences were very eloquent in language and brilliant in idea. His manner is rather studied and laboured, and somewhat hard; he has great fluency, however speaking readily from notes. He wandered from his text in order to bring in a variety of public subjects, including the Crystal Palace which he mentioned by that name, as a means of promoting peace. He also referred to the discussion in Parliament brought up by Mr. Cobden on the principle of peace, and although he asserted with the usual inconsistency of the armament advocates that a standing army was necessary, he rejoiced at the same time in the progress of the mild and forbearing spirit between nations. There was nothing at all out of the way in the nature of the sermon; in truth it was somewhat common-place in idea, rather newspaper-like in its tone. I would wonder at his popularity did I not think that the sermon he read was not a fair sample of his preaching; he is often very earnest and powerful in his addresses on spiritual subjects, but he certainly was not on this occasion, as he hardly alluded to personal religion throughout his discourse.

He has been clergyman of the same church for eighteen years, and was hardly known until the Rev. Baptist Noel recommended his hearers to attend his Church while his own was temporarily closed, and this brought him into vogue.

The Rev. Baptist Wriothesly Noel having joined the Baptist body preaches in a chapel in John Street, Bloomsbury, near to the church which he formerly occupied in Bedford Row when a Minister of the establishment. I went to hear him in the evening, long before the time of service; the aisles were crowded with strangers, who were not allowed to take seats till after the commencement of the service. Mr. Noel is very tall in person, with a mild, gentle, yet fine and dignified expression of face; his head very high, showing a great preponderance of the moral qualities, but with the intellectual organs also full. His firmness, too, is very large, and the combustion explains his conduct throughout life. Born of a noble family and reared for a church, with a high preferment was open to him, he gave up all worldly hope to join a sect despised by those with whom he formerly associated. He was impelled to it by his sense of duty, his devotional feelings, and the strength of his reason; while his firmness made him determined in the course which he adopted against all persuasion. It is of such men that martyrs are made, and I question whether there was not as much abnegation of self in the sacrifice he made as in imprisonment or torture for conscience sake. His manner in preaching is the most delightful I ever observed. Without any effort or attempt at effect, without raising his voice above its ordinary level, he managed to arrest the eyes and ears of every one by the earnestness which he displayed; his voice and pronunciation are very pleasing, it is true, but it is the simple earnestness—the evident absorption of the subject, and his total forgetfulness of self, which made it so interesting and pleasing. His sermon was strongly argumentative and well reasoned, but there was none of the violence or the display of the wrangler, and it abounded with fervent appeals, but there was nothing of the study of effect of the declaimer; the language was simple and distinct, not a word thrown away, nor a difficult nor long one, when a short and plain one could be used. He spoke without notes, and apparently with little preparation.—He was listened to with the most breathless attention, throughout. The chapel is a plain one, without any ornament whatever; the singing was led by a preceptor without any aid. The people appeared to be all of the middle and lower classes, the latter, I think, predominating.

DR. CARSON ON BIBLICAL TRANSLATION.

From the N. Y. Weekly Chronicle.

Mr Fletcher, a Baptist publisher of this city, has just issued a 12mo. volume of 271 pages, comprising three most capital works of the late Alex. Carson, D.D. "The History of Providence as unfolded in the Book of Esther;" "The God of Providence, the God of the Bible;" and "The Truth of the Gospel demonstrated from the character of God manifested in the Atonement."

From the second of these we extract the following on the Divine interposition of Providence in opening the way for the translation of the Sacred Scriptures:—

"If the revival of learning was necessary for the defence of the doctrines of Scripture, it was still more necessary for the making of translations of the Bible into modern languages. Luther, we are told, did more for the success of the gospel, by translating the Scriptures, than by all his other labours. All the efforts of the preachers would have been comparatively trifling, had they not been able to give the people the Scriptures into their own hands. This enabled every man to judge between the doctrines of Rome and those of the Divine word, and fixed a preacher in every

house. What an admirable Providence, then, was it that in some measure supplied the gift of tongues.

That acquaintance with the original language which is now so common and so easily attainable, is also so admirably serviceable in enabling missionary societies to provide men who, with tolerable correctness, are qualified to make translations of the Scriptures into the languages of the people among whom they labour. In this way the Bible is travelling fast over India.

The amazing facility with which some persons acquire the knowledge of languages, their taste for the prosecution of this study, combined with an ardent zeal to publish the Gospel among the heathen, is a strong indication of the hand of Providence. This may be seen in Judson, the American missionary of the empire of Burmah, and in many other missionaries. But all the qualifications that fit for missionary work were found almost miraculously combined in the late Dr. Carey, the missionary of India. Dr. Carey was as truly prepared by the Providence of Jesus for the work in which he was to be employed, as Paul was to be the apostle to the Gentiles. Whether a talent is given in the constitution of the mind and by the acquirements of study, or by the immediate communication of the Spirit, it is equally the gift of the Head of the Church. Joseph Wolff also possesses this talent in a wonderful degree; and I think it cannot be doubted that his talent has been given for enabling him to testify of Jesus to many nations.

The cultivation of the modern languages of Europe has been likewise directed by Providence for the advancement of the knowledge of his word. For many centuries after their formation, the languages of Europe were utterly barbarous; and even after this revival of letters, all knowledge was conveyed in Latin only. It was as much the language of literature and science as of religion. If, then, knowledge has descended to the modern languages, and if such languages have been perfected for translating, it is owing to the care of Providence in providing a suitable vehicle to this word."

THREE MILLIONAIRES.

A New Orleans paper has some curious commentaries on the lives of several rich men recently deceased in that city. Of John McDonogh it thus speaks:

"He had but two passions—notoriety and accumulation. These he pursued through a long, and niggardly, and sinful life, and these he exhibited in his will. He clutched at his bonds, and titles and money bags, in his dying moments; and by his will he sought to control and administer them after his death. He cut his neglected relations off with a shilling, and bequeathed the enormous aggregate of seventy years of avarice and cunning to communities that will never plant a flower on his grave, or moisten it with a tear.

Here is the sketch of another:

"Joseph Fowler was a cold, selfish, cynical, vulgar man, without a scintilla of a soul, who lived for himself alone, thinking neither of his suffering kindred in this world, nor of God and eternity. He was the slave of the almighty dollar all his life, and died, at last, without having the courage to make a will, or the grace to make, by public charities, some expiation for the selfishness of his life. His relations, who vainly, in his lifetime, implored the crumbs that 'fell from the rich man's table,' will now, enjoy the magnificent estate which he accumulated by extortion, and coined out of tears and destitution."

The third is referred to as follows:

"Cornelius Paulding was a better man than either of these. He was frigid, penurious, and exacting; but he sometimes gave, and gave freely. For many years he had been a member of the Baptist church: and at various periods, after he re-

moved to New Orleans, he provided a place of worship for his brethren, and tendered his house as a residence for the minister. Several clergymen came to reside with him, but, notwithstanding their habits of self-denial, he starved them all out. Nor did the church thrive any better under his auspices. The church government of the Baptists is a pure democracy. All the power resides in the members and even the old prejudice that excludes women from a participation in government, is not recognized. All are equals; and the minister in that church, out of the pulpit, has no more power than one of his flock. This form of government was not adapted to the disposition of Mr. Paulding. He was arbitrary and dictatorial; and the result was, that the Baptists in this city, though few in number, and poor, preferred to worship in obscure places, rather than to occupy the splendid church which he sometimes proposed to erect for them. Mr. Paulding lived long enough to learn a useful lesson from the death of John McDonogh. He read the commentaries of the press upon his selfish and unnatural will. He has wisely bequeathed the bulk of his estate to his impoverished relations; has made generous donations to the Orphan Asylum and public schools; and appropriated \$30,000 for the Baptists of this city."

THE JESUIT AND THE BAPTIST.

"Among my fellow travellers from Burmah," says Mr. Denham, of Serampore, "was one who greatly interested me. He was a Jesuit missionary from Raugoon, Father Parazza by name; and from him I obtained a good deal of information on the state of the Romanist missions, at Raugoon, Ava, and Hamerapooora—or rather on the former condition of this mission, for it appears at the present to be nearly extinct—indeed, Raugoon itself is now no more; while I write it is a heap of ashes!

"On our first meeting on board the government steamer, in the river Martaban, he seemed inclined to make friends with me, and was very chatty and communicative. I thought perhaps he might know me, so that I conversed on merely general and passing matters, and about the state of things in the interior, of which he gave a very affecting and true description. My dress, which was entirely white, did not indicate my profession, so that he talked more freely to me than probably he would have done had he known me to have been a Baptist missionary.

"On the second day after we left Burmah, between Amherst, the spot where the remains of Ann Judson rest, and Kyoophor, a discussion took place between the Jesuit and an officer. I took no share in it; I merely listened to the disputants. In the course of the day, when we were alone, Father Parazza came to me, and said, 'You heard the remarks made by — this afternoon? I don't think I was quite fairly treated by him? He introduced the subject, not I. Protestants are extremely prejudiced, and really know very little of their religion. I hope this remark does not offend you?'

'Not at all, said I,' still waiting for him to proceed.

'Well,' continued Father Parazza, 'I don't mind meeting Protestants—the Church of England, for instance, holds many opinions in common with ourselves, and many clergymen are altogether with us; and with other sects I can argue, but with that sect we meet with in Burmah, and whose missionaries have even been sent to Raugoon, I confess that I do not like them, nor do I like to meet them. At first I thought — was one of them.'

'What sect do you mean?' said I.

'The Baptists,' was his reply.

'Why do you dislike meeting with these men?'

'They will not argue; they refuse to listen to religious instruction, to the priest, or to the church. The tone in which this was uttered, was

struck me very forcibly, while the dark, piercing eye of the Italian fell on me so inquiringly, it may be that he read on my countenance something like a lurking smile, in spite of all my efforts to repress it, for he said falteringly, 'You are a Baptist, sir?'

I bent affirmatively.

'Not a missionary?'

I quietly said, 'A missionary, sir.' This was followed by a pause of several moments, when I added, 'Formerly a Romanist like yourself; now, a Baptist and a missionary.'

'A Roman Catholic! what could induce you to relinquish your religion?'

'The reasons you have assigned, sir. I felt I had a soul and must answer for my self before God, and that neither priest nor church could save me; that God had given his word, and promised his Spirit, and that I could learn from that word how he would have me serve him. That I read the Bible, and looked in vain for Romanism there. That I sought in the epistle to the church at Rome for mass and purgatory, and worship of the virgin, and then the Gospels and the Acts, and remaining epistles, and that I had utterly failed to discover the doctrines I had from my childhood been taught to believe were true, and to be found there; where can I expect to find these doctrines if not in an epistle written by an apostle to the church at Rome? or by Peter, the prince of the apostles in his apostolical writings?'

He seemed much pained but interested, and attempted to enforce one or two of the usual arguments, which were easily disposed of. He then said, 'Argument is useless if you deny tradition.' After a long conversation we retired to my cabin, and he accepted a book or two at my hands. This little incident tended to strengthen the conviction I have long entertained that there is one class of men who can meet popery on safe ground—who can afford to throw all tradition overboard, and appeal from man to the word of God—to that law and that testimony which has given. Now, had I been an advocate of infant sprinkling, he would have beaten me most assuredly; but as soon as he found I denied this dogma, he said, 'If you deny tradition affords a ground for infant baptism, how can I argue with you?' 'From the New Testament,' was my reply.

'The remainder of our intercourse was very brief. The last time I saw him was at Kyookphigor. May God's good Spirit bless our interviews! It is not likely I shall meet Father Pirazza again.'

'I have thought of our meeting many, many times since my return home; and feel his words to be worth pondering,—How can I argue with you if you deny tradition?'

PRAYING TO SAINTS AND ANGELS.

A Scottish nobleman, of the Roman Catholic persuasion, lived a very retired life, and left his affairs very much in the hands of others. One of his tenants, whom we will call Donald, rented a farm, upon which his forefathers had lived for above two hundred years. The lease which he held was on the point of expiring, and the steward refused to allow Donald a renewal, wishing to put the farm into the hands of a friend of his own. Poor Donald tried every argument in his power with the steward, but in vain. At length he bent his steps to the castle, determined to make his case known to his lordship. Here again he was repulsed: the porter had received orders from the steward, and refused him admittance. Donald turned away almost in despair, and resolved upon a bold measure, as his only chance of success. He climbed the garden wall in an unfrequented part, and entered the house by a private door. It so happened that no person was in this portion of the building; and Donald wandered on, fearing to meet a repulse, but determined to persevere. At length he approached the private apartments of

the nobleman: he heard a voice, and drawing near, found it was his lordship's, and that he was engaged in prayer. Retiring to a short distance, he waited till the prayer was concluded, and could not but hear his lordship pleading earnestly with the Virgin Mary and St. Francis, for their intercession in his behalf. At length his lordship ceased. Donald, who had stood trembling with the novelty of his situation, the fear of interruption, and anxiety for the result, now gently knocked at the door. "Come in," was his lordship's reply; and Donald entered. "Who are you, man? What do you want?" were his enquiries. Donald stated his case, the steward's harsh conduct, and the certain ruin of himself and his children, after his ancestors had so long occupied that portion of the family estate. The peer listened, and was touched with the tale, and having heard something of Donald, assured him of his protection, and that his lease should be renewed. Many artless, but earnest thanks followed; and he was departing, when, a thought of anxiety for his noble master occurring to his mind, Donald returned, and spoke thus: "My lord, I was a bold man, and you forgave me, and have saved me and my poor family from ruin. Many blessings attend you! I would again be a bold man, if I might say something further to your lordship." "Well, man, speak out." "Why, my lord, I was well nigh a ruined man, so I was bold, and came to your lordship's door; and as I stood there, I could not but hear your lordship praying to the Virgin Mary and St. Francis, and you seemed unhappy. Now, my lord, forgive me, but I cannot help thinking the Virgin Mary and St. Francis will do you no good, any more than your lordship's steward and porter did for me. I had been a ruined man if I had trusted to them; but I came direct to your lordship, and you heard me. Now, if your lordship would but leave the Virgin Mary and St. Francis, who will do no more for your lordship than your lordship's steward and porter would do for me, and just go direct to the Lord Jesus himself, and pray to him for what you need, he will hear you; for he has said, 'Him that cometh to me, I will in no wise cast out.' Will your lordship forgive me, and just try for yourself?" It is said, that his lordship was struck with this simple argument, and afterwards found pardon and salvation in the blood of the cross.

The "Garden of the Soul," a Roman Catholic work, published by authority, contains prayers to be addressed to angels, asking of them the greatest blessings. In the Rosary of the Virgin, says Nangle (p. 61), Roman Catholics are directed to intreat the advocacy of the Virgin "one hundred and seventy-one times," while Jesus Christ "is not directly applied to even once." St. Thomas a Becket, one of those to whom Roman Catholics pray, was a very firebrand of evil; St. Dominic, another of them, was the first Inquisitor, and one of the most cruel and wicked of men. So great was his thirst for blood, the blood of God's people, that in about thirty years the inquisition destroyed one hundred and fifty thousand persons. St. Dunstan was distinguished for lying and other wickedness. A book, entitled "The Flowers of St. Francis, states, that "those men only were redeemed by the blood of Christ, who had lived up to the time of St. Francis; but all others, who had lived since that time, were redeemed with the blood of Francis himself." See "Popery," by W. E. Taylor, pp. 197-199. What awful blasphemies! what "abominable idolatries!" The blood of Jesus Christ cleanses the vilest, who trust in him, from all sin," (1 John i. 7); but there is no salvation through any other: Acts. iv. 12. Him the Father hears always: John xi. 42; and to those who love and obey him, this "one Mediator" says, "Whatsoever ye shall ask, in my name, that will I do, that the Father may be glorified in the Son."

Few persons ever think of the power of worldliness of mind, in persons bearing the Christian name, as an element in the education of their children.

DANGERS OF FASHIONABLE LIFE.

From the Watchman and Reflector.

At the age of fifteen, Elmira Gladdon was deeply troubled in spirit on account of her condition as a sinner against God. Her mother was a professor of religion, but was of rather timid and retiring disposition, conversed but little with her daughter concerning her soul's interests, and exerted little direct influence over her mind. She was rather a weak-minded woman, whose conceptions of right in little matters, were somewhat obscure, and who was deficient in that firmness of principle and decision of character, which are so important to the right training of children. Elmira's father was a prosperous man of the world, who attended church regularly upon the Sabbath, but gave little heed to the precepts of piety during the year.

During a revival of religion when several of her young associates were awakened and converted, Elmira's mind was impressed with a sense of the necessity of personal piety to her own safety and happiness; and in a few weeks rejoiced in the hope of pardon through the atonement of Jesus Christ.

After several conversations with her and with her parents, Elmira was advised by her pastor, in accordance with her own often expressed desires to unite herself with the church. She was received into the fellowship of the church, and expressed great delight in the services of God's house, and manifested warm zeal in all that pertained to the interests of Zion. She exhorted her young friends to flee from the wrath to come, and gave most pleasing indications that there had been a genuine and thorough work of grace in her soul.

A year passed away, and the period of parties and amusements came with the opening winter. Elmira, now passed her sixteenth year, had left school, and numbered among her friends some of the gay, and thoughtless, and fashionable of the neighbourhood. She was invited to attend mixed parties, where religion was an excluded theme, and where fashionable frivolities and sports occupied the hours. She came from them without a heart for prayer. Soon it was proposed that she should attend a dancing school. She hesitated, and her mother timidly expressed her doubts of its propriety. But she was beset by gaily associates, her scruples ridiculed, the objections of the mother were answered by mothers careless of their daughters piety, who urged that it was necessary in order to polished manners and a graceful carriage; the father gave his consent, and presented Elmira with a beautiful set of jewels, and she became a regular attendant of the dancing school.

Her grieved pastor exerted all his influence to stay this current of temptation or to draw her from it, but the fashions of the world were too strong for his appeals. Gradually she absented herself from the prayer meetings and lectures, manifested less and less interest in her Bible class and benevolent works, and at last tearfully confessed that she had almost given up reading the Word of God, or attempting secret communion with her Saviour. In due time came the invitation to a ball, which with the consent of the mother, and the smiling approbation of the father, was accepted. The fascinating manners, and beautiful appearance of the daughter, charmed the heart of the unfaithful mother, who doated upon Elmira as her idol.

The church was now compelled to notice these violations of covenant obligations, and after making every effort which pious solicitude required, to reclaim the wanderers, at last submitted to the painful necessity of declaring the exclusion of mother and daughter from the fellowship of the church. For a little season both seemed to be relieved from restraints that had become irksome to them, and the home which had seemed to be pervaded by the sweet calm spirit of piety became a house of fashionable gaiety and mirth. The church was altogether forsaken, and the whole family were absorbed in worldly pursuits and amusements.

Before she was eighteen, Elmira was married to one of the idle, gay frequenters of her parties, whose only attractions were a fashionable dress and deportment, and a considerable estate derived by inheritance. Before she was twenty, that estate was nearly squandered by dissipation and gambling, her young husband sought for gratification in any place rather than home, his affections were entirely alienated from her, and wandered after others, and she now became serious enough. But it was not the seriousness of piety. She was a pining, heart-broken girl.

In an hour of compunction and bitter sorrow she sent for her former pastor. He found her sick. Her mother and a servant were with her. The companions of her gaiety were not those who minister in sick chambers, and soothe the hours of solitude and pain with their sympathies and kindness. They lived to amuse themselves, and there is no amusement in visiting the sick. Death had pressed his cold hand upon her brow, and the pastor saw with inexpressible grief that she was surely marked for an early grave. He conversed with her earnestly, desiring to lead her back to the Saviour from whom she had so wiffully departed. He spoke of the infinite compassion and love of Jesus, and Elmira wept, bitterly wept. "Ah!" said she, "I have wiffully wandered from him and deliberately chosen the world as my portion and its pleasures as my joy. Is there any hope for me?" "Do you ever pray?" "Pray! I cannot pray; I have not even attempted the form of prayer for a long, long time." After a long interview, the pastor bowed by her bedside in fervent supplication, and departed. He visited her again and again. But no hope dawned upon her soul. No peace soothed her disturbed spirit. He was at her bed-side at the last hour of life and witnessed the closing struggle. After praying for her, while the choking tears scalded the hearts of the remorseful mother and father, the pastor bowed over her, and trembling, inquired, "Can you not trust your soul in Jesus' hands?" "Have you not hope in his mercy?" She sadly shook her head, and with a despairing gesture pushed him from her, closed her eyes, and after a few quick, hard breathings, her soul was in eternity.

The heart-broken mother in a few months returned in penitence to the church from which she had so guiltily wandered, but for years she never sat at the table of the Lord without weeping bitterly as she thought of the daughter who had once in youthful beauty sat beside her in that holy place.

BUONAPARTE'S WOUNDS.

Napoleon showed me the marks of two wounds—one a very deep cicatrice above the left knee, which he said he had received in his first campaign in Italy, and it was of so serious a nature, that the surgeons were in doubt whether it might not be ultimately necessary to amputate. He observed, that when he was wounded it was always kept a secret in order not to discourage the soldiers. The other was on the toe, and had been received at Eckmuchi. "At the siege of Acre," continued he, "a shell thrown by Sidney Smith, fell at my feet. Two soldiers, who were close by, seized and closely embraced me, one in front, and the other on one side, and made a rampart of their bodies for me against the effect of the shell, which exploded, and overwhelmed us with sand. We sunk into the hole formed by its bursting: one of them was wounded. I made them both officers. One has since lost a leg at Moscow, and commanded at Vincennes when I left Paris. When he was summoned by the Russians, he replied that as soon as they sent him back the leg that he lost at Moscow he would surrender the fortress." "Many times in my life," continued he, "have I been saved by soldiers and officers throwing themselves before me when I was in imminent danger. At Arcola, when I was advancing, Colonel Meuran, my aid-de-camp, threw himself before me, covered me with his body, and received the wound which

was destined for me. He fell at my feet, the blood spurted up in my face. He gave his life to preserve mine. Never yet, I believe, has there been such devotion shown by soldiers as mine have manifested for me. In all my misfortunes, never has the soldier, even when expiring, been wanting to me—never has man been served more faithfully by his troops. With the last drop of blood gushing out of their veins, they exclaimed, 'Vive l'Empereur!'"—From "A Voice from St. Helena."

The great Captain of our salvation has soldiers under him, but he seldom witnesses such devotion as this. His followers often see him in danger, and hesitate to sacrifice themselves for his safety. When he was at their head in person, and his enemies laid violent hands on him, and led him away to judgment and to death, they all forsook him and fled."

As it was with his primitive disciples, so has it been with many who have since enlisted under the banners of the cross. In the sunshine of peace and prosperity they are loud in their professions of attachment, and each one is ready to say with Peter, "Though I should die with thee, yet will I not deny thee." But when the storms of persecution come, when the hour of trial has arrived, their courage proves as faint as his whose boast they imitate. And cowardice or desertion would be almost excusable if there were nothing worse. But not content with denying Christ and not saying that they know not the man, they turn upon him and deeply wound his cause and Him. When he is asked, "What are these wounds in thy hands," he is compelled to answer "Those with which I was wounded in the house of my friends." The soldiers of the Corsican hero would throw themselves between their general and death. They would receive the fatal blow themselves that was about to fall on him. But how few of Christ's followers peril life for him who counted not his own life dear when their salvation was in danger. Christ delivered his people by their own suffering. He died in their stead. "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

And if he has set us such an example of heroic suffering for others, what treachery to him do not those discover who follow him afar off, or desert him altogether, or turn upon him and wound him when he asks their sympathy and aid. When the cause of Christ is assailed by the ungodly, when the enemy comes in like a flood, and religion is unpopular, and apostacies are many, and truth falls in the streets, then should the true-hearted rally and manfully contend for the cross. Then will the sincerity of professions be tested. Then will those be known, who have followed Christ "for the loaves and fishes," and those who have denied themselves for his service, and are as ready to go with him to prison and to death, as to a throne and crown.

DEFICIENCY IN CHRISTIANS.

"Will you forgive me, my excellent and aspiring fellow-Christian, if I venture to state one point in which we both are deficient, and have much before us. We are not yet sufficiently humbled into the attitude of dependence on the Spirit of God. We do not yet bow with enough of veneration at the name of Christ for sanctification. There is in our attempts at the service of God. I speak my own intimate experience when I say that, as the result of all this presumption, I feel as if I had as yet done nothing. I can talk, and be impressed, and hold sweet counsel with you; but in the scene of trial I am humbled by my forgetfulness of God, by my want of delight in the doing of His commands, by the barrenness of all my affections, by my enslavement to the influence of earth and of time, by my love to the creature, by my darkness, and hardness, and insensibility as to the great matters of the city that hath foundations, of the new

heavens and the new earth wherein dwelleth righteousness. In these circumstances, let us flee for refuge to the hope set before us in the gospel. Let us keep closer to Christ than we have ever yet done. Let us live a life of faith on the Son of God. Let us crucify all our earthly affections, and by the Spirit mortify the deeds of the body, that we may live. And, oh, that this ceaseless current of years and of seasons were teaching us wisdom, that we were numbering our days, that we were measuring our future by our past, that we were looking back on the twinkling rapidity of the months and the weeks which have already gone, and so improving the futurity that lies before us, that when death shall lay us in our graves, we may both, on the morning of the resurrection, emerge into a scene of bliss too rapturous for conception, and too magnificent for the attempts of the loftiest eloquence!—Chalmers.

THEIR LIGHT DID NOT SHINE

"A professor of religion, say you? But I have known her these last two years, and she never once mentioned the subject in my presence." So said a lady a day or two since who was herself a professor. It brought to mind the words of Jesus to his disciples—"Let your light shine." Here were two professed followers of Christ, neighbours for two years, and conversing often with each other, without either discovering that the other was a professed Christian. And what was the reason? *Their light did not shine.* Instead of putting it upon a candlestick, it had been hid under a bushel. How many pleasant and profitable hours would those two years have afforded, had these individuals spoken often to each other of God's mercies! How much more brightly would have glowed the flame of Christian love in their hearts! How much more strength might they have acquired to resist the adversary!

Their light did not shine. What opportunities for doing good passed away in those two years! How many happy influences might have been exerted upon those around them which were not improved! What an opportunity was there for the powers of darkness to work! How many tares the enemy must have sowed during that long night of two years!

Their light did not shine. He who purchased them with his own precious blood commanded them to let it shine. It was a duty they owed to Him, their Saviour and Redeemer, to let it shine. It was a duty, for the neglect of which they will have to give an account in the day of judgment. In contact with one another for two whole years, and not know that each other were professors of religion! How little did they feel for the temporal and eternal welfare of each other's souls.—Walchman & Reflector.

How to keep an Unruffled Temper.

A venerable father, in reply to the question, "How shall one constantly preserve an unruffled temper?" said, "Always endeavour to keep in the light of God's countenance. When that blessed light is shining fully upon the soul, it will be difficult for any cause to disturb its calmness. When men are walking in the darkness, they are disturbed by many things which would have no effect on them if they were walking in the sunlight; and so when men are walking in spiritual darkness, their souls will be disturbed by many things which would have no effect if they were walking in the light of God's countenance. Some say, 'Be always on your guard against anger.' That is very well, but what is the best way of being on one's guard? It is by cherishing a sense of the presence of God. 'I must not do that,' said the boy, 'for my father sees me, and he loves to see me behave like a gentleman.' 'I must not get angry,' says the Christian, 'for God sees me, and he loves to see me act

like a Christian. The best way to keep unholy feelings out is, by keeping holy feelings in. By keeping the truth of God in our memory, and securing the indwelling of the Spirit, by having the Father and the Son abide with us, we may keep our hearts under the influence of holy feeling to such a degree, that the temptation to anger shall have no power over us. Christians do not avail themselves of the privileges offered them. The apostle says our bodies are temples for the Holy Ghost; and Jesus says, if a man loves him, he will come with his Father, and take up his abode with him. That man may thus be on terms of intimacy with the whole glorious Trinity; and while he is in that state, will he be disturbed by any earthly care? will his temper be ruffled by any thing which can occur? When God thus dwells in the soul, anger, malice, envy, and all unholy feelings will flee away."

"MOST TOLERANT CHURCH IN THE WORLD."

Lord John Russell characterized the established church of England as the 'most tolerant church in the world. The London Sun has been making an exhibit of this toleration.

	Conformists,	Non-conformists.
England contains,	8,500,000	8,000,000
Scotland contains,	860,000	1,800,000
Ireland contains,	1,000,000	7,300,000
	10,150,000	17,100,000

In the face of the above, to legislate for the safety of the State Church is monstrous injustice. The Church has no claims on the people. It is the dearest of all denominations of Christian Churches; its practice contradicts its professions; its revenues are misapplied. In Catholic times some good was done with the Church moneys. Of a population of 4,000,000, nearly 50,000 persons were supported by them. Now, three millions of the proceeds of Church lands, appropriated at the reformation, go to swell the incomes of the richest aristocracy on the face of the earth. Besides, the Lord Chancellor has the patronage of 800 livings; the Duke of Devonshire of 43; the Earl of Fitzwilliam of 30; the Duke of Bedford of 29; the Duke of Rutland of 29; the Duke of Beaufort of 27; the Duke of Norfolk of 24; the Marquis of Bristol of 20; the two Universities have presentation of 700; the colleges of Eton and Winchester of 60; the rest of the aristocracy and country gentlemen of 6,000. Then the revenue of this Church, in England and Ireland, amounts to £12,600,000. Half of this enormous sum is spent as follows:—

Archbishop of Canterbury,	£ 46,000
Archbishop of York,	28,000
Bishopric of Durham,	30,000
Bishopric of London,	30,000
The other twenty-five bishops about	£6,000 each.
Dignified clergy, archdeacons, dean, etc., in number about one thousand,	at an income of £3,000 each,
Aristocratical non-residents about five thousand, at an income of £1,000 each,	4,000,000

The following seizures for Church rates have just been made in the parish of St. Botolph, Bishopsgate:—

From the meeting-house of the society of Friends, Houndsditch,	48 chairs.
From Thomas Butler, Brushmaker, Houndsditch, goods, value,	£ 3 14 0
From Charles Gilpin, publisher, Bishopsgate street, goods, value,	6 7 10
Samuel Pierson, iron-monger, Sun Street, goods, value	8 19 8

The amount taken up from the Society of Friends for these obnoxious and unchristian demands, in the year 1850, was upwards of £8,800!!!

What a commentary upon Lord John Russell's estimate of the "most tolerant Church in the world!!!"

THE DYING DRUNKARD.

Stretch'd on a heap of straw—his bed!
The dying drunkard lies;
His joyless wife supports his head,
And to console him tries:
His weeping children's love would ease
His spirit—but in vain:—
Their ill-paid love destroys his peace;
He'll never smile again.

His boon companions—where are they
Who shared his heart and bowl,
Yet come not nigh, to charm away
The horrors from his soul?
What have gay friends to do with those
Who press the couch of pain?
And he is rack'd with mortal throes;—
He'll never speak again.

POWER OF A GOOD MAN'S LIFE.

"The beauty of a holy life," says Chalmers, "constitutes the most eloquent and effective persuasive to religion which one human being can address to another. We have many ways of doing good to our fellow-creatures, but none so efficacious as leading a virtuous, upright, and well-ordered life. There is an energy of moral mission in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the man of Nazareth, has done more, and will do more to regenerate the world, and bring it an everlasting righteousness, than all the other agencies put together. It has done more to spread his religion in the world, than all that has ever been written on the evidences of Christianity."

ABSTEMIOUS DIET.—Many cases of illness, both in adults and children, may be readily cured by abstinence from all food. Headaches, disordered stomachs, and many other attacks, are often caused by violating the rules of health, and in consequence some parts of the system is overloaded, or some of the organs are clogged. Omitting one, two, or three meals, as the case may be, gives the system a chance to rest, and allows the clogged organs to dispose of their burdens. The practice of giving drugs to clear out the stomach, though it may afford the needed temporary relief, always weakens the system, while abstinence secures the good result without doing any injury.

Said a young gentleman to a distinguished medical practitioner in Philadelphia, "Doctor, what do you do for yourself when you have a turn of headache or other slight attack?"

"Go without my dinner," was the reply.

"And if that does not cure you, what then?"

"Go without my supper."

"But if that does not cure you, what then?"

"Go without my breakfast. We physicians seldom take medicine ourselves, or use them in our families, for we know that abstinence is better, but we cannot make our patients believe it."

Many cases of slight indisposition are cured by a change of diet. Thus, if a person suffers from constipation, has a headache, slight attacks of fever or dyspepsia, the cause may often be removed by eating rye mush and molasses, baked apples, and other fruits.—*Domestic Receipt Book.*

PIETY AND MENTAL GROWTH.—An hour of solitude passed in sincere and earnest prayer, or the conflict with and conquest over a single passion or "subtle bosom sin," will teach us more of thought, will more effectually awaken the faculty, and form the habit of reflection, than a year's study in the school without them. A reflecting mind is not a flower that grows wild, or comes up of its own accord. The difficulty is indeed greater than many, who mistake quick recollection for thought, are disposed to admit; but how much less than it would be, had we not been born and bred in a Christian and Protestant land, very few of us are sufficiently aware. Truly may we, and thankfully ought we to exclaim with the Psalmist: "The entrance of thy word giveth light; giveth understanding even to the simple."—*Coleridge.*

A MEDICAL HINT TO MOTHERS.—A medical correspondent attributes the high shoulder and the lateral curvature of the spine, which so frequently disfigure young females, to the shoulder-straps of their dresses resting below the shoulder, and on the muscles of the arm, instead of being on the shoulder, which compels the wearer to be constantly hitching her shoulder to keep up the dress, an action that results in forcing up of the shoulder, a distortion of the chest, and a lateral curvature of the spine. He also states, that from this dangerous practice and the consequent exposure of the chest to cold, inward tubercles are formed, and not unfrequently consumption is engendered.

Sweet Olive Oil is a certain cure for the bite of a rattle-snake. Apply it internally and externally.

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8-11

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