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Miss Weston

THE TORONTO CHRISTIAN OBSERVER.

VOL. III.

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No. 11.

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

THE IMPORTANCE OF ATTENDING TO PROPHECY.

On this subject much stress is laid in the Holy Scriptures; and the people of God, to whom the sure word of prophecy is sent, are always required to give it their closest attention. A slight reference to the testimony of Holy Writ, will shew us the truth of this remark:—

2 Chron. xx. 20; "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.

— xxxvi. 15, 16; "And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

Jer. v. 11-14; "For the house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord. They have belied the Lord, and said, It is not he; neither shall evil come upon us; neither shall we see sword or famine: and the prophets shall become wind, and the word is not in them; thus shall it be done unto them.

"Wherefore, thus saith the Lord God of Hosts, Because ye speak this word, behold I will make my words in thy mouth fire, and this people wood, and it shall devour them.

1 Thess. v. 20; "Despise not prophesyings.

2 Pet. iii. 1, 2; "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; that ye be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour."

"Rev. i. 3; "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein, for the time is at hand.

— xx. 7; "Behold I come quickly, blessed is he that keepeth the sayings of this book.

These passages teach us that proper attention to unfulfilled prophecy is the means of blessing; and that the neglect of it is the means of ruin. We must, therefore, be cautious of men who teach us to leave unfulfilled prophecy alone; and to believe that it can only be understood after it is fulfilled. The study of unfulfilled prophecy, says the Rev. William Burgh, is useful as the means of warning, as the means of promise; and as the means of

instruction in the dispensations of Infinite wisdom. A few facts in Scripture, will shew us the truth of this opinion:—

1. In the case of Noah, we see one use of unfulfilled prophecy, as the means of warning. Noah was apprised by the word of the Lord, of the abounding of iniquity in his day, and of the approaching catastrophe, by which the wicked were to perish. He believed the word of the Lord; was moved with fear; and built an ark, by Divine direction, for the saving of himself and his family. By these means he was preserved from the calamity in which others were involved. Thus his attention to unfulfilled prophecy was the means of saving him; but others disregarded the warning; and their inattention to the sure word of prophecy proved their ruin.

2. In the case of Lot, we have another proof of the happy consequences of taking heed to prophecy. The angels warned him of the judgment which was to be executed upon unhappy Sodom. He believed their words, and prepared for his departure. But the designs of mercy extended farther than himself, and his immediate family. "Hast thou here any beside? Sons-in-law, and thy daughters, and whatsoever thou hast in the city, bring them out of this place." He made the attempt; spake unto his sons-in-law, and said, "Up, get you out of this place, for the Lord will destroy this city; but he seemed like one that mocked to his sons-in-law." Lot, by taking the prophetic warning, saved his own life, and that of two of his children; but all the inhabitants beside perished in fire and brimstone, because they disregarded the sure word of prophecy.

3. In the plagues of Egypt, we have further proof of the consequences of regarding and disregarding prophecy. "Send, therefore, now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the Lord, among the servants of Pharaoh, made his servants and his cattle flee into the houses; but he that regarded not the word of the Lord, left his servants and his cattle in the field. And the Lord sent thunder and hail; and the hail smote throughout all the land of Egypt all that was in the field, both man and beast, and the hail smote every herb of the field, and brake every tree of the field." In this fearful loss of property and life, we see another proof of the necessity of taking heed to the warning voice of prophecy.

4. The case of the Israelites is also monitory. Why was their beautiful city twice destroyed, and their magnificent temple twice reduced to a heap of smoking ashes? Why were they repeatedly subjected so fearfully to the terrors of siege and famine, that mothers fed upon the flesh of their murdered children? The Divinely

given answer is, "But they mocked the messengers of God, and despised his words, and misused his prophets." This was their sin, the rejecting of prophetic instruction, and terrible were the consequences. But terrible as these consequences were, there were others still more terrible. "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." The consequences of this fatal neglect of the voice of prophecy are not confined to the present life—they run into eternity. The Lord Jesus says, "Therefore, I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." This is a fearful case. "Blindness in part hath happened to Israel until the fulness of the Gentiles be come in." Before Israel is again visited, the elect church, the bride of the Lamb, who shall sit with him in his throne, and reign with him in his kingdom, will be complete and gathered to himself; and, therefore, whatever felicity they may enjoy in their renewed state, in the land of Canaan, they can never rise to the dignity of joint-heirship with Christ. The blessedness of reigning with him is limited to those who have a part in the first resurrection; but that resurrection is past before Israel will be converted and restored. Here we have another of the lamentable consequences of neglecting the word of prophecy. We need not to multiply passages; the above are sufficient to shew us that our welfare in time and in eternity depends upon taking heed to prophetic instruction.

II. But prophecy is not only given for warning, but also for encouragement and comfort. A few facts will demonstrate this.

1. In the case of Enoch, He lived at a time when iniquity was abounding, and the inhabitants of the earth were ripening for the fearful destruction of the flood, which swept away the ungodly. What was it that supported his mind at this dismal period, but faith in the prophecy, which he was instructed to deliver to others, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all." This sure word would support his mind; and inspire him with hope in the dark gloom by which he was surrounded. This would more especially be the case with Noah, who lived at the very time when the catastrophe took place. His mind would be sustained and animated by faith in this declaration, at the time when he builded the ark, and encountered the scoffs and oppositions of an ungodly world.

2. What was it that sustained the patriarchs in their sojournings, but the sure word of prophecy, that they should inherit the land, and be rewarded with it as an everlasting possession? This prophetic assurance was the prop, upon which they believed was to be fulfilled, at a great

distance of time; and, confident of this, they looked by faith through the vista of death and the grave, to its fulfilment: and confessed themselves to be only strangers and pilgrims upon the earth.

3. What sustained the Israelites in the cruel oppression to which they were subjected in the land of Egypt, but the sure word of prophecy? It was this that encouraged the parents of Moses to hide their child, whom the bloody tyrant had condemned to death. "And they were not afraid of the king's commandment."—*Heb. xi. 23.* And when Moses was grown up he proved himself ready to avenge the wrongs of his suffering brethren, by slaying one of the tyrants that injured them. The reason given for this act is, "he supposed his brethren would have understood how that God would deliver them by his hand." He acted from faith in prophecy; and though he miscalculated the time, and anticipated the fulfilment of the prophecy, yet his mistake gives evidence of a spirit waiting upon God, and taking heed to His Word.—Nor was it without its reward; he had the approbation of God, who protected him in exile, and in due time fulfilled His word by His servant's hands. And those of his people, who believed the word of prophecy as he did, would share, with him, its consoling influence.

4. What was it that sustained the mourning captives in Judea, during their long captivity, but the prophecy that they should be delivered at the expiration of seventy years? We have proof of this in the case of Daniel; chap. ix. 2; "In the first year of Darius, I Daniel understood by books the number of the years, whereof the word of God came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem." Here was the study of prophecy, and what was the use of it? "And I set my face unto the Lord God, to seek by prayer and supplications." The consequence was, that an angel was sent to him to assure him of the Divine approval, and to communicate further information to his mind, upon the most important subjects: reaching us, that to him who improves the light already given, more shall be added.

5. What is it that sustains the minds of the followers of Christ, during the absence of their Lord from the earth? Is it the assurance that the truth should so prevail, by the preaching of the gospel, that the world shall be converted, during this period, and persecution, as a matter of course, cease? No, it is not. No such thing is found in the New Testament; and to the Old Testament prophets, the present dispensation was unknown. Christ taught His disciples, that while the bridegroom was absent, the children would fast and mourn, that in the world they should have tribulation, be put out of the synagogue, and be put to death. This state of things was not confined to the apostolic age; it is extended down to the time, when the saints shall take the kingdom. Until then, the tares grow with the wheat, and a converted world is out of the question. What then is the source of the comfort of those who are taught of God? It is this: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." "And, behold I come quickly; and my reward is with me, to give to every man according as his work shall be." "Surely I come quickly." Gracious words; the coming of the Lord is the hope, the blessed hope of his faithful people; for then, and only then, the suffering of the Bride of the Lamb will termi-

nate, in glorious union with her Lord. May we be looking, always looking, for this blessed hope.

III. The study of prophecy is necessary to give us right views of the Dispensations of Divine Wisdom. Acts xv. 13-17. The Return, or second coming of the Lord, is here placed between the completing of the Fleet church, of the present dispensation, and the full establishment, and conversion of the Jewish nation. Israel must be restored, and converted, for God hath spoke the word: but this predicted event is subsequent to the Lord's coming, and not before it. Before the spirit of grace and of supplications is poured upon the house of David, the Lord will destroy all the nations that encamp against Jerusalem; and when he does this, his feet shall stand upon the mount of Olives; yes, and then his saints, his present church, will be present with Him. For at that time the Lord my God shall come, and the saints with thee. This brings the coming of the Lord to His waiting people near, much nearer than we have supposed; for His coming to them to receive them to Himself, and His coming with them in glory, to deliver Israel, convert Israel and then to establish His kingdom in the earth, are two different events, and the former must precede the latter; but how long we cannot with certainty tell. But it is during the interim between these two events, that the visit of the wrath of God will be poured out upon a guilty world; and all those fiery judgments executed, of which we read, Isaiah xix. xiv. xxiv. Jer. xxv. 15-33, Dan. xii. Matt. xxiv. 21. Nahum i. Zeph. i. ii. iii. and in many other places.

But though all this is a matter of more than supposition to the mind of the writer, yet with Burch, he will suppose a case. "Suppose then that while the majority of the Christian church are, as has long been the case, indulging in the lively anticipations of triumph and of a victory almost undisputed, a steady onward march of Truth to subject the world unto Christ—suppose the reality of the prospect to be, that an hour of darkness is approaching—yea, of horrible gloom and thick darkness—when truth shall all but leave the earth, and the faithful shall be diminished from among the children of men—when the striving against sin will be resistance unto blood, and every believer will be a martyr! Far be such a thing from us," methinks I hear it said, "this shall not happen to us—where is the proof? My friend, I did but suppose a case: the proof is for another time; but suppose it, and what I ask, would be the effect on minds like ours, trained to the anticipation, not of suffering but of victory; well versed in triumph, but unskilled in battle, taught to sing the Lord's song, but unprepared to encounter the great fight of affliction, through which the Lord himself was led to triumph—to drink the cup he drank of, to be baptized with the baptism he was baptized with! Alas! it grieves one to think what will be the result when the children to their fathers, and the people to their teachers, will say, 'you prophesied to us falsehoods—yourselves deceived, you have deceived us. The boast of the infidel it is, not yours, that is realized;—the whole is a deception. Yet what else can be expected when terror and dismay shall be added to disappointment, and when all that the mind has clung to is taken from it, without any substitute. O blessed in that hour he who taught in 'the sure word of prophecy,' and habituated to heed it, finds it a light shining in a dark place, till the

day dawn and the day star arise in his heart; who has read the hand-writing against the adversary and its interpretation, and knows that his days are numbered! Behold, 'in his patience he will possess his soul; no terror shall affright—no troubles dismay—no signs nor wonders deceive him; his heart is established, and will not shrink until he see his desire upon his enemies.'

"But why not then, even in that latest hour, correct the error; why not then, turn to the warning and the promise? No; then it will be too late: too late, I repeat it, to trim the lamp when the midnight cry is already made, 'Behold the bridegroom cometh, go ye forth to meet him.' Too late to harness the armour—point the spear—whet the sword—order the buckler, and anoint the shield, when the battle is even now begun. Remember Jerusalem: remember to whom it was said, 'O that thou hadst known, even thou in this thy day—But now they are hid from thine eyes;' mark, 'Now—in this thy day—HID!' Awful, but gracious and salutary warning! When shall we be instructed—when shall we learn wisdom?"

But not only is the slumbering church in danger of being taken by surprise, through neglecting the sure word of prophecy, but the state of a sinful world requires warning. We are expressly informed that "as it was in the days of Noah, and in the days of Lot, so shall it also be in the day when the Son of man is revealed"—"revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." Men will be saying "Peace and safety, when sudden destruction cometh upon them, and they shall not escape." For as a snare shall it come on all them that dwell upon the face of the whole earth." Then let sinners be afraid, and turn to a despised Saviour while mercy is offered; and let professing Christians hear Him who says, "Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke, xxii. 35, 36.

[FOR THE CHRISTIAN OBSERVER.]

WERE THE EARLY PRESBYTERIANS MILLENNARIANS?

In the Elements of Prophetic Interpretation, by the Rev. W. J. Brooks, M.A., on page 92, we find the following passage, which will give a fair answer to this question; at least it shows that many of the most pious and learned among them, held the views which are usually considered to be Millenarian.

"Considerable light has recently been thrown upon the sentiments, in this matter, of the majority of the famous Assembly of Divines, held at Westminster in the year 1643, by the publication, in Scotland, of the Journal and Letters, written at that time, by Principal Baillie, himself a determined Anti-Millenarian; and, therefore, not likely to be disposed to exaggerate the number or respectability of the parties who maintained it. In his letter, No. 117, he says, 'Send me the rest of Forbes: I like the book very well, and the man much better for the book's sake. I marvel I can find nothing in it against the Millenarians. I cannot think the author a Millenary. I cannot dream why he

should have omitted an error so famous in antiquity, and so troublesome among us; for the most of the chief Divines here (meaning the Assembly), not only Independents, but others, such as Twisse, Marshall, Palmer, and many more, are express chiliasts," that is, persons who believe that Christ and His Saints will reign a thousand years upon earth; the word chiliad signifying a thousand; and chiliast, one who believes in the literal fulfilment of Revelations, xx. 4.

"In this extract two things are evident:

First, that the Independents of that day were generally Millenarians or Chiliasts, which may be plainly inferred from the expression,—*not only Independents*—as if the person to whom he wrote would take it for granted that they were so.

"Secondly, it is evident that the majority of eminent divines, besides the Independents, were also Millenarian, as is clear from his saying 'most of the chief divines here, such as Twisse (the prolocutor), Marshall, Palmer, and many more, are express Chiliasts.' Besides the three above mentioned, the following members of the Assembly are known likewise by their published writings or sentiments, to have been Millenarian. Simon Ash, of St. Brides, W. Bridge, A. M., Jeremiah Burroughs, A. M., J. Caryl, A. M., T. Goodwin, D. D., W. Gouge, D. D., J. Langley, Prebendary of Gloucester, and Peter Sterry, of London, which is a considerable number, when it is remembered how few divines commit themselves in print, compared with the number of those who never publish their sentiments; and, of how many, the works are no longer extant.

"Among the formularies framed by that Assembly, and adopted by the Church of Scotland, is the 'Directory for Public Worship,' in which it is prescribed that ministers should pray 'For the propagation of the gospel, and kingdom of Christ to all nations; for the conversion of the Jews, the fulness of the Gentiles, the fall of Antichrist, and the hastening of the coming of our Lord.'

"In the shorter Catechism is the Assembly's Exposition of the Lord's Prayer; and on the words, 'Thy kingdom come,' we have as follows: 'In the second petition we pray that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced; ourselves and others brought into it; and that the kingdom of glory may be hastened.'

"In the corresponding clause of the Larger Catechism, we read thus: 'In the second petition, which is, 'Thy kingdom come, acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan, we pray that the kingdom of sin and Satan may be destroyed, the gospel propagated throughout the world, the Jews called, the fulness of the Gentiles brought in, the church furnished with all gospel officers and ordinances, purged from corruption, countenanced and maintained by the civil magistrate: that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are in their sins, and the confirming, comforting, and building up of those that are already converted: that Christ would rule in our hearts here, and hasten the time of His second coming, and our reigning with him for ever: and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends. When it is admitted by an opponent of the

doctrine, as it is in this extract, that the majority of the chief divines of that assembly were Millenarians, it cannot be reasonably questioned that the above sentences were intended to be understood in a Millenarian sense; and, indeed, it is difficult to reconcile them with any other."

Without attempting any thing like a minute analysis of these passages, we cannot deny that the following facts are prominently presented.

1. The present time is the time of the kingdom of sin and Satan in our fallen world:—

2. That this kingdom of sin and Satan is to be destroyed, and that Antichrist must fall, when the kingdom of Christ comes:—

3. That the gospel must be propagated in all the world, which has already taken place:—

4. That the Lord will come in His glory, and that we should pray that His coming may be hastened:—

5. That the Jews shall be converted, and brought in with the fulness of the Gentiles:—

6. That the kingdom of Christ shall extend to all nations; and then the will of God shall be done upon earth, as it is done in heaven:—

7. That we, His present Church, shall then reign with Him for ever.

These facts are clearly before us; and with them, the testimony, that many of the chiefs of the Westminster Assembly were Chiliasts, holding and maintaining the doctrine of the Saviour's coming and kingdom. This also agrees with what Calvin himself taught. In reply to an objector, the venerable Reformer says: "I answer that Christ is our head, whose kingdom and glory have not yet appeared. If the members were to go before the head, the order of things would be inverted and preposterous. But we follow our Prince then, when he shall come in the glory of his Father, and sit upon the throne of his majesty."—*Psychol.* p. 55.

The doctrines of the coming and kingdom of Christ, so long overlooked, are once more made prominent in the Presbyterian body. In Scotland we have the able productions of several ministers of deep piety and great talent. Not only have separate tracts and volumes appeared from their pens, but a quarterly journal of good repute is regularly issued, containing articles of sterling value. By these means attention is called to the solemn midnight cry, "Behold, He cometh!"

Beside these things, "In the Pastoral Address of the General Assembly of the Free Church of Scotland, July, 1845, it is said,— "Blessed be God, because His church, in all its various branches, has had her attention turned more earnestly to the predicted events of the latter times, and the circumstances connected with that SEVEN COMING of her great Head and Lord, which, whatever obscurity may hang over its details, should ever have been, and now more and more must ever be, in its grand outlines, THE POLSTAR OF HER HOPE."

Beside writers on the European side of the Atlantic, there are several useful publications by members of the American Presbyterian Church. One of these has been reviewed in this journal, and recommended to pious readers; and others are richly deserving of their attention. The *Theological and Literary Journal*, edited by David N. Lord, and published by Franklin Knight, 149, Nassau Street, New

York, is a work of great power; and is said to be doing more to rectify improper methods of interpreting the prophetic Scriptures, than all the other publications in America put together. The able editor is said to be a member of the Presbyterian Church. These facts afford some encouragement to hope, that this section of the Christian Church will do its first works; and maintain and propagate the form of sound words, which was held and maintained by many of its CHIEF DIVINES IN THE WESTMINSTER ASSEMBLY.

Scriptural Baptism made Plain.

BY JOHN BATES, BAPTIST MISSIONARY IN IRELAND.

"He that believeth and is baptized, shall be saved."
JESUS CHRIST.

The subject of baptism is beginning to excite much attention. Many persons are inquiring respecting it. Baptists are on the increase, and the Lord is abundantly blessing their labors. Let me endeavor to make scriptural baptism plain. The following texts of scripture, as arranged, are worthy of your prayerful consideration. It is the desire of my heart that you may know the will of Jesus and follow him fully. Call no man master. Obey Jesus. It is my prayer, that he may bless you, guide you, and give you grace so as to become one of his faithful disciples. We learn from scripture that

BAPTISM IS EXPRESSLY COMMANDED.

Jesus says, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Mat. xxviii. 18, 19; Mark xvi. 15, 16; and also Acts x. 48.

TEACHING GOES BEFORE BAPTISM.

The commission requires that we should teach, or make disciples, before baptism: Mat. xxviii. 19. On the day of Pentecost Peter taught the people before he baptized them: Acts ii. 37—42. Cornelius and his friends were taught before they were baptized: Acts x. 41—48. The Corinthians were taught before baptism: Acts xviii. 8. This is the plain scriptural plan; first teach, and afterwards baptize.

REPENTANCE GOES BEFORE BAPTISM.

Peter said, "Repent," before he said, "and be baptized." Acts ii. 38. Indeed, on all occasions the apostles required a profession of repentance before baptism.

BELIEVING GOES BEFORE BAPTISM.

The commission says, "He that believeth and is baptized shall be saved." Mark xvi. 16. The Samaritans believed Philip before they were baptized: Acts viii. 12. The eunuch said, "I believe that Jesus Christ is the Son of God," before he was baptized: Acts viii. 37; the Corinthians believed before they were baptized: Acts xviii. 8. This indeed is the uniform scriptural plan,

first a profession of faith in the Messiah, and afterwards baptism.

KNOWLEDGE IS NECESSARY BEFORE BAPTISM.

To repentance and faith before baptism implies a conviction of sin and knowledge of the Saviour. To be baptized in the name of the Father, Son, and Holy Ghost, involves a knowledge of the triune Jehovah. "Know ye not," says the apostle, "that so many of us as were baptized into Jesus Christ, were baptized into his death?" "Knowing this, that our old man is crucified with him:" Rom. vi. 3—9. The apostles never baptized persons until they had some knowledge of the gospel.

CONFESSION OF SIN IS CONNECTED WITH BAPTISM.

They were baptized of John in Jordan, confessing their sins: Mat. iii. 1—6; Mark i. 1—5.

BAPTISM SHOULD BE A MATTER OF CHOICE.

John's disciples went out to him to be baptized as a matter of choice: Matt. iii. 5, 6. On the day of Pentecost they that gladly received his word were baptized by their own choice: Acts ii. 41. This was the case with the Eunuch, with the Corinthians, and the apostle Paul: Acts viii. 36; Acts xviii. 8; Acts xxii. 16. In every instance baptism was free and voluntary, being done as a matter of choice by the person, or persons, who wished to be baptized.

BAPTISM IS AN ACT OF CHRISTIAN OBEDIENCE.

When John refused to baptize Jesus, he said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Matt. iii. 15. We are commanded to be baptized, Acts x. 48; and it is sinful to reject that command as the Pharisees and lawyers did. Luke vii. 30.

BAPTISM REQUIRES HOLINESS OF LIFE.

Those who have been "buried with Christ in baptism," are expected to "walk in newness of life;" Rom. vi. 4. As many as have been baptized into Christ, have put on Christ: Gal. iii. 27. Candidates for baptism must have the answer of a good conscience toward God. 1 Peter iii. 21.

BAPTISM HAS AN IMPORTANT DESIGN.

It is a figure of regeneration. John iii. 5. It is emblematical of the Christian's new life: Rom. vi. 3, 4. It represents the washing away of our sins: Acts xxii. 16. It is a sign of our external union with the professing church: 1 Cor. xii. 13.

Can baptism really regenerate us? No. "The Spirit giveth life:" 2 Cor. iii. 6; John iii. 8. Can baptism really wash away sin? No. "The blood of Jesus Christ his son, cleanseth us from all sin:" 1 John i. 7. Can baptism save us? No. "By grace ye are saved:" Eph. ii. 8. Is baptism acceptable to God without faith? No. "Whosoever is not of faith is sin:" Rom. xiv. 23; Heb. xi. 6. Is baptism better when administered by a clergyman than a

private Christian? No. "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase:" 1 Cor. iii. 5—7. Should the baptized be faithful to their profession? Yes. "They continued steadfast in the apostles doctrine:" Acts ii. 42. Is it sinful to reject or alter baptism? Yes. "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it."—Deut. xii. 32.

But after all, will not infant baptism do? No. There is but "one baptism." Eph. iv. 5. Then there is no command for it? No. Not one. Is there one plain example recorded? No. Not one. Did the Apostles never, in any instance, practise infant baptism? No, never. Then is not infant baptism unscriptural? Yes. It is not commanded; infants cannot be taught, they cannot repent, they cannot believe, they cannot have knowledge, they cannot confess, they cannot be baptized as a matter of choice, they cannot obey, they cannot walk in holiness, neither can they understand the design of baptism; all of which those persons could do who were baptized by the apostles: hence infant baptism, I think, cannot be scriptural baptism. Do not say it is of no importance, for every ordinance of Jesus is important, and should be observed in the way of his own appointment. To break one of the least of Christ's commands either from ignorance or any other cause, must be wrong. Let me beseech you to observe the ordinance aright, otherwise you may have to say, "Our God made a breach upon us, for that we sought him not after the due order:" 1 Chron. xv. 13. We verily have been disobedient by observing baptism "otherwise than it is written." 2 Chron. xxx. 18.

Christian reader, you are here taught the will of God in his own words, respecting an important ordinance. Weak believers may be accepted of God through the righteousness of Christ, but their weakness, errors, or disobedience is not acceptable to him. Such things cannot be pleasing to God. Do not follow custom or the multitude, or tradition, or say, "I will do as my fathers did;" but follow Christ. Be fully persuaded in your own mind, for he that doubts whether infant baptism is true, is condemned if he does it: Rom. xiv. 23. It is the highest honour on earth to be a faithful disciple of Jesus. You or I must be wrong, infant baptism or believers' baptism must, one of them, be unscriptural. Think of this. Let us pray for each other, and may God, of his infinite mercy guide us into the true knowledge of, and scriptural obedience to, his divine will, that we may both have "one Lord, one faith, one baptism:" Eph. iv. 5.

Be wise to-day.—'tis madness to defer.

The Literary Element in the West.

From the New York Chronicle.

My theme is a broad one. To speak of the literary character of a people, requires, perhaps, more experience, more study, and more rigid scrutiny than I can boast of possessing. Still, there is one fact that meets you at every step in this undeveloped mine of thought and energy. Here, as elsewhere, there are lovers of literature as well as lovers of gold. Some are ever shouting "Eureka" over every accession made to wealth; while others seem equally delighted at every new thought added to the treasury of mind. There are a few in the West who study for the love of it—others do so for the money. The latter are at present in the majority. These talk of railways in science—of the benefits of a partial course in colleges, of the poverty of the languages of Greece and Rome, and of the interextinguishable flame ever burning in these modern temples of science, where farmers are educated in six months—where boys are fitted to be merchants and mechanics, and drilled into the routine of life in less than half the time occupied by the others in getting ready for college. The productions of the scholar are pronounced "almost too learned." They see that there is a surer and a shorter road to distinction, than by the long circuitous course taken by those who pursue the curriculum of college life. And they also meet with abundance of encouragement. They find that gold, however got, and by whomsoever earned, wins from colleges their choicest laurels—that D.D., and LL.D., are all conferred upon men distinguished, not for having written any works that shall survive the wreck of his mortal existence, and, floating on the great sea of literature, shall bear his name and deeds to remote generations—not for having done anything to widen the area of thought, or knock from the mind the shackles that fetter its power and clog its progress—not for having made any discovery in science, or for having developed something new in art, but for what? We say it with shame, and with a blush suffusing our cheek for the course pursued by our Alma Mater, for having been cringing sycophants, powerful friends, or rich bankers. It is a shame. There is scarcely a college in the land, but has during the present summer conferred degrees from whom they would withhold a pass-ticket or diploma—men, whose names deserve not a place among the clustering constellations of literary stars, that are beginning to adorn the intellectual heavens of America. If A.M. means anything, it signifies that an individual has pursued the studies of a college course, received a diploma and passed three years in diligent study, and earned for himself a title worth possessing. On the other hand, multitudes are placing this

title at the end of their names who cannot decline *dominus* or conjugate *tuptoo*. In my own class was a young man who left college at the close of the junior year, got married, taught school, and at the beginning of the next summer received the title of A.M. a month before our boys had the honour of being called A.B. There is a mania for titles getting possession of the public mind, whose hold ought to be loosened. Its influence over the youth is deleterious, while it is pernicious to the best interests of science. In fact this has been carried to an excess that it is impossible to tell whether an A.M., a D.D., or even an LL.D., be a college-bred man or not. Ten to one he is not. These facts destroy in many the desire which would, were circumstances different, fire the breast and control the purposes of the ambitious and aspiring. It is easier to make money than to study; and so long as the money is sure of securing all the honours won by long and continued application to literary pursuits, thousands will prefer the shorter, safer, and surer course. The colleges are cutting their own throats by such a course, and trailing in the dust the colours which should ever be seen floating in the breeze from the flag-staff of science, unfurled only from the almost inaccessible steeps of fame's proud height.

While this is true of the majority, there are a few delvers in science and workers in thought. These study for the purpose of finding out something. They seek retirement—the huzza of the multitude they court not—their devotion, their untiring assiduity, seeks and obtains its recompense in the secret consciousness of the fact, that they drink from concealed fountains, and feast upon dainties of which the vulgar are ignorant. We have poets, historians, and philosophers, linguists, chemists, and geologists, who are noiselessly fulfilling a scholar's mission and securing a scholar's reward. Many of these are poor; but their works praise them. Greece had her philosophic groves—England has her rural retreats—where scholars, surrounded by the wealth of classic lore and the contributions of the present, pursue their researches and are laying the foundation of a reputation unsurpassed by that of any preceding age.

It is not a letting down of the standard and requisite of true scholarship, in order to adapt it to the means and convenience of the mass, that is needed, in our opinion, to meet, as many seem to suppose, the exigency of the times. If, indeed, the many have resolved upon a low attainment in literature and science, or only such an attainment as shall come readily within the reach and capacity of all, is it liberal, or can it be supposed in any way to lend a charm to ignorance or elevate its intrinsic character, to interpose a barrier to those who might wish to pass beyond the same-ness of a universal mediocrity?

This might indeed be supposed to favor the popular idea of an equal uniform democracy in learning; but, at the same time, it could not but so lower that which should be called learning, as to make it to become a thing despised. No; it is an elevation rather of the standard of education and scholarship that is and has been long needed to restore it to its desired consideration and respect.

It is a more untiring devotion to the pursuits of literature and science, a more entire consecration of the heart and life to its sacred, soul-absorbing duties, that is needed, to make the American scholar more known and felt at home, more honored and beloved abroad.

HESPERIUS.

A Remarkable Dream of Dr. Doddridge;

Preserved by the Rev. Samuel Clarke, son of the late Dr. Clarke, of St. Albans. Mr. Clarke related the Narrative in the following manner:—

The Doctor and my father had been conversing together one evening, on the nature of the separate state, and the probability that the scenes in which the soul would enter, upon its leaving the body, would bear some resemblance to those with which it had been conversant while on earth, that it might by degrees be prepared for the more sublime happiness of that heavenly world. This, and other conversation, probably gave rise to the following dream:—

The Doctor imagined himself dangerously ill, at a friend's house in London; and, after lying in this state for some time, he thought his soul left the body, and took its flight in some kind of fine vehicle, which (though very different from the body it had just quitted,) was still material. He pursued his course, till he was at some distance from the city, when turning back, and reviewing the town, he could not forbear saying to himself, "How trifling and how vain do these affairs, in which the inhabitants of this place are so eagerly employed, appear to me, a separate spirit." At length, as he was continuing his progress, and though without any certain direction, yet easy and happy in the thought of the universal Providence and government of God, which extends alike to all states and worlds, he was met by one who told him he was sent to conduct him to the place appointed for his abode; from hence he concluded that it could be no other than an angel, though (as I remember,) he appeared under the form of an elderly man. They went, accordingly, together, till they came in sight of a spacious building, which had the air of a palace; upon inquiring what it was, his guide told him it was the place assigned for his residence at present; upon which the Doctor observed, that he remembered to have read while on earth, That eye hath not seen, nor

ear heard, nor heart conceived, what God hath laid up for his servants: whereas, he could easily have conceived an idea of such a building as this, from others he had seen: though he acknowledged they were greatly inferior to this in elegance. The answer his guide made him was plainly suggested by the conversation of the evening before; it was, that the scene first presented was contrived on purpose to bear a near resemblance of those he had been accustomed to on earth, that his mind might be more easily and gradually prepared for those glories that would open upon him in eternity; and which would at first have quite dazzled and overpowered him.

By this time they were come up to the palace, and his guide led him through a kind of saloon into the inner parlor. The first remarkable thing he saw, was a golden cup, that stood upon the table, on which was embossed a figure of a vine and a cluster of grapes. He asked his guide the meaning of this, who told him it was the cup in which the Saviour drank new wine with his disciples in his kingdom; and that the figures carved on it were intended to signify the union between Christ and his people; implying that the grapes derive all their beauty and flavor from the vine, so the saints, even in a state of glory, were indebted for their establishment and happiness, to their union with their Head, in whom they were all complete: while they were thus conversing, he heard a tap at the door, and was informed by the angel that it was the signal of his Lord's approach, and was intended to prepare him for the interview. Accordingly, in a short time, he thought our Saviour entered the room, and upon his casting himself at his feet, he graciously raised him up, and with a look of inexpressible complacency, assured him of his favor and his kind acceptance of his faithful services; and, as a token of his peculiar regard, and the intimate friendship he intended to honour him with, he took the cup, and, after drinking of it himself, gave it into his hand. The Doctor would have declined it at first, as too great an honor, but his Lord replied, as to Peter, in relation to washing his feet, If thou drink not with me, thou hast no part in me. This scene, he observed, filled him with such a transport of gratitude, love, and admiration, that he was ready to sink under it. His Master seemed sensible of it, and told him he must leave him for the present, but it would not be long before he repeated his visit; and, in the mean time, he would find enough to employ his thoughts, in reflecting on what had passed, and contemplating the objects around him. As soon as his Lord had retired, and his mind was a little composed, he observed the room was hung round with pictures, and upon examining them more attentively, he discovered, to his great surprise, that they contained the history of his own life. The most remarkable

scenes he had passed through being there represented in a most lively manner. It may be easily imagined how much this would affect his mind; the many temptations and trials he had been exposed to, and the signal instances of the divine goodness towards him in the different periods of his life, which by this means were all presented at once to his view, excited the strongest emotions of gratitude, especially when he reflected that he was now out of the reach of any future distress; and that all the purposes of divine love and mercy towards him were happily accomplished. The ecstasy of joy and thankfulness, into which these reflections threw him, was so great that it awoke him out of his sleep. But for some considerable time after he awoke, the impressions continued so lively, that tears of joy flowed down his cheeks, and he said, that he never, on any occasion, remembered to have felt sentiments of devotion, love and gratitude, equally strong.

The Unfooling Father.

"Does nature refuse to plead for me," (said his daughter, kneeling before him.) "or does she plead in vain?" "You broke the sacred bonds of nature," said the old man, "when you left a father's fond protection, and a mother's tender care, to pursue the fortune of the only man on earth whom they detested." "A heavenly Father," exclaimed the daughter, "forgives the sins of his children; and shall an earthly parent deny the charitable boon a repentent child demands of him?" "To that heavenly Father, then," replied he, "I recommend you; my doors are no longer open to receive you: I have made a vow which shall never be broken. Let the friends of your husband protect his darling: you are mine no more." "But these children, sir: Alas! what have they done? Leave me to the cruel fate which awaits me; but suffer not *them* to perish." "They are none of mine," said the stern parent; "I will never press them in my arms: they shall never sit upon my knees. I will foster no more ingratitude. Let him, who begot them, take the spade and mattock, and get them bread. No office is beneath the affection of a parent, when children have not been ungrateful: I am yours no more."

This was the fatal dialogue between the father and the daughter, in the porch of his house; for she was admitted no further. He shut the door against her; and retired to his chamber. The wind blew, and the rain beat hard, and she dared not encounter the tempest: she remained in the porch, pressed her shivering babes to her bosom, and hoped that the morning's dawn would bring mercy along with it. But, when the morning dawned, she was no more! The servants found her a clay-cold corpse, and the two children weeping beside it.

When the father was called to see the spectacle, he sunk down on the floor: life, indeed, returned; but peace abandoned him forever. He loves the children; but says, Heaven, in all its stores of mercies, has not one for him.

MATERNAL INFLUENCE.

There is no station or relation in life without its responsibilities. And just in proportion to the multiplication of opportunities for doing good, responsibility increases. The most responsible relation in life is that of Mother; because this relation is one that gives greater opportunities to do good than any other. The pious mother has the power to mould the mind of her child as she pleases. She may give to it the form of heavenly beauty, and a disposition of angelic sweetness, or she may, by wicked negligence, permit it to assume all the rugged forms of withering vice, of moral wretchedness, and eternal ruin. There is no period so favorable to imbed in the expanding soul correct principles, as that period in which the mother alone can have an easy access to the pliant spirit of the opening of the mind. None can gain an audience so favourable at Reason's early dawn as can the pious mother. To her 'tis given to watch the budding of the tender plant. A mother's influence, and a mother's care, properly employed at this important period, will amply repay the labor thus bestowed, in a copious, abundant crop of heavenly fruit in after life, that will ravish the heart of a fond mother with immortal sweetness and soul elevating delights, through time and in Eternity. Oh! that Christian mothers would think of these things. Upon you hang the hopes of the Church—the destiny of your children.—*Christian Evangelist.*

OLD MOSES.

Mr. B. was a merchant in Baltimore, and did a very heavy business, especially in grain. One morning as he was passing over the vessels that lay at the wharf with their various commodities for sale, he stepped upon the deck of one, at the stern of which he saw a negro man sitting, whose dejected countenance gave sure indication of distress; and he accosted him with—

"Hey? my man, what is the matter with you this morning?"

The negro lifted up his eyes, and looked at Mr. B., replied—

"Ah, massa, I'se in great trouble."

"What about?"

"Kase I'se fotcht up here to be sold."

"What for? What have you been doing? Have you been stealing? or did you run away? or what?"

"No, no, massa, none o' dat: it's because I didn't mind de rules."

"What kind of orders?"

"Well, massa stranger, I tell you. Massa Willum wery strick man, and wery nice man too, and eberybody on the place got to mind him; and I break trew de rule; but I didn't tend to break de rule, doe; I forgot meself, and I got too high."

"It is for getting drunk, then, is it?"

"O, no, sah, not dat nother."

"You are the strangest negro I have seen for a week. I can get no satisfaction from you. If you would not like to be pitched overboard, you had better tell me what you did."

"Please massa, don't frow de poor flicted nigger in de wata."

"Then tell me what you are to be sold for."

"For prayin, sah."

"For praying! that is a strange tale indeed. Will your master not permit you to pray?"

"O yes, sah, he let me pray easy; but I hollers to loud."

"And why did you halloo so in your prayer?"

"Kase de Spirit comes on me, and I gits happy fore I knows it, den; den I gone; can't trol meself den; den I knows nuthin bout massa's rule; den I holler if ole Satan hisself come, wid all de rules of de quistion."

"And do you suppose your master will really sell you for that?"

"O yes; no help for me now; all de men in de world couldn't help me now; kase wen Massa Willum say one ting, he no do anoder."

"What is your name?"

"Moses, sah."

"What is your master's name?"

"Massa Col. Willum C——."

"Where does he live?"

"Down on de Easin Shoah."

"Is he a good master? Does he treat you well?"

"O yes; Massa Willum good; no better massa in de world."

"Stand up and let me look at you." And Moses stood up and presented a robust frame; and as Mr. B. stripped up his sleeve, his arm gave evidence of unusual muscular strength.

"Where is your master?"

"Yander he is, jis coming to de wharf."

As Mr. B. started for the shore, he heard Moses give a heavy sigh, followed by a deep groan. Moses was not at all pleased with the present phase of affairs. He was strongly impressed with the idea that B was a trader and intended to buy him, and it was this that made him so unwilling to

communicate to Mr. B. the desired information. Mr. B. reached the wharf just as Col. C. did. He introduced himself, and said—

"I understand you wish to sell that negro man yonder on board the schooner."

Col. C. replied that he did.

"What do you ask for him?"

"I expect to get seven hundred dollars."

"How old is he?"

"About thirty."

"Is he healthy?"

"Very; he never had any sickness in his life except one or two spells of the ague."

"Is he hearty?"

"Yes, sir, he will eat as much as any man ought, and it will do him as much good."

"Is he a good hand?"

"Yes, sir, he is the best hand on my place. He is steady, honest and industrious. He has been my foreman for the last ten years, and a more trusty negro I never knew."

"Why do you wish to sell him?"

"Because he disobeyed my orders. As I said, he is my foreman; and that he might be available at any moment I might want him, I built his quarter within a hundred yards of my own house: and I have never rung the bell at any time in the night or morning, that his horn did not answer in five minutes after. But two years ago he got religion, and commenced what he terms family prayers—that is, prayer in his quarter every night and morning; and when he began his prayer, it was impossible to tell when he would stop, especially if (as he termed it) he got happy. Then he would sing and pray and halloo for an hour or two together, that you might hear him a mile off. And he would pray for me and my wife and children, and all my brothers and sisters and their children, and our whole family connection to the third generation; and sometimes, when we would have visitors, Moses' prayers would interrupt the conversation and destroy the enjoyment of the whole company. The women would cry, and the children would cry, and it would set me almost frantic; and even after I had retired, it would sometimes be nearly daylight before I could go to sleep; for it appeared to me that I could hear Moses pray for three hours after he had finished. I bore it as long as I could, and then forbid his praying so loud any more. Moses promised obedience, but he soon transgressed; my rule is never to whip, but whenever a negro proves incorrigible, I sell him. This keeps them in better subjection, and is less trouble than whipping. I pardoned Moses twice for disobedience in praying so loud, but the third time I knew I must sell him, or every negro on the farm

would be perfectly perfectly regardless of all my orders."

"You spoke of Moses' quarter; I suppose from that he has a family."

"Yes, he has a woman and three children or wife, I suppose he calls her, for soon after he got religion, he asked me if they might be married, and I presume they were."

"What will you take for her and the children?"

"If you want them for your own use, I will take seven hundred dollars; but I shall not sell Moses nor them to go out of the State."

"I wish them all for my own use, and will give you the fourteen hundred dollars."

Mr. B. and Col. C. then went to Mr. B.'s store, drew up the writings, and closed the sale, after which they returned to the vessel; and Mr. B., approaching the negro, who sat with his eyes fixed upon the deck, seemingly wrapt in meditation of the most awful forebodings, said—

"Well Moses, I have bought you."

Moses made a very low bow, and every muscle of his face worked with emotion as he replied—

"Is you, massa? Where is I gwine, massa? Is I gwine to Georgy?"

"No," said Mr. B. "I am a merchant here in the city; yonder is my store. I want you to attend on my store; and have purchased your wife and children too, that you may not be separated."

"Bress God for dat! And, massa, kin I go to meetin sometimes?"

"Yes, Moses, you can go to church three times on Sabbath, and every night in the week; and you can pray as often as you choose; and as loud as you choose, and as long as you choose, and get as happy as you choose; and every time you pray whether it be at home or in church, I want you to pray for me, my wife, and all my children, and single-handed, too; for if you are a good man, your prayers will do us no harm and we need them very much; and if you wish to you may pray for everybody of the name of B. in the State of Maryland. It will not injure them."

While Mr. B. was dealing out these privileges to Moses, the negro's eyes danced in their sockets, and his full heart laughed right out for gladness, exposing two rows of even clean ivories as any African can boast, and his heart's repose was, "Bress God, bress Gad, all de time, and bress you too, massa! Moses neber tink bout he he gwine to hab all dese commendationers; dey make me tink bout Joseph in de Egypt." And after Moses had poured a few blessings upon Col. C., and bidding him a warm adieu, and requesting him to give his love and farewell to his mistress, the

children, and all the servants, he followed B. to the store, to enter upon the functions of his new office.

The return of the schooner brought to Moses his wife and children.

Early next spring, as Mr. B. was one day standing at the store door, he saw a man leap upon the wharf from the deck of a vessel, and walk hurriedly toward the store. He soon recognized him as Col. C. They exchanged salutations, and to the Colonel's inquiry after Moses, Mr. B. replied that he was up stairs measuring grain, and invited him to walk up and see him. Soon Mr. B.'s attention was arrested by a confused noise above. He listened and heard an unusual shuffling of feet, some one sobbing violently, and some one talking very hurriedly; and when he reflected upon Col. C.'s singular movements, and the peculiar expression of his countenance, he became alarmed and determined to go up and see what was transpiring.

When he reached the head of the stairs he was startled by seeing Moses in the middle of the floor, down upon one knee, with his arms around the Colonel's waist, and talking most rapidly, while the Colonel stood weeping audibly. So soon as the Colonel could sufficiently control his feelings, he told Mr. B. that he had never been able to free himself from the influence of Moses' prayers, and that during the past year he and his wife and all his children had been converted to God.

Moses responded, "Bress God, Massa C., doe I way up hea, I neber fergit you in my prayers; I ollers put de ole massa sid de new one. Bress God! dis-make Moses tink about Joseph in de Egypt agin."

The Colonel then stated to Mr. B. that his object in coming to Baltimore was to buy Moses and his family back again. But Mr. B. assured him that that was out of the question, for he could not part with him; and he intended to manumit Moses and his wife at forty and his children at thirty-five years of age.

Moses was not far wrong in his reference to Joseph. For when Joseph was sold into Egypt, God overruled it to his good, and he obtained blessings that were far beyond his expectations; so with Moses, Joseph eventually proved the instrument of saving the lives of those who sold him. Moses proved the instrument in God's hands of saving the man's soul who sold him.

Old Moses is still living and doing well. He long since obtained his freedom, and at present occupies a comfortable house of his own; and I suppose sings and prays and shouts to his heart's content.—*Methodist Protestant*

The total amount of payment on account of the sale of encumbered estates in Ireland, from the commencement of the Commissioners' proceedings to the present time, is estimated at £6,500,000.

The Christian Observer.

TORONTO, NOVEMBER, 1853.

MONTHLY REVIEW.

(BY THE EDITOR.)

EUROPE.

We have had the impression for many months, that Europe would not much longer escape a sweeping war; and present indications only tend to confirm those impressions. The Turks seem fully determined to fight, and this is precisely what the Czar has sought, notwithstanding his many hypocritical protestations that he desired peace. It is intimated in some of the foreign journals, we perceive that Nicholas, in view of the now well-known determination of France and England to resist his grasping efforts after new territory, would be glad to heal the breach which his pride and thirst for extended rule have created, could he do so without humbling himself in the eyes of other nations; but it must be a difficult, if not an impossible task for him now to find, what a godless world would denominate, an honourable way of escape from the consequences of his own rashness. We are not sure that the Czar desires a way of escape, as the opinions, and even positive statements of the letter writers of French and English newspapers are not at present much to be relied upon; for not only do different journals contradict each other, but different letter-writers, correspondents of the same journal, furnish statements that appear side by side, which are utterly irreconcilable.

Europe is unquestionably in a sad predicament; but amid the conflicting rumours, conjectures and deductions from a few known facts, it is difficult to reach the truth—to speak of the present, and to think of the future.

Treaties international and commercial—alliances, holy and unholy, have given to the old world a feeling of security for many a day. Whole fleets of merchant vessels have spread their broad arms to catch the breezes of heaven, and have fearlessly entered the inland seas of foreign nations, moored quietly by foreign wharfs, and circumnavigated the globe in quest of the objects of trade—but let the trumpet of war be sounded and an instantaneous commercial stagnation will be the result, while the thundering ordinance will blow to the winds those fancied guarantees of peace, and bulwarks of national safety, treaties and alliances. The first gun, in all probability, announces the dissolution of the old world. Its political organizations, its social distinctions, and hoary hierarchical systems,—these must all come down.

The signs of the times are ominous—the events which are transpiring upon the earth are replete with interest to the student of prophecy. With unerring precision will the predictions of God's word be accomplished; and how terrible, yet in other respects glorious, will be the consummation. The earth, we believe, has yet to pass through scenes of raging turmoil, carnage, and devastation; and ghostly death will yet appal the inhabitants of our globe. Heavy judgments must fall within the territory of the Roman empire, the fourth beast of Daniel's vision. The field indicated, embraces Western and Central Asia, and Northern and North-eastern Africa. Hordes from the North, like a hail-storm, will work sad havoc, both in Europe and Asia. Amid revolutions and convulsions the Jews, or a part of them, will be restored to their own land. The last form of Antichrist will be developed; lawlessness, corruptions, and a comprehensive conspiracy will lead to the battle of Gog and Magog; and, according to John, of Armageddon; which will result in the destruction of the Anti-Christian nations.

What a terrible meaning and interest does the Word of God impart to passing events! Reader, have you discerned the signs of the times?

REGULAR BAPTIST MISSIONARY SOCIETY.

This body held its Second Anniversary in the Chapel of the Baptist Church in Beamsville, on the 13th day of last month. And it is pleasing to say, that the season was one of harmony and fraternal cordiality of feeling. No discordant notes were sounded. This is at it ought to be. Had the Baptists of Canada laid aside their mutual jealousies at an earlier day, and concentrated their strength in aggressive movements upon the domains of sin and error, not only would our denominational statistics have reached a higher figure, but, what is of infinitely more importance, Christ would have been more honoured by us—more of God's people, scattered throughout the back settlements, would have had their hearts cheered by the sound of the gospel; and it is not affirming too much to add, that many more souls would have been converted to God. In view of time and opportunities lost, it now becomes us to redeem the time. The short step that is between us and death—the urgent demands of the spiritually destitute—the terrible thought that inactivity, and especially divisions amongst God's people, tend to the eternal ruin of thousands, all, all, enforce the injunction—*redeem the time.*

For a young enterprise, there is a nascent energy about the Missionary Society which augurs well for its future efficiency. With few

missionaries and limited resources, it is matter of wonder, as it is matter of gratitude to God, that so much progress has been made; and we are entitled to regard the work of the past, effected amidst many embarrassments, as a sure pledge of deeper and wider, and, in every way, more comprehensive results, now that we have few obstacles to encounter.

We need not, in these columns give a detailed account of the proceedings, as the Minutes of the Society will be issued immediately in pamphlet form.

In the meantime, let us all earnestly invoke the aid of the Holy Spirit to strengthen and establish our Society, that through its efforts a cloud of witnesses may be raised up to testify for Christ in this land.

A HINT TO THE CHURCHES.—Brethren, do you wish the work of missions to be prosecuted with vigour in Canada?—then send your pastors to all the Board meetings during the year. Travelling is expensive, and what will be a small matter for the entire church, will be too much to come out of the poor pastor's pocket.

USAGE.—THE "AULD KIRK."

What a charm there is to the ear of a true partisan, in the phrase—usage of our fathers, of our party, or of our denomination. Truth—political, social, or religious—stands but a poor chance of being honoured when it conflicts with a usage. There are various influences operating conjointly to perpetuate this deference to usage, either of which proves a resisting medium in the way of truth and progress; and we confess, that looking through this dispensation, we cannot penetrate the fog which, in this respect, nubilates the present and future. Early education instils into the unquestioning minds of youth a profound reverence for opinions and practices, cherished by parents and instructors; and it requires a mighty effort to rise superior to those deep-rooted prejudices, which have grown with our growth, and strengthened with our strength. It is easier for a strong and a cultivated mind to employ its strength, and all its resources in defending what it has received and venerated as truth, than it is to abandon early impressions, and confess that they are erroneous. Hence learned ingenuity has groaned in the agony of invention, as it has sought to defend some cherished sentiment or practice, and to intercept heaven's light, as its struggling rays pierced the arcana of superstition or sensuality, and exposed the absurdity and rottenness of human speculations and human practices.

But it is not our purpose to write a discant upon the all but irresistible influence of usage upon the human mind, else might we point, further, to the fear of losing caste—the dread of

sectarian prescription—the unwillingness to oppose those whom we love—and the unpleasantness of being denounced as unstable by interested parties,—we might point to all this, and much more, as being cruelly adapted to fetter-free enquiry, and keep men fastlashed to the iron bedstead of a stereotyped faith; and firm in the grasp of demoralizing practices. Our object at present is, to present the practical working of the usago mania in a given instance, which has just fallen under our notice. The Presbytery of Hamilton, in connection with the Church of Scotland,—a body receiving State-pay from the Clergy Reserve fund, and struggling, together with the Episcopalian body, to retain the spoils for the purpose of enabling them to preach the Gospel of Christ to the good people of Canada,—recently met at Hamilton, and, amongst other matters attended to, in conformity with the usages of the venerable hierarchy, was the discussion of an evening meal, got up in regular old-fashioned Presbyterian style, when, says the *Hamilton Spectator*—

"The table was graced, as of old, with a fair modicum of genuine Port and Sherry; which, in its temperate and grateful use, seemed, with a prevailing majority to supplant, for the time being, the abstemious and doubtful virtues of tee-totalism."

Think of this, ye modern innovators, who tell us that a little grog will damage our senses! Pause, ye Maine-liquor-law fanatics, before ye seek to spread broad-cast over our fair land, the doubtful virtues of tee-totalism!" And you sacrilegious brawlers, who would rob churches of their beloved State-pay, just look at the above clerical jollification within the precincts of the "*Auld Kirk!*" Think of these good men stimulating their piety by liberal draughts of Port and Sherry, and withhold your censure—

"They'll sing you yet a cantie sang;
Then, O in pity, let them be."

Seriously, is it not enough to make intelligent men infidels to see ministers of the gospel giving their sanction to a course which is engulfing in ruin, temporal and eternal, thousands of their fellow-mortals. Whatever objections a man may have to entering a temperance organization, he can have no apology for giving practical "aid and comfort" to the enemies of temperance principles—no apology for aiding in the infamous work of strewing the way to hell with tempting flowers—no apology for cheering a noble, generous-hearted man onward in the pathway of dissipation, until, in mad desperation, he rushes into the rum-seller's den, and exclaims—

"There's my money—give me drink! There's my clothing and my food—give me drink. There's the clothing, food, and fire of my wife and children—give me drink! There's the education of the family and the peace of the

house—give me drink! There's the rent I have robbed from my landlord, fees I have robbed from the schoolmaster, and innumerable articles I have robbed from the shopkeeper—give me drink! Pour me out more drink, for I will yet pay for it! There's my health of body and peace of mind; there's my character as a man, and my profession as a Christian: I give up all—give me drink! More yet I have to give! There's my heavenly inheritance, and the eternal friendship of the redeemed—there—there—is all hope of salvation! I give up my Saviour! I give up my God! I resign all! All that is great, good and glorious in the universe I resign forever, that I may be—DRINK!

Were we Presbyterians to the back bone, we could not belong to such a pro-byt-ry. It is matter of congratulation that Presbyterians on this continent, very generally, are staunch teetotalers.

THE CLERGY RESERVE QUESTION.

When the present Ministry was elevated to power, it was with the express understanding, on the part of the electors at least, that they should settle the Reserve question. This was the test to which the aspirants to parliamentary honours was brought by nearly every constituency—this the major element in every sectional platform—this the uppermost thought in every freeman's breast, who gave his vote for a Reform candidate. We have hitherto given the Ministry credit for honest intentions with reference to our ecclesiastical questions. While we were staggered occasionally by the support given by them to such measures as the Three Rivers Cathedral Bill, still we supposed that they yielded to the force of a stern necessity, and waived their own honest convictions for the purpose of keeping themselves in a position to carry out the measures which the people sent them to Parliament to settle. We still hope that our charity was not misplaced, and that the long-venerated names of some of the gentlemen, now in the cabinet, will go down to posterity unsullied by that craven cowardice or unprincipled chicanery which sacrifices the peace of a nation, and the rights of an injured people, at the bidding of power behind the curtain.

While, however, we hope for the best, we must confess that our fears have been aroused by what many regard as official intimations in some of the government organs, that the Ministry are resolved not to permit the present Parliament to settle the Reserve question, but to make it a watchword at a new election, and the stalking-horse to another four-year's tour in office. It is said that the ministry intend to make a feint to perpetrate a mockery, by bringing in a Bill to secularize the Reserves, and then they will dissolve the Parliament, professedly to take once more the sense of the people upon a question that the people are

absolutely tired of speaking and voting upon. We hope that there is a mistake on this subject; and that the Ministry will now accomplish a work which, it is admitted on all hands, they can with ease accomplish, and not risk all upon the uncertain results of a new election. We say uncertain results, not because we fear the voice of the people of Upper Canada. We think it quite likely, that, in the event of an election, the Upper Province would increase its majority of "Liberals," provided the Liberals were united; but this would by no means secure to us the long-sought secularization of the Reserves. Puseyism, and Kirkism, and every modification of State-churchism, are all combining their forces, and seeking an alliance with the French Catholics of Lower Canada, for the purpose of preserving intact all ecclesiastical endowments. The French are not drawn into the alliance kindly—they are scared into it by the subtle threat, that if the hand of "spoliation" is placed upon Protestant endowments, the Catholic endowments must share the same fate. The men who urge this, know right well that the Catholic endowments are *bona fide* endowments; but to affirm that Episcopalianism, or Scotch Presbyterianism was endowed by an Act, which, according to one of its own provisions, might at any time, "*be varied or repealed,*" is to pervert the meaning of words. If the Catholics only once admit that their endowments are held by us *unsubstantially* a tenure as are the Clergy Reserves by the glorious old "Protestant Clergy" of Canada, the authorities and people of the Province ought to accept of their view of the case, and let them be responsible for the consequences of such an admission. This will not indeed help the matter when the votes of the Catholics have defeated the secularization of the Reserves; but it will bring them to a merited retribution.

Let the ministry reflect upon the far-reaching results of their declining, *now*, while they possess the power, to redeem their pledges to their constituents. Let them remember, that wicked alliances may in another parliament, put the righteous settlement of these ecclesiastical questions for ever beyond their reach. And let them further remember, that should they not during the present parliament settle these matters, and should Rome and her daughters unite in the work of sustaining church-and-stateism in Canada, a fire will be kindled which all their wisdom will not be able to quench. The test question at elections will be, are you in favour of secularizing or dividing the property held by the Romanists amongst all other denominations, and another distracting campaign on religious questions is before the province. With such probabilities staring our reform ministry in the face; can they have the conscience to urge as baseless a quibble in the name of constitutio. ' government as ever

was concocted, viz., that the passing of the Representation Bill renders it unconstitutional to enact laws without a new election. can they urge this as an apology for deceiving and disappointing the great body of Her Majesty's subjects in Upper Canada. We hope that they will yet act in these matters, and thus meet the righteous expectations of their friends.

We cannot close this article without expressing our regret at the unkind and in some instances uncandid manner in which reform journals treat each other. It has for example been said that the *Examiner* has been silenced by a bribe, sold for a consideration. Such a statement is well calculated to damage, not the *Examiner* merely, but the cause of the people of which the *Examiner* has long been the able and unwavering advocate. The *Nonconformist* in his last issue that has reached us says, "Foremost in the ranks of political equality, are the *Toronto Examiner*, and the *Montreal Herald*. The former distinguished as well for its ability and power of argument as for its consistent adherence to voluntarism through good and evil report." The *Nonconformist* has long known the *Examiner*, and in the above extract has done him nothing but justice. We hope our Canadian journals will do likewise.

KNOX'S COLLEGE.

On the same day that our Missionary Society met in Beamsville, the Ninth Session of Knox's College commenced in Toronto; we were consequently unable to be present on the occasion; but we learn from those that were present, that the session was a deeply interesting one, and we have great satisfaction in being able to say, that the college opens afresh under the most flattering auspices. This is the more cheering as it was thought by some, that personal difficulties between leading ministers of the Free Church would tend to damage the rising popularity of the Institution. It has, however, weathered the storm.

SANTA ANNA.

The *New York Tribune* says, "It seems according to the statement furnished by *The Picayune*, that the administration of the dictator is as deficient in the elements of internal strength as it has proved in the origination of measures of public policy. Neither the confidence of the masses, nor the co-operation of influential men, nor financial resources, nor a powerful army can be counted among its means of duration; conspiracies, wide-spread and constantly recurring, abound against it; persons of rank are daily imprisoned or banished for being implicated in them; and even the 12,000 men in arms who constitute the efficient force of the Dictator, are said to be ready on any promising occasion to desert his standard. At the same

time he manifests an extraordinary inertia, and a singular carelessness with regard to his own precarious position; whether because he is only playing a part preparatory to some new *coup d'etat* in the future, or because he thinks there is no other man in Mexico to compete with him for the supreme power, it is impossible to say. The fact, however, is the same in either case; and this is, that the work of social dissolution rapidly advances, and the recovery of the nation from her manifold diseases, long improbable, is rapidly becoming impossible.

It is a dreary and touching spectacle, that of a whole people lapsing from bad to worse, the victims of evil laws, false institutions, unfortunate traditions, and selfish men. When it will end and where it will end, no prophet can predict,—whether the confiscation of the church and the dispersal of that now compact mass of property, whether a civil war waged by petty chieftains, or new experiments in despotism, will form the end of the present and the beginning of a better era, only conjecture can assert. Whether continuous decay, or sudden catastrophe will wind up this strange, eventful history, lies beyond any foreknowledge of ours."

THE APOSTOLIC MINISTRY.—A Discourse delivered at Rochester, N.Y., before the New York Baptist Union for Ministerial Education, July 12, 1853. By FRANCIS WAYLAND, President of Brown University. Sage & Brother, Rochester, pp. 84.

Any thing proceeding from the pen of Dr. Wayland must command the respectful consideration of every thinking man; and any production of his relating to the duties of the Christian ministry, and the kind of education which the ministry ought to receive, demands a cordial and prayerful examination from every professor of Christianity, and more especially from those of our own denomination, of which Dr. Wayland is so bright an ornament.

We have just concluded a rather hasty perusal of the pamphlet whose title we prefix, and we hesitate not to say, that it is well worthy of the man. There are, indeed, a few things to which we must take exception. To some of these we may allude before we conclude; but as a whole the sentiments and opinions propounded meet with our cordial approbation; and we hail the publication as one eminently adapted to the days in which we live, and in no small degree calculated to lead the churches back to the simplicity and earnestness of Gospel times. Especially do we welcome the sermon in view of the discussions which have lately taken place amongst the Baptists in Canada on questions of order; but in regard to which the late Convention in Brantford has been productive of such pleasing results in enabling brethren to understand wherein they differ, and diffusing harmony of

action as a denomination, even under the existence of minor differences not affecting the great principles upon which Regular Baptist Churches are united. We earnestly recommend to our brethren a careful consideration of the views laid before them by the author, comparing them with Scripture, and only adopting or rejecting them in so far as they accord with, or are in opposition to the precepts and practice of Christ and his apostles.

That man, professing to be a Baptist, is recreant to his profession who pins his faith to, or regulates his practice by any merely human rules or usage. In all such matters his continual enquiry ought to be, "What saith the Scripture?" And while he claims the right of enquiry and decision for himself, he ought also freely to accord a similar privilege to his brethren, and be very careful that he does nothing which may have even the appearance of a desire to trench upon this right. It is certainly true that parties cannot walk together unless they are agreed; but it is equally true that there are probably not two enquiring minds on the earth at this moment, which would exactly coincide in their views on every question which might arise in the course of an examination of the writings of even one of the apostles.

But it is time to introduce our readers to a more intimate acquaintance with at least some portions of the work before us. The Dr. takes for his text our Lord's last commission to his apostles, as found in the 16th chapter of Mark's Gospel, and 15th verse: "Go ye into all the world, and preach the Gospel to every creature." His first enquiry is, What is the Gospel? His second, What is meant by preaching the Gospel? His third, Who is to preach the Gospel? The first two heads are merely introductory to the main question, discussed under the third, to which he devotes more than three-fourths of his discourse; and it is worthy of remark, that, although this sermon was preached before an Institution whose special object is the education of pious young men for the Gospel ministry, by far the greater portion is applicable, not so much to the ministerial office, as to the duty of members of churches generally to use the talents and means God has bestowed upon them, for the promotion of the cause of the Redeemer. This is, indeed, a very important subject—one which ought to meet with much more general attention than it seems to receive among us at the present day, and one intimately connected with the church's prosperity. How often does it happen, when a church is not increasing in numbers, and is in a half-dead condition that the whole fault is laid at the door of the pastor; while if they were to look in the right direction, they would discover that it lay with themselves, inasmuch as they were failing to use their talents and exert their influence for the advancement of

the knowledge of that Gospel, which, in company with their minister, although perhaps in a lesser degree, or in a different way they are bound to proclaim. Let both ministers and people work more together, more in earnest, and more prayerfully, and we believe, with Dr. Wayland, the effects will soon be apparent; and neither ministers nor people will need to complain of want of success.

The following extracts will help our readers to an understanding of Dr. Wayland's views:—

"If this be so, you see that in the church of Christ, there is no ministerial caste; no class elevated in rank above their brethren, on whom devolves the discharge of the more dignified or more honorable portion of christian labor, while the rest of the disciples are to do nothing but raise the funds necessary for their support. The minister does the same work that is to be done by every other member of the body of Christ; but, since he does it exclusively, he may be expected to do it more to edification. Is it his business to labor for the conversion of sinners and the sanctification of the body of Christ, so is it theirs. In every thing which they do as disciples, he is to be their example. I know that we now restrict to the ministry, the administration of the ordinances, and to this rule I think there can be no objection. But we all know that for this restriction, we have no example in the New Testament. In other respects it is difficult to discover in principle, the difference between the labors of a minister, and those of any other disciple, in conversation, or in a Sabbath school, or a Bible class or in a conference room. All are laboring to produce the same result, the conversion of men, and by the same means, the inculcation of the teachings of Christ and his apostles. The ministry is made for the church and not the church for the ministry. We are not Buddhist Priests, or Mahomedan Dervishes, or members of a papal or any other hierarchy, or a class above or beside any of our brethren, but simply ambassadors of Christ, your servants for Jesus sake. The chiefest of the Apostles desired no higher rank, and with it we are abundantly satisfied."—pp. 41, 42.

It will be seen by the above extract, that Regular Baptists can and do differ in their views on points that have very needlessly disturbed the peace of our churches in Canada.

The following extracts are worthy of perusal on both sides of the lakes. After alluding to the very astonishing success which has followed the efforts of our Hamburg brethren, led by the devoted Oucken, and the success of the Baptists in the United States—and especially in Western New York, in the earlier part of the present century, and after contrasting those successes with the present stationary condition of the cause in America, he says, page 58:—

"These instances seem to me to throw some light upon the teaching of the New Testament on this subject. I fear that we are in danger in this matter of forsaking the instructions of Christ and his apostles, and following the traditions of men; not observing the tendencies to which they lead. The Reformers brought with them many of the errors of the Church of Rome.

May we not have derived, through them, some erroneous notions respecting the church and the Christian ministry? Can any one fail to perceive that the views of our Hamburg brethren on this subject are more in accordance with the New Testament, than those of Luther, or Calvin, or Melancthon, or John Knox?"

And at page 81:—

"But when all this has been done, but little will have been accomplished. If you, brethren would improve the ministry, you must begin by improving yourselves. Ministerial gifts are not bestowed upon a slumbering, lukewarm, and worldly church. And suppose they were bestowed, of what value would they be either to you or to others, if you are surrendered up to the lusts of the flesh, the lust of the eye, and the pride of life? The ministry can only labor successfully as you labor with them. If you *truly* really desire to witness the triumph of the cause of the Redeemer, you must begin to live a *truly* self-denying life. You men of wealth *must* cease from accumulation, and devote not only your income, but yourselves to the work of the Lord. You men in active business *must* be content to accumulate less rapidly, that you may have more of your time to consecrate to the salvation of men. Ye who professing obedience to Christ, are yet living in subjection to the maxims of the world, eagerly chasing its frivolities, and teaching the lesson to your children, *must* commence a life of Godly simplicity and self-denial. Every disciple by his mode of life, *must* show that he is not of the world even as Christ was not of the world. When ministers thus begin to labor in earnest for Christ, we shall witness such results as the ages have not yet seen."

Our readers will be prepared to expect that the views propounded by Dr. Wayland, on the subject of ministerial obligation, should be of the most comprehensive character. He has no idea of providing for merely one class of students. A system adapted to the condition of but one in twenty candidates he justly says, commences with the avowed intention of doing but one-twentieth part of its work, and of helping those only who have least need of its assistance. He would "provide for all our brethren whom God has called to this service, the best instruction in our power: adapted as far as possible, not to any theoretical view, but to the actual condition of the mass of our candidates leaving each individual in the exercise of a sound and pious discretion to determine the extent to which he is able to avail himself of our services. While means should be fully provided for pursuing an extended course of education, we *must* never lose sight of the large number of our brethren to whom an extended course is impossible."

We give one more extract, from which it will be seen how the Dr. reads the signs of the times as regards the struggles between truth and error.

At page 75, he proceeds thus:—

"At the present moment, a right understanding of the duties of the private disciples of Christ, and of the ministers, and of the relations

which they sustain to the Master and to each other, seems to me of incalculable importance. Since the era of the Reformation, Protestantism has made no aggressions upon Popery; and the same geographical lines have for centuries separated the parties from each other. But now it is evident that a contest for the mastery of the world, between the powers of light and of darkness, is imminent and inevitable. The nations in which the Bible is freely circulated, and the gospel publicly preached, are ranging themselves on the one side; and the nations from which the Bible is prohibited, and where the preaching of Christ crucified is forbidden, are ranging themselves on the other. Within the lifetime of men who now hear me, the question will probably be decided, whether the kingdom of Christ is now to proceed to universal victory, or ages of intellectual darkness are again to overspread the earth. It is for such a crisis as this that the disciples of Christ are now to prepare."

In conclusion, we would say that we entirely dissent from the Doctor's views of the reign of our Lord, and of the instrumentalities by which his triumph is to be effected. And we hazard nothing in saying, that Dr. Wayland never carefully examined this subject: had he done so, his clear logical mind, his rigid powers of analysis would have saved him from quoting passages of Scripture which point to the destruction of the nations, as evidence that the Gospel would convert those nations. For example, he quotes Rev. xi. 15, "The kingdoms of this world shall become the kingdoms of our God and his Christ." Had he read on, he would have found no conversion of the nations before the vision of the Revelator; but, on the contrary, John says, "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged; and that thou shouldst give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth." All this takes place after the sounding of the last trumpet. How strange that great and good men should overlook such facts.

The Dr. also refers to Ps. ii. 8, "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," but he failed to notice the fact that the Psalmist continues: "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel. Surely the gospel is not the instrumentality adapted to accomplish such a work. Such mistakes by such a man, furnish internal evidence of the truth of the remark which we made above—viz., that Dr. Wayland never carefully examined into the nature of Christ's kingdom.

We hope Messrs. SAGE & BROTHER will find ways and means of sending a liberal supply of the pamphlet into the Province.

— Rev. Dr. James Lillie succeeds Rev. Dr. Church as pastor of the Montreal church.

Arrival of the Niagara.

DECLARATION OF WAR!

HALIFAX, Oct. 27th.

The *Niagara* arrived at 1 o'clock this morning with dates to the 15th.

Steamer *Arctic* arrived out on the 12th.

THE EASTERN QUESTION.

The Sultan has announced that if the Russians don't evacuate the Principalities within 15 days Turkey will consider it as a case of declared war, and shall act accordingly; but will not at present cross the Danube.

The proclamation of war is posted in all the mosques. The Sultan has invited the combined fleets up to Constantinople. The Black Sea is free to neutral flags.

LATEST RECEIVED AT LIVERPOOL.

The Paris Police have made a search for Kossuth in the house of Mr. Kuf, a Hungarian. Kossuth was not there.

Louis Napoleon is reported to have stated on the 12th inst., that unless Russia yields, war may be proceeded with.

The Piedmontese Government had refused to admit M. Forest as Consul for the United States alleging that he is a disciple of Mazzini.

Russian agents are actively at work stirring up insurrections in Turkey.

A number of English officers are moving between the Turkish Camps, and a number are also on the way to Constantinople.

Corn may be imported into the Papal States, duty free, until February next.

The Emperor of Russia has authorized the free importation, in any port of Finland, of all the materials for equipping ships.

A Paris correspondent writes, that in the private Constantinople letters, the Eastern question is examined in every point of view; and the conclusion unanimously come to is, that there is no escape of war.

Further Particulars by the Niagara.

WAR INEVITABLE.

Active Preparations of the Turks & Russians.

GREAT ANXIETY IN ENGLAND.

HALIFAX, October 27th, 1853.

The Royal Mail Steamship *Nemora*, Captain Leitch, from Liverpool on Saturday, 15th inst., arrived here at twelve o'clock last night, bringing 145 through passengers.

The steamship *Golden Age* arrived out at Liverpool at seven o'clock in the evening of Wednesday, the 12th instant, and the Collins steamer *Arctic* arrived there at nine o'clock on the same evening.

The Latest News.

The number of offers of aid to the Turkish government from Poles, Hungarians, &c. is about

incredible. These offers are not confined to the refugees in France—they have come from the United States, from Hungary, Poland and Italy. All the offers received here by the Turkish Ambassador, are politely and thankfully acknowledged, but no hope has been held out to the parties that their services will be accepted. The Turkish government will probably decline such aid, if regular assistance be given by the French and English governments.

The overland mail from India is telegraphed. It says that Commodore Perry's squadron reached Japan on the 8th July, and left again on the 17th. They were well received, but the opening of Japan is postponed till next spring.

A large meeting had been held in London, in favour of Turkey—thousands attended.

Formal complaint has been made to the Pope respecting Father Gavazzi in New York.

The duty has been taken off breadstuffs in Tuscany.

PARIS BOURSE, Friday, October 14th.—(By submarine telegraph.) Closing rate, 3 per cent rentes, 73.25; 4½ per cents, 100; bank shares, 28.00. To-day the Bourse rose 1½ per cent.

THE EASTERN QUESTION.

THE DECLARATION OF WAR PUBLISHED—GORTSCHAKOFF SUMMONED TO EVACUATE THE OTTOMAN TERRITORY—MORE TURKISH TROOPS ORDERED—CURECH FUNDS AT THE DISPOSAL OF THE SULTAN—DETERMINATION OF THE TURKS—DEJECTION OF FRANCE AND ENGLAND—ACTIVITY OF THE RUSSIANS—MILITARY PREPARATIONS—ANNEXATION OF THE PRINCIPALITIES—DEMBINSKI AND KLAPKA—PERSIA REFUSES TO AID RUSSIA AGAINST THE TURKS, ETC., ETC.

The news is brief, but important and warlike.

The Sultan has appealed to the moral, and, if necessary, to the *materiales* of France and England, by demanding the presence of their fleets before Constantinople.

A Trieste letter, of the 12th instant, says the declaration of war was published in all the imperial manifestos, and was posted on the walls of all the mosques.

Omer Pasha, on the 9th instant, formally summoned Gortschakoff to evacuate the Ottoman territory. If Gortschakoff refers to his Government, Omer Pasha will allow fifteen days; but if Russia definitely refuses, he will commence hostilities at once, but, in the meantime, will not cross the Danube. This would delay operations till the 24th October.

A corps of 150,000 additional Turkish troops had been ordered.

The navigation of the Danube and Black Sea is guaranteed to neutral flags.

The clergy had offered to place 200,000,000 piastres of church property at the Sultan's disposal.

The Sultan had represented to the Ambassadors of foreign Governments, that he desired to settle the difficulties with Russia peaceably; but as his ancestors had gained their empire by the sword, the Turks would perish in its support; or, if fate ordained that their country should fall to another master, they would quit Europe as they entered it—sword in hand.

The opinion is that the French and English will allow the Turks and Russians to fight their own battles, but, if the Turks are defeated, will prevent the Russians from marching on Constantinople. With this view a protecting force might occupy a strong position between Brossa, on the Danube, and Kestledge on the Black Sea, or they might perhaps occupy Rodest, on the sea of Marmora, or Brestchaut.

Neither France nor England are arming openly, but the forces of both countries are in a very effective condition.

The Russians on their part are active. General Ludjays had stayed at the camp. The troops

were in motion up the river. Fifteen battalions of infantry, with thirty-two pieces of artillery, had marched through Bucharest. Prince Gortschakoff, it was reported, had in effect annexed the Principalities, having formally notified the Hospodars that Prince Menschikoff will in future administer the government.

The remaining Russian officials had left Turkey. Thirty thousand Redifs, under the French Colonel Maguan, had been pushed forward to the Bosnian frontier, to watch the movements of Prince Daniel, of Montenegro, who is again arming.

There was a rumor (but it was disbelieved) that the Porte had appointed Dembinski and Klapka, the Hungarians, to high commands.

Conflicting reports were received from Persia. The latest advices say the Shah, acting on the advice of the British minister, had rejected the request of Russia to take arms against the Turks.

GREAT BRITAIN.

CABINET COUNCILS—THE CHANCELLOR OF THE EXCHEQUER ON THE TURKISH QUESTION—PEACE MOVEMENTS—TRAIDS—STRIKES, ETC.

The Queen had returned to London, and all the ministers were assembled there; but it was not intended to summon Parliament unless events became more threatening.

A cabinet council of five hours' duration, was held on Saturday the 9th, and again on Wednesday the 12th, but the proceedings had not transpired.

The Chancellor of the Exchequer assisted at the inauguration of the Peel statue, at Manchester, and spoke at length on the Turkish question, mystifying what particular course England would take in the coming struggle; but admitting that it is England's duty to set itself against the absorption of power by Russia, that would follow the fall of Turkey; and significantly hinting that England would not enter into the deep questions which may develop themselves out of the peculiar internal organization of the Ottoman Porte. He expressed a strong anxiety for peace.

The Peace Conference was in session at Edinburgh. Messrs. Cobden, Bright, Sturge, Burritt, and other peace apostles were present.

The Sheffield manufacturers had memorialized the government against war, and in aid of Turkey.

The quarterly meetings of iron masters at Birmingham on the 13th reported the trade healthy. Prices were firm. Stock low, and the make considerably restricted by colliers' strikes.

The cotton mills at Preston were to be temporarily closed by owners, to starve their operatives into submission. The number of turn-outs in manufacturing districts will then number nearly five thousand, who must soon be driven back by hunger to their work.

FRANCE.

THE EMPEROR AND EMPRESS AT COMPEIGNE—GRAND RELIGIOUS SOLEMNITY.

The Emperor and his wife were at Compeigne. At Amiens the religious solemnity of transferring the bones of Ste. Theresia, called together twenty-seven Archbishops and Bishops, French and foreign.

PRUSSIA.

A Prussian squadron of four ships was telegraphed off Deal on the 13th, proceeding to the Mediterranean, probably.

ITALY.

Numerous arrests were recently made in the

Venetian provinces—the prisoners were taken to Verona. Four persons, supposed to be revolutionary agents, were arrested at Inspruck with forty thousand florins in their possession.

NAPLES.

Naples is threatened with scarcity, and the government contemplates buying grain.

GREECE.

Athens advices to September 13, mention another shock of earthquake there, and at Thebes.

AUSTRIA.

THE AUSTRIANS INCREASING THEIR FORCES ON THE FRONTIERS OF TURKEY.

Austria continues to augment its forces on the Turkish frontier, and the supposition revives that in the event of hostilities she will attempt to occupy Servia, which territory is disaffected towards Russia.

SARDINIA.

Turin papers mention the discovery of Mazzini plots at Sarzana to invade Piedmont, but the story seems fabulous.

Giardini, the Jesuit, condemned to death at Naples, for his share in the revolution of 1815, had escaped to Turin after four years' concealment.

Miss Cunningham was liberated from prison at Florence.

The Papal Government has forbidden the export of grain.

Arrival of the Arctic.

THREE DAYS LATER.

New York, Oct. 30.

The steamship *Arctic* arrived at her dock at 3 o'clock, P.M., with dates from Liverpool of the 19th instant.

Constantinople, Oct. 5.—The city is tranquil.

The Turkish declaration of war had been received at Odessa.

The corps of Gen. Luders is still in that vicinity expecting marching orders.

The cholera has subsided.

Russian subjects in Turkey are placed under Austrian protection from Oct. 1st.

The Turks will allow neutral flags to sail on the Danube to the 25th instant, and no longer.

When the Czar heard that Turkey had declared war, he fell into a passion, and swore he would wage a war of extermination against the Turks.

Prussia and Austria give indications that they will take neutral positions.

MARRIED.

In Brantford, on the 15th inst., by the Rev. Thomas L. Davidson, at the residence of the bride's father, Mr. Thomas Large, to Maria, only daughter of Mr. James Bellhouse, all of the town of Brantford.

Also, by the same, on the same day, at the residence of the bride's father, Mr. Miss Coleman, of the Township of Brantford, to Ellen, eldest daughter of Mr. William Watson, of Brantford.

Also, by the same, on the same day, at the residence of the bride's father, Mr. James Foster, of the Township of Nelson, in the County of Halton, to Mary E., second eldest daughter of Mr. Orrille Reynolds, of the Township of Brantford.

At Paris, on the 18th instant, at the residence of William Barry, Esq., by the Rev. A. Cleghorn, Mr. Wm. Scott, of Blenheim, to Miss Hannah Stackhouse of Paris.

DIED.

In this city, on the 2nd of September last, in the faith of the Gospel, after long affliction, Mrs. Mary Davis, wife of Elder John Davis. They were married at the South, in 1808, and she was his companion while he was pastor of the Coloured Church in Niagara.

Obituary.

ELDER REUBEN CRANDELL.

DIED, at his residence in Malahide, C.W., on the 28th of September, Elder Reuben Crandell, aged 62 years. During that long period, and nearly to the close of his pilgrimage, he laboured faithfully in the Lord's vineyard with abundant success; and from the Bay of Quinte to nearly the extremity of the Province westward, many churches will long cherish the pleasing remembrance of the revivals which took place where he laboured; and many of our brethren and sisters who were converted under his ministry, and were baptized and welcomed into church fellowship by him, will mourn his departure; but they have more reason to rejoice that the Lord spared him so long, and at last took him to himself with scarcely a struggle or a groan—being in the enjoyment of usual good health to within a few minutes before his happy spirit took its flight to its inheritance above.

The church in Aylmer, of which he was a member from its commencement, feels their loss; but are consoled with the thought, that their aged friend and father in Israel is gone to inhabit the mansion his loved Redeemer had prepared for him.

"The memory of the just is blessed."

A funeral sermon was preached on the occasion from 2 Tim. iv. 6, 7, 8,—a text of his own choice. J. C.

Miscellaneous.

PEDOBAPTIST MISTAKES.

Our Pedobaptist friends often charge us with laying too much stress on the ordinance of baptism. We are continually and solemnly charged with investing it with an importance which the Scriptures do not warrant, by making it not an appendage, but an element of the Christian character. Now we asseverate that this is wide of the mark—a strange mistake. Instead of giving any undue prominence to that ordinance, we held to it in that very order in which the Master has placed it; among the external acts—perhaps the first link in the chain—of Christian obedience, flowing from Christian character, and not preceding or creating it. So that, instead of making baptism an element of Christian character, we would not administer that ordinance to any but those whom we believed to possess all the elements of Christian life, till he believes, and gives some evidence that he is already a Christian. We, therefore, baptize none who do not give indication of having passed from death unto life; and, therefore, cannot be charged with attaching undue importance, or looking for any communication of light or power in connection with the administration of that ordinance.

If we do not, we see neither necessity, nor

propriety in baptizing those who God hath visited and blessed at the eleventh hour. We tell that individual that baptism is an act of Christian obedience, but an obedience only to be rendered in its proper sphere; that its leading design is, publicly to avow attachment to Christ; but that sphere of obedience is not the dying pillow, and that object is not to be attained, or, at least, not regarding amid the last quiverings of departing life. We, therefore, gaze upon our friend as we behold him approaching the verge of eternity, all anxious to catch from his lips the words of hope, but we do not speak of baptism, nor speak of its efficacy, no more than we should think of urging the giving of alms, or clothing the naked, as a duty incumbent and essential with the beggar at the rich man's gate.

We see our infants sinking with disease; we prepare to give the loved ones up; we anticipate their entrance into heaven, and rejoice in the Lord; but, do we drag in baptism, and give it an importance, we might say eternally, by connecting with it, in some way, the destiny of that?—No. Who then lays the stress on that ordinance?

In the circular letter of the Association of the Congregationalists of New England, some years since, it was gravely stated that among the degraded and criminals of our country, few had been baptized in infancy; and the inference drawn was that baptism had changed the whole character of those who received it, so as to affect their whole destiny. And this is often introduced and urged by those very persons who will charge Baptists with making too much of baptism.

FATE OF THE APOSTLES.

Matthew is supposed to have suffered martyrdom, or was slain with the sword at the city of Ethiopia.

Mark was dragged through the streets of Alexandria, in Egypt, till he expired.

Luke was hanged on an olive tree, in Greece.

John was put into a cauldron of boiling oil at Rome, and escaped death. He afterwards died a natural death at Ephesus, in Asia.

James the Great, was beheaded at Jerusalem.

James the Less was thrown from a pinnacle, or wing of the temple, and then beaten to death with a fuller's club.

Philip was hanged up against a pillar, at Hierapolis, a city of Phrygia.

Bartholomew was flayed alive by the command of a barbarous king.

Andrew was bound to a cross, whence he preached to the people till he expired.

Thomas was run through the body with a lance, at Coronandel, in the East Indies.

Jude was shot to death with arrows.

Simon was crucified in Persia.

Matthias was first stoned and then beheaded.

A Gem.—Alice Carey, in a late poem—"An April Rhyme"—published in the National Era, uses this very beautiful figure:

Even for the dead I will not bind

My soul to grief—death cannot long divide;
For it is not as if the rose that climbed

My garden wall, had bloomed the other side?

Abstract of the Annual Report of the American Bible Union.

GENERAL PROSPERITY.

The Union has enjoyed another year of unabated prosperity. Divine Providence has signally blessed all its plans and operations.

COMPROMISE.

The report, circulated by some of its opponents, that the Bible Union has restricted itself to the revision of the English Scriptures, is entirely unfounded. No change whatever has been made by the Union or the Board. The subject has not even been before the Board. No variation, either in the object or general policy of the American Bible Union, is necessary or advisable. None can be made without an alteration of the Second Article of the Constitution, and the Twentieth Article provides against any alteration in the Second without a unanimous vote and one year's previous notice. The Union therefore wishes, once for all, to place a quietus upon all ideas of compromise, as no compromise of its principles or policy is likely ever to take place.

INTERFERENCE.

The Union really interferes with no existing organization. No other claims to have entered the field of revision, and the Union does not circulate the commonly received versions in this any language in this country or in Europe. It makes small appropriations for versions in heathen languages, but does not make the wants of the heathen one of its principal pleas for raising funds.

THE SPANISH SCRIPTURES.

Another careful revision has taken place, and the Gospel of Matthew and Mark have been printed separately. One thousand copies of the former have been received at the Bible Rooms, and are now ready for distribution, and five hundred on the latter are expected to be ready in a few days.

THE FRENCH SCRIPTURES.

According to contract, the incipient revision of the Gospels and the Acts of the Apostles was to have been completed before this date, and the manuscripts are probably in the hands of our agent in Paris.

THE ENGLISH SCRIPTURES.

The scholar, mentioned in the First Annual Report as at the time in negotiation with the Union, has now been permanently engaged. His distinguished classical and theological attainments, and his celebrity as a philologist, qualify him to undertake any part of the general work; but his peculiar department of study, and his reputation as an author, especially associate him with the original language of the Old Testament, to which his attention is particularly directed.

Other distinguished scholars have been added to the corps of revisers of the New Testament, so that now they number names of distinction in seven different evangelical denominations. Several, whose contracts bound them to complete their part before the present time, have applied for a year's extension, as the work is found to be more laborious than was at first anticipated. Others, whose contracts did not so positively limit them, have been under the necessity of taking more time than they at first anticipated. All seem to be more and more impressed with a consciousness of the vastness

of the undertaking and the necessity of the utmost fidelity and thoroughness.

One revision of Galatians has been received; one of Ephesians; and the manuscripts of 1st and 2nd Timothy, Titus, Hebrews, &c. have been partially examined by the Committee on Versions. The Epistles printed last year for the examination of scholars have been re-revised, and, with the addition of Revelation, are now passing through the press to be again submitted for criticisms and suggestions. Four thousand copies are being printed, in order that friends who wish to purchase may have the opportunity.

THE SIAMISE SCRIPTURES.

Deeply interesting letters from the Siamese Mission, and from its oldest living missionary, (now in this country and about to return,) appear under this department, accompanying a grant for another thousand dollars for the Sacred Scriptures in Siamese. It was the comparison between the Siamese New Testament and the common English version, that disclosed the present King of Siam the discrepancies between the two, and led him to declare that, if the English is correct, the missionaries had not given the truth to his countrymen.

THE ITALIAN SCRIPTURES.

The Report presents a history of the circumstances through which the revision of the Italian Testament, made by Dr. Achilli for the American and Foreign Bible Society, has come into the possession of the American Bible Union. The Board has determined to print a small edition for the use of its revisers and the examination and criticism of scholars, and has made an appropriation for that object. The testimony to the scholarship of Dr. Achilli and his skill in the use of the Italian tongue, is of the most satisfactory character.

THE GERMAN SCRIPTURES.

Two superior scholars are engaged by the Union in the revision of parts of the German New Testament, one of whom has a reputation as a biblical philologist not unknown in any country where Christian literature is cultivated.

THE LIBRARY.

The Library has been enlarged by many valuable accessions. It is a choice collection of works of merit, contributing facilities for the work of Scripture translation and revision.

RECEIPTS AND SUBSCRIPTIONS.

A comparison of the four years of the Union's history exhibits the increase of its receipts and subscriptions.

Cash receipts the first year.	-\$5,593.50
" " second year.	10,433.98
" " third year.	16,527.73
" " fourth year.	23,392.67
Unpaid instalment on Life Memberships and Directorships, Subscribed first year.	\$7,706.42
" " second year.	29,520.85
" " third year.	61,746.00
" " fourth year.	100,536.00

NEW AUXILIARIES.

Vigorous and flourishing auxiliaries are springing up all over the country, such as the Philadelphia Bible Union, the New York Bible Union, the Cincinnati Bible Union, &c. Several of them already contribute very liberally to the funds. The Oliver Street Bible Union has given a thousand dollars the present year.

CO-OPERATIVE SOCIETY.

The Bible Translation Society, and the

American Christian Bible Society have aided liberally the present year, and more is expected from them in future.

CONCLUSION.

The American Bible Union occupies a conspicuous position. The walls of the city have been searched with curious eyes; the towers have been counted; the bulwarks marked.

Impressant vigilance and circumspection are needed on the part of those who have its interests in charge. They must be humble and prayerful, and not lean to their own understanding, but make the God of the Bible their trust; look to Him for wisdom, and do nothing which will not please Him. Under the guiding hand and approving smile of the Author of Truth, the Union must continue to prosper, and the results of its labors will be a version of the Sacred Scriptures in our own language, and similar versions in others, the value and usefulness of which cannot be estimated by human powers of calculation.

THE CHURCH OF ROME.

Mr. Seymour, in a late lecture at Bristol, observed that the Church of Rome in this country could not walk in darkness, however much she might desire it. She could not exhibit her native depravity, whatever her tendency, for the eyes of Protestants were upon her, and the light of Scripture was around her, and if she attempted to behave herself in any way immodest, they had the power to compel her to keep within bounds. The place to judge of the religion of Rome was not in England but in Italy. The lecturer proceeded to contrast the moral criminal state of England with that of Italy, as by drawing a comparison between the two they would, in some measure, be able to form a judgment as to the effects of the religion of the Bible on the one hand, and the religion of Italy on the other. It must be borne in mind, however, that England rejoiced in the possession of a free press, and the consequence was, that any crime was immediately made known, and awakened a thrill of horror through all the fibres of our social system. But in Italy, as in all Roman Catholic countries, a free press was inconsistent with the sacerdotal system, and consequently a hundred murders might be perpetrated, and not one in ten be found in the public journals. In contrasting the statistics of crime of the respective countries, he would take the highest class of murders and assassinations. In England, the average number of crimes in this class for the last ten years had been eighteen per annu, a number infinitely too great, considering the light they possessed, but very moderate as compared with the returns of the Italian States, for in Naples alone the yearly average amounted to the awful number of 1,045 and in Italy the yearly number of murders was 2,326 whilst in England, though the population was larger, there was not near the one-hundredth part. The most brilliant imagination could scarcely conceive such an amount of depravity and savagery as this. He believed that amongst the Mohawks, Cherokees, the Kaffirs, or the Hot-tentats, there was nothing to be compared to it. Another species of crime was attempts at murder and assassination. The average amount in England for the year is 65. In Italy, however, the number is so great as not only to surpass the number amongst the larger population of this land, but the number of all similar

crimes in all the Protestant countries of the universal world; in the absence of regular returns we cannot arrive at the precise number, but it probably exceeds 12,000. Mr. Seymour proceeded to observe that the cause of the difference in the two countries appeared to be, that in England it was regarded as an awful thing to destroy the life of man, whilst in Italy it was regarded as a matter of no moment, since the soul only went into purgatory, from which a few prayers would liberate it. Then, again, let them look at the immense amount of immorality which prevailed in Italy—an immorality which pervaded all classes, not excepting even that of the monks and friars. One confessor of a family, who acknowledged that he had ruined seven families in one house, was tried and convicted for the offence, and punished by being sent to live for the remainder of his life in one of the loveliest spots in the paradise of Italy.

THE STORM OF 1703.

For one hundred and fifty years past, an annual sermon has been preached in the Baptist meeting house, Little Wild Street, London, on the twenty-seventh of November, in commemoration of the extraordinary storm of November 27, 1703, which was considered the most terrific tempest throughout Europe, which the world has known since the universal deluge. Its moral lessons were considered so important that a member of the church left a sum of money, the interest of which should be appropriated forever to support a sermon on each anniversary of the event, which is usually delivered by some of the most eminent ministers, in the British metropolis, and has obtained the name of "*The Storm Sermon*." Several of them have been printed.

The late Dr. Samuel Stennett, a pastor of the Little Wild Street Church, and author of the hymns which bear his name, in his printed sermon on the subject, in endeavoring to account for the storm, says, that "having most probably taken its rise in America. It made its way across the Western ocean, and collecting confederate matter in its passage over the seas, spent its fury on those parts of the world, whether his army of terrors was principally commissioned." A strong West wind set in about the middle of the month, the force of which increased every day till the 27th. On the 24th the storm commenced, which reached its height three days afterward. The violence of the wind produced a hoarse, dreadful noise, like one continual peal of thunder; and the excessive darkness of the night added greatly to the horror of the scene.

Many lives were lost, especially in London, not a few meeting death in its most terrific forms. And great indeed was the loss of property. In London and its vicinity, more than eight hundred dwelling-houses were laid in ruins, above two thousand chimneys fell to the ground, and "lead which covered the roofs of one hundred churches, was rolled up and hustled in prodigious quantities, to great distances."

Nor was the devastation less throughout the Country. In one extensive plain on the banks of the Severn, not less than fifteen thousand sheep were driven into the river and drowned; and in the county of Kent alone, more than two hundred and fifty thousand trees were torn up by the roots.

The ravages of this awful storm were at sea still more tremendous. It was computed that not less than three hundred ships were entirely destroyed, among which fifteen of the British Royal Navy, containing more than two thousand seamen, who "sunk as lead in the mighty waters." The whole loss of property was estimated at four millions of pounds in money, of lives about eight thousand, and of cattle without number.

Towards the evening of the twenty-seventh, it pleased God, gradually to abate the severity of the storm, till it became an entire calm; and men left the retreats in which they had taken refuge, to view "the desolat on which God had made in the earth." It will be readily supposed that this was done with a variety of feelings, in accordance with their different characters.

In many cases, those who had been most filled with terror and confusion, having had their fears removed, dreadfully perverted its moral tendency, and proved that "let favour be showed to the wicked, yet will they do wickedly." Shakspeare's plays of the *Tempest* and *Macbeth* were twice acted in the week succeeding this awful event, and one of them exactly a week after the storm had arrived at its greatest fury. On the whole, however, the general impression was salutary, and He who brought the stormy wind out of his treasures, caused it to fulfil his word. Royal authority appointed a day of humiliation and prayer, and the sense of the nation was expressed by immense crowds of all classes who attended public worship on that solemn day. Many reviewed with humble gratitude the deliverances which God had wrought for them.

"Love One Another."

A little girl with a happy look,
Sat slowly reading a ponderous book,
All bound with velvet and edged with gold
And its weight was more than the child could hold;
Yet dearly she loved to ponder it o'er,
And every day she prized it more.
For it said, as she looked at her dear little brother,
It said "Little children must love one another."
She thought it was beautiful in that book,
And the lesson home to her heart she took;
She walked on her way with a trusting grace,
And a dove-like look on her meekly young face,
Which just as plain as words could say,
The Holy Bible I must obey,
So Mama, I'll be kind to my darling brother,
For "Little children must love one another."

I'm sorry he is naughty and I will not pray,
But I'll love him still, for I think the way
To make him gentle and kind to me
Will be better shown, if I let him see,
I strive to do what I think is right,
And thus when I kneel to pray to night
I will clasp my arms around my brother,
And say "Little children must love one another."
The little girl did as the Bible taught,
And pleasant indeed was the change it wrought,
For the boy looked up in glad surprise,
To meet the light of her loving eyes,
His heart was full, he could not speak,
He pressed a kiss on his sister's cheek;
And God looked down on the happy mother,
Whose little children loved one another.

THE COMETH—THE ADVENT.

Let us suppose that we were near the walls of some ancient city of the East, and were witnessing the march of a magnificent procession just entering the gates. It is a numerous and imposing train; and its purpose is, as we learn, to usher into the city a long-expected personage. The arrival of this personage is a theme of general congratulation. We are arrested by his name and titles in every part of the procession. They are sounded by the heralds, written on the standards and shouted by the choirs. One herald, as he rides up to the gates, cries, "Awake! awake! Put on thy strength, O City! put on thy beautiful garments!" Another announces, "He whom ye seek is suddenly coming to his temple. A third exultingly exclaims, "Behold thy King cometh unto thee; He is just and having salvation." Mark the snowy banners as they float in the breeze, while his name glitters upon them in letters of gold; and listen to the voices: "Blessed is He that cometh." The crowd in the city, echo it back, and the children keep up the strain: "Blessed is He that cometh." "Hosannah! hosannah in the highest!" The procession is nearly within the gates: and now for the triumphal chariot, the glowing crimson, the blazing gold, the exalted personage himself. Nothing of the kind appears! The train concludes with one solitary herald riding in the rear. Has it been an empty pageant, a triumphal procession about nothing? Just such an absurdity is the heresy that Christ was no more than man. For what magnificent preparations were made for Him! What a procession there had been of prophets, priests and kings, reaching downward from the creation for four thousand years! What descent sweet did the harp of prophecy keep ringing on His name! How did they give the watchword from generation to generation, "Behold, he cometh! Behold, he cometh!" How did the impatient Zion console herself with types and shadows of His glory, and sing beforehand "Lift up your heads, O ye gates! How did the patriarchs strain the eyes of their faith, that they might see Him through the mists of centuries, and the prophets climb the highest peaks of the mountains, that they might catch a glimpse of the distant light!

And at last then comes forth a mere prophet; after all the Messiah is a child of mortality. He the "Un-speakable Gift," whose birth Gabriel himself came down to proclaim; He, the Wonderful, the Counsellor, the Prince of Peace, the Everlasting Father, a worm of the dust? Never! never! never!

HOSES.—Hoses are oftener darkened by the continual recurrence of small faults, than by the presence of any decided vice. These evils are apparently of very dissimilar magnitude; yet it is easier to grapple with the one than the other.—The eastern traveller can combine his forces, and hunt down the tiger that prowls upon his path; but he finds it scarcely possible to escape the mosquitoes that infect the air which he breathes, and the fleas that swarm in the sand that he treads. The drunkard has been known to renounce his darling vice; the slave to dress and extravagance, her besetting sin. But the waspish temper, the irritating tone, the rude dogmatic manner, and the hundred nameless negligences that spoil the beauty of association, have rarely done other than proceed till the action of disgust and gradual alienation has turned all the currents of affection from their course, leaving nothing but a barren track, over which the mere skeleton of companionship stalks alone.—*Mother's Mag.*

ANOTHER GRACE DARLING.

[The London *Times* publishes the following singular and pleasing narrative:]

"The steamer *Neptune*, Captain Brownless, on her outward voyage from London to St. Petersburg, encountered, when two-thirds across the North Sea, the terrific storms of the 26th, 27th, and 28th of November, which caused such fearful disasters on our east coast. At the height of the hurricane, about midnight of the 27th, the *Naze* of Norway was sighted. Finding the water becoming considerably smoother under the coast of Norway, Captain Brownless hauled closer in shore. The weather, however, continuing bad, he resolved to go into Fiekkie Fjord for shelter; and, requiring a pilot for that purpose, the union jack was shown at the fore. Some time elapsed, and it was feared no boat durst venture out, when attention was drawn to a small object under the land, which soon after was observed to be a boat pulling down upon the vessel; and upon the boat nearing the ship the astonishment of the captain and people on board was greatly increased on observing that one of her crew was a woman! The first exclamation was "Grace Darling!" The deep-sea lead line being the handiest, was thrown into the boat. Our heroine passed the line twice round her body, latched or rather tied it, and then, passing her right arm through the noose at the end of the line, ascended the ship like a sailor. The boat, which was one of the commonest description, was half filled with water when she reached the steamer, and, of course, her little crew of three were thoroughly drenched. By the captain's orders, the woman was provided with a change of clothing by the stewardess until her own was dried. The romance of the thing was much increased by the beauty of the woman—not more than twenty-five or twenty-six years of age, a little above the middle stature, fair skin, good color; beautiful, expressive, dark-blue eyes, fine white teeth, and hair like flax, a feature peculiar to the women and children of Norway. The visit to Fiekkie Fjord of so fine a steamer as the *Neptune*, was quite an event for the little port, and great hospitality was shown to the passengers and crew. A little before the adventurous young woman left the ship, the seamen and firemen made a collection of about three pounds among themselves for her; on learning which the captain solicited the passengers to contribute, and when the captain beckoned to her to come and take the money, she started with astonishment, probably having never before seen so much money; but, when assured that it was all for her, she dropped one knee, clasped the captain's hands in both of hers, and, shedding tears of gratitude, kissed it repeatedly! After this she went round to the passengers and kissed their hands also, and subsequently she took her leave of the tars and firemen, who evinced a contempt for a mere cold shake of the hand, and aspired to an embrace of the lips; two or three of the better-looking of the sailors were successful, but not one of their more soiled brethren. As she descended the side, all hands, of their own accord, mustered on the gangway; and one, obtaining a more elevated position than the rest, thrust out from the vessel's side, and over the girl's head, a boat-hook, to which was attached a union jack; and, as the boat shoved off, the crew and passengers simultaneously gave three deafening cheers, and continued waving handkerchiefs, etc., as long as the boat was in sight."

DEATH OF INFANTS.

Those who have never lost a child are unable to understand how great a void the death of one little can make. There is, we think nothing on earth that can cast so long and wide and black a shadow as a small coffin. It is emphatically the shadow of death which freezes the parent's heart.

Small as is an infant's tomb, it sometimes is capacious enough to hold the brightest hopes and dearest joys of a whole family circle. The little child is often the bright focus, where all the rays of gladness in a household centre, and from which they are reflected again over happy hearts; and when this central light is eclipsed, great darkness falls upon all.

How many there must be in heaven, gathered up from all classes, even from heathen shores, who have died so young as to retain no memory of earth, and to whom that world of glory seems as their native land; whose souls were washed and regenerated so early, that no stain of this world was ever visible upon the soul!

Whatever wound of sin there may have been, has healed without a scar; their very thought has been moulded by the society and scenery of heaven, and they stand continually before the face of the Father. In how large a sense may we say, "Of such is the kingdom of heaven."—*Christian Press*.

THE DARKNESS GONE.—A little boy, blind from birth, aged about four years, died in New Brighton, Pa., a few weeks ago, with scarlatina. About an hour before the little sufferer departed, he exclaimed: "Pa! I see now. Darkness is all gone. Day is come!" His father inferred from the incident that he was better, and would probably recover. But an hour passed, and he was with the angels.—*Home M. Record*.

"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully on his shaggy friend; "he always looks so pleased to mind, and I don't."

What a painful truth did this child speak! Shall the poor little dog thus readily obey his master, and we rebel against God, who is our Creator, our Preserver, our Father, our Saviour, and the bountiful giver of everything we have?—*Home M. Record*.

DIE, RATHER THAN STEAL.—A company of boys in Chicago recently endeavoured to induce a little Norwegian boy, ten years old, named Knud Iverson, to go into a garden and steal fruit for them. This the little fellow refused to do. They then tried threats, and afterwards proceeded to plunge him into the river, expecting that would overcome his repugnance to stealing. The brave little boy, we are told, refused as long as he was able to speak, imploring them at the same time not to drown him. But the heartless wretches persisted until life was extinct, and then ran away, leaving his body in the river. All Tuesday night his agonized parents and a few friends were searching the river for him. Wednesday morning they found him, floating in the river near the place of his murder.

This noble little martyr, though so young, had given such clear evidences of piety, and was so intelligent and consistent, that he had been admitted as a member of the church under

the care of Rev. Paul Anderson. At the suggestion of a benevolent New-York gentleman, a monument is to be erected to his memory.

A NOBLE BOY.—"Why did you not pocket some of those pears?" said one boy to another; "nobody was there to see."

"Yes, there was—I was there to see myself, and I don't ever mean to see myself do such a thing."

I looked at the boy who made this noble answer; he was poorly clad, but he had a noble face, and I thought how there were always two to see your sins, *yourself* and *your God*.

ACKNOWLEDGEMENTS.

Amount received by the Treasurer of the Regular Baptist Missionary Society, since the first day of September last:—

Brampton, per Dr. Pyper	- - -	£1 12 9
Mariposa, per Rev. J. Geary	- - -	0 5 0
Reach, per Rev. J. Hurlburt	- - -	0 5 0
Collected by Rev. J. Oakley:—		
Trafalgar	- - -	£2 0 0
Nelson	- - -	0 15 0
Toronto township	- - -	0 2 6
Brampton	- - -	2 15 0
Cheltenham	- - -	0 7 6
		6 0 0

Sundry Subscriptions, per Rev. J. Geary - - - - - 3 2 7

Rev. Wm. Hewson, on account of Life Membership - - - - - 1 0 0
Collection, Bond Street, Toronto - 6 5 2
Mr. Ross, do. - - - - - 0 5 0

Amount paid to the Agent at the Annual Meeting:—

Church at Dundas	- - -	£3 5 0
Do. at Brantford	- - -	2 15 1½
Do. at Waterford	- - -	3 15 0
Do. at St. Catharines	- - -	4 5 6
Rev. D. Way, L.M.	- - -	1 5 0
Rev. W. H. Hurlburt	- - -	0 5 0
S. Sayles	- - -	0 5 0
D. Campbell, of King	- - -	0 5 0
W. Robinson, Drummondville, L.M.	- - -	1 5 0
Samuel Connor, Beamsville	- - -	1 5 0
O. Maybee, Vittoria	- - -	0 10 0
A. Terham, Do.	- - -	0 5 0
W. Goodland, Do.	- - -	0 5 0
D. Shearer, Do.	- - -	1 0 0
Rev. J. Gundry, Simcoe	- - -	1 5 0

Estate of the late James Shearer, - - - - - 25 0 0
Do. 2 year's interest, 3 0 0

£49 15 7½
B. M. Clark, - - - - - 0 10 0
A. T. McCord, - - - - - 2 10 0

£71 11 1½

A. T. McCORD,
Treasurer.

Toronto, 26th Oct., 1853.

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