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# CHRISTIAN OBSERVER.

VOL. II.

TORONTO, JULY, 1852.

No. 7.

## Poetry.

### LINES

WRITTEN BY THE LATE MRS. GILMOUR.

When on the verge of life I stand,  
And view the awful flood,  
Which rolls between me and the land  
Where lies my chiefest good.

Tho' nature shrinking, fain would stop,  
I must each billow brave,  
Mortality I long to drop  
Beneath its whelming wave.

I long to step upon that shore  
Of everlasting rest,  
Where storms of sorrow never more  
Shall roll across my breast.

There joy eternal like a stream  
Flows from the sacred throne,  
Made bright by the refulgent beam,  
Of Heaven's unsetting sun.

But lo! one object more sublime  
Glows on my ravished sight,  
On which inscribed by hand divine  
In characters of light.

The name, the everlasting name  
Of our redeeming God,  
Who reared those trophies to His Fame  
In his own precious blood.

## Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

### THE APOSTLESHIP.

Our views of existing offices in the church of Christ are frequently misguided by a careless application of passages of scripture, rather than by an intentional misrepresentation of the truth. For example: we use some such general term as "the ministry," to designate the elder's office; and then without noticing the specific distinction, apply to that office all or any passages which speak of ministry or agency in the service of religion. We have heard what is called "an ordination sermon," preached from Numbers iii. 10: "And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office; and the stranger that cometh nigh

shall be put to death." But it is only a step more outrageous to go to the book of Numbers for the law of the eldership in the Christian church, than the more common error of applying to it, indiscriminately, texts in the New Testament which describe the functions of the apostleship.

John Ronge, in his celebrated letter to the Archbishop of Treves, remarks pointedly and truly on the proud assumption of the Popish bishops, "There was but one of the apostles who ever had a successor, and that one is Judas the traitor." Many who repudiate the Popish notion of succession in a direct line, hold the equally unscriptural notion of a succession in fact; and speak of themselves as the ambassadors of Christ; and claim for themselves apostolic functions. It is, therefore, a matter of some importance to determine precisely what is the office of an apostle, as exhibited in the New Testament scriptures.

The word, as all our readers know, signifies one who is sent as the representative of some body, or of some authority. In the New Testament we find apostles of some particular churches, in our version, styled "messengers." These were persons whom the churches sent to act on their behalf, or as their representatives in some particular service: as Epaproditus, the apostle or messenger of the church at Philippi, to minister to the wants of Paul during his imprisonment at Rome. But the designation, "Apostles of Jesus Christ," is limited to the little company of chosen witnesses and ambassadors who were sent clothed with supernatural power and authority to establish Christian churches, and communicate the will of the Lord to mankind. Originally, they were "the twelve." When Judas, by transgression fell, one was appointed in his room, not by election; but by a direct appeal to the Divine disposal of the lot; and subsequently Paul was added to the number, by a special revelation of Jesus Christ. These, and none others, were the apostles or ambassadors of Christ.

The vain assumption, or inconsiderate rashness which speaks of ordinary office-bearers in the church by these terms, which describe the functions and authority of the apostles, may be exposed by an examination of the qualifications and credentials of these chosen witnesses. And, happily we are not left to gather these from the history of those who filled the office in

general. The false teachers who infested the early churches, disputed the claims of Paul to apostolic authority; and his defence of his own claims, furnishes us with the most distinct views of what was absolutely essential to this office.

The essential qualifications of an apostle may be reduced to four particulars:—

1. *An express personal appointment to the office by the Lord himself.*—Not an election by a church, or by any man, or body of men under Christ, but a direct appointment by the Lord himself. Paul in the introduction of his epistles to the churches, when he designates himself an apostle, takes care to add "by the will of God;" and in his epistle to the Galatians, he still farther guards his claim by this precise language: "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead." Luther, who will not be suspected of any leaning towards an extreme on this point, says in his commentary on the passage: "Therefore when Paul saith 'not of men, neither by men,' he beateth down the false apostles, as much as though he would say:—'Although these vipers bray never so much, what can they bray more than they are either come from men, that is to say of themselves, without any calling; or by man, that is to say, sent by others. I pass not upon any of these, neither should you regard them. As for me, I am called and sent neither of men, nor by man; but without means, that is to wit by Jesus Christ himself; and my calling is like in all points the calling of the apostles; and I am indeed an apostle.'" "So," he continues, "Matthias was called only of God; for when the other apostles had appointed two, they durst not choose the one or the other; but they cast lots, and prayed that God would shew which of them he would have; for, seeing he should be an apostle, it behoved that he should be called of God. In the Acts of the Apostles we have an explicit account of Paul's appointment by the Lord himself—first, at his appearance on the way to Damascus; and then, three years afterwards, when Paul was praying in the temple; and the Lord appeared to him, and said, "Depart; for I will send thee far hence to the Gentiles."

2. *A preparation to bear witness to the Lord, by having seen him in the body after his resurrection.*—The Lord said to the

original apostles, "ye are witnesses of these things." When the apostle Peter presented to the assembled disciples, the necessity of one being ordained in room of Judas, this was kept in view, that it should be one who had associated with the followers of Christ throughout his ministry, and who could give testimony to the fact of his resurrection. Paul recognizes this qualification as essential for when his apostleship is in question, he demands, "Have not I seen Jesus Christ the Lord?" The Lord himself assigned this as the express reason of his appearance to Paul on the way to Damascus, when he said, "I am Jesus, whom thou persecutest; but arise: stand upon thy feet; for I have appeared unto thee for this purpose to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee."

3. *A knowledge of Divine truth by original and direct revelation of Jesus Christ.* This was the peculiar advantage of the twelve, who enjoyed the personal instructions of the Lord on earth. It was kept in view in the ordination of Matthias. And Paul asserts this in terms which intimate that if he failed to establish this point, he could have no claim to be regarded as an apostle. "But I certify you, brethren," he says to the Galatians, "that the gospel which was preached of me, is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." And he goes on to shew by the facts of his history, that he could not have acquired it through ordinary channels of instruction. In addition to this original and independent instruction, they spoke by special guidance and inspiration of the promised Spirit.

4. *The attestation of their mission and authority by supernatural gifts.*—If they claimed to be ambassadors of heaven, they must be able to shew their credentials, and no ordinary gifts could prove so extraordinary a commission. Our Lord himself acknowledges the correctness of the expectation, that a man sent of God should be able to point to the works done, as evidence of it. He not only promised such gifts to the eleven, and bore them witness with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will; but again in the case of Paul, we have such supernatural attestation spoken of as essential to the office: "Truly," says he to the Corinthians, when defending his own claims, "the signs of an apostle were wrought among you in all patience, with signs and wonders and mighty deeds."

Without enlarging, it will be perceived that the apostleship was altogether extraordinary and supernatural; and, from the nature of the case, necessarily temporary. They have and can have no successors; and to expect that they should, would be

to question the sufficiency of the record which God has given us concerning his Son. When we say that the Apostleship was necessarily a temporary office, we would be understood as meaning that when those who had personally seen the Lord after his resurrection, were all dead there was no person on earth qualified to fill it. But so far as we are concerned the testimony of these original witnesses is ours, as much as it belonged to the primitive churches. They exercised that office for all times; and the Lord is with them now, and will be to the end of the world. We are, or ought to be built upon this foundation. To speak of successors to them, is to suppose that their testimony and teaching is set aside.

We urge these considerations at present, not so much with a view to expose the arrogant and impious claims of a proud prelacy, but to caution those who through inconsideration, rather than presumption, speak of themselves as ambassadors of Christ; and to prepare the way for an intelligent enquiry into the nature and functions of the eldership, by excluding from the enquiring, all texts which apply to this very distinct and altogether extraordinary office.

Though it cannot be necessary to sustain these views by the names of commentators or expositors, we quote for its distinctness, a paragraph from Dr. Davidson's Ecclesiastical Polity of the New Testament:—

"The apostles were those who had seen Christ; and could, therefore, be witnesses of his resurrection. They were called immediately by himself. Their commission was universal, authorising them to preach the gospel and organise churches throughout the world; and they were peculiarly fitted for their work by an inspiration which rendered them infallible in expounding the will of God, and by the power of working miracles in attestation of their divine mission, as well as of conferring miraculous gifts on others. It is sufficiently obvious from these qualifications that the apostolic office was not intended to be perpetuated. Vacancies were not filled up as they occurred."

[FOR THE CHRISTIAN OBSERVER.]

#### ON THE MODE OF INTERPRETING UNFULFILLED PROPHECY.

Concluded.

We have another instance of the same kind relating to the man of sin, 2 Thess. ii, 1-12, Who shall sit in the temple of God, exalt himself above all that is called God, or that is worshipped; "whom the Lord shall consume with the spirit," or breath, "of his mouth, and shall destroy with the brightness of his coming." The usual gloss upon this prophecy is, that "the man of sin" is the head of the papal

church, the pope, who sits in the church of Rome, and exercises lordship over the adherents of that church; but whose influence shall be destroyed "by the lustre with which Christ will cause the true doctrine of the Gospel to shine." Very plausible arguments have been urged in support of this mode of interpretation; and among Protestant Churches it is generally adopted. Notwithstanding these things, however, it is felt to be an impossibility to reconcile the interpretation with the letter of the text, or with that of the parallel passages.

*First.*—The term "man of sin" properly denotes an individual, and not a long succession of individuals, which it must be understood to do, if applied to the papacy. Nor can it denote the office of the individuals, abstractedly from the persons filling it, for this is merely an idea in the mind, a practical nonentity: therefore, either some individual pope must be meant, or all the individuals who have held that office. The former supposition is not maintained; the latter is an impossibility; for a succession of *dying* men to exalt themselves above all that is called God, the self-existent, eternal Being, is a self-evident absurdity. And loose interpretations of the Holy Scriptures which involve absurdity, will be avoided by all who seek the truth.

*Second.*—The place where he sits, is a further proof that the pope of Rome is not the party here signified. "*Sitteth in the temple of God.*" In Scripture the temple of God, signifies the temple at Jerusalem, 1 Sam. iii, 3; the human body of Christ which was raised from the dead, John ii, 21; and the person of believers in whom the Spirit dwells, 1 Cor. vii, 19, whence also the aggregate of believers is said to be "built together for an habitation of God through the Spirit." These are all the significations which the word has in Scripture, excepting the heavenly state mentioned Rev. vii, 15. The heavenly state, the person of believers, and the body of Jesus Christ, must be excluded, as also the aggregate of believers with whom, and in whom, God dwells by, his Holy Spirit. The temple at Jerusalem, then, is the only place left, in which the "man of sin," can sit. And if we turn to Isaiah xiv, we read of a king of Babylon, who comes to his end at the time, when Israel is finally restored, of whom it is said, "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." It will not, it is presumed, be said, that such a king of Babylon has existed yet. If we now pass on to Dan. ix, 26, 27, we read of the death of Messiah; and *after* this, of the coming of the people of the prince to destroy the

city and the sanctuary;—"and he shall confirm the covenant with many, for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, AND UPON THE BATTLEMENTS SHALL BE THE IDOLS OF THE DESOLATOR: *marginal reading.* The princely desolator of this passage can neither signify the Lord Jesus Christ, nor the Roman general, that destroyed Jerusalem; neither of these placed idols upon the battlements of the temple. The transactions must be referred to the future; when Jerusalem, in the hands of a powerful oppressor, shall present the mingled scenes of desolation and idolatry. And this will probably appear more clearly if we proceed to chap. xi, where we read, "And the king shall do according to his will; and he shall exalt himself, and magnify himself ABOVE EVERY GOD, and shall speak marvellous things against the God of gods: and shall prosper till the indignation be accomplished: for that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall MAGNIFY HIMSELF ABOVE ALL. "He shall enter also INTO THE GLORIOUS LAND;—and he shall plant the tabernacles of his palaces between the sea in the GLORIOUS HOLY MOUNTAIN; yet he shall come to his end and none shall help him." Then follows, "And at that time," when this king come to his end, "shall Michael stand up, the great prince, which standeth up for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Here we have the person of whom the Apostle speaks; and who comes to his end in Palestine, at the time when the great tribulation shall drain the vials of the wrath of God upon a guilty world; when Israel shall be restored; and when the first Resurrection shall take place. The prophet Isaiah teaches us, that, a little before the Lord's coming with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire;—to gather all nations and tongues to come and see his glory;—to gather from all parts of the earth the remaining tribes of the dispersed of Israel;—to renew the heavens and the earth, and to establish his worship among ALL FLESH;—some of the Jews, still in unbelief, will rebuild their temple upon Mount Zion; and be cutting off, and expelling from their worship their more conscientious and devout brethren. With

those zealous but blinded Jews, the "man of sin," then rising into power, will make a covenant for a week (a seven) allowing them to conduct their worship according to their own law. In the middle of this seven, (seven years is meant,) he breaks his covenant with them; puts down the worship and daily sacrifice; sets up his own idols upon the battlements of the temple; and enforces idolatrous homage, upon pain of death. It is to this time our Lord alludes, when he teaches his own people to escape from the city to the mountains, Matt. xxiv, 15-20. And this flight is represented by the Apostle John by the flight of the woman into the wilderness, Rev. xii, 6, where she is preserved for a thousand, two hundred, and threescore days; or as we should express it, for three years and a half. The place of safety provided for them include the countries of Edom, Moab, and Ammon, Dan. xi, 41. These are to escape the hand of the oppressor; and Moab is charged not to betray the outcasts, but to give them dwelling and shelter until the oppressor is consumed and the throne is established in the tabernacle of David in truth and judgment, and righteousness, Isaiah xvi, 1-5. With these predictions of the seat, and doings of the *man of sin*, there certainly are no circumstances in the history of the papacy, so far accordant, as to warrant the belief, that the prophecy can possibly have received its fulfilment.

*Third.*—The acts, power, and end of the man of sin, prove that another party than the papacy is here intended. We read, that his "coming is after the working of Satan, with *all power*, and *signs*, and *lying wonders*, and with *all* deceivableness of unrighteousness." And again we read, "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed. And he caused *all*, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

These fearful wonders will be effected by the false prophet of the beast, who at that time will claim, not only the political allegiance, but also the religious homage of the world. And the power of this terrible monster will be in keeping with his acts. We read, "And there was given unto him

a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given him to make war with the saints, and to overcome them; and power was given him over *all* kindreds, and tongues, and nations. And *all* that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. And he shall speak *great words* against the Most High; and shall wear out the saints of the Most High." Here is a fearful scene opened before us. We cry peace and safety, and dream of converting the world to the faith of the gospel, by the instrumentalities of the Church, crowned with the Divine Blessing. These things we do, in the face of the Divine declarations, that even *after our Lord's return to the earth*, these will still be "nations—that have not heard my fame, neither have seen my glory;"—that the tares and the wheat must "both grow together until the harvest;"—that the saints of the most High shall be persecuted, and worn out, by persecution, and the fiery trials of their faith and patience, down to the very time, when they shall receive the promised kingdom; and that, to punish guilty Christendom, for their abuse of mercies, "God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Surely the wildest insatiation never extended much farther than this! But we here see the acts and the power of the man of sin, who is to arise and prosper for a time, for the punishment of an unfaithful church, and also for the filling up of the measure of the iniquity of a guilty world.

It is needless to add, that fearful as the the atrocious deeds of iniquity and blood of the papal church have been, they are not to be compared with the still more dreadful power and doings above described.

Beside this, "the man of sin," "the beast," neither is, nor can be the papal power, for this plain reason: Under his direction, his confederated subordinates shall "hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Who and what this scarlet lady is, may be learned, I think, from Rev. xvii. 18.

But the end of the man of sin shows that neither a succession of popes, nor a corrupt ecclesiastical system is intended by the prophet. We read that the Branch of Jesse

shall "smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked (one)." "The Lord of hosts hath sworn, saying, surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in my hand, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden from off their shoulders." "I beheld, ever till the beast was slain, and his body destroyed, and given to the burning flame." "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." "Whom the Lord shall consume with the spirit (breath) of his mouth, and destroy with the brightness of his coming." These last terms signify visible splendour and personal presence. The first is used, Titus ii. 13. and the other in 1 Thess. ii. 19, iii. 13, and 2 Pet. iii. 4, 11. "The man of sin," then, comes to his end at the revelation of Jesus Christ, with his risen saints, in glory; when Israel shall be restored, brought to repentance, and saved; when the Gentiles, who shall survive the judgments, then to be executed, shall all be converted to God; and when the "kingdom," for which we are taught to pray, shall be established in the earth. The earth will then be delivered from the curse of the dynasties foretold, and foreshadowed by the prophet, Dan. vii., and again enjoy a theocracy: "When the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

But these important predictions, so rich in instruction and monition to the church of Christ, are neutralized, and rendered comparatively of little value, by the neological system of mystical interpretation, which is now so prevalent. And these are only samples of the unhappy consequences of thus perverting the words of God, and of writing, like Dr. Whitby, to show, that they are "not to be taken in their proper meaning." It is now more than two hundred years since the pious, but mistaken JOSEPH MEDE, wrote his Key to the Apocalypse; and, also a commentary upon the same Book. With him originated the year day theory, that is the principle of interpreting days, in prophecy to signify years; a principle which has misled and disappointed every writer who had adopted it; and involved the study of prophecy in uncertainty and confusion. Adopting the principles of Mede and Whitby in their expositions of this Book, commentator has followed commentator, in giving to the church their elaborated explanations; and yet it is an unsettled question, whether the Book has received its fulfillment, or whether it remains to be fulfilled in the future. Surely

such a fact, as this, ought to be sufficient to convince us, that it is necessary to go back to the first principles; and ask: How were prophecies understood and fulfilled in former days? And we may here ask, How were the predictions of the plagues of Egypt, in the days of Moses fulfilled? The only answer is, they were so fulfilled, that the events exactly answered to the letter of the predictions, and the opposers of the truth, as well as its friends, were convinced that the prophecy was accomplished. Let us then adopt this Divinely established principle of interpretation; and rest assured, that as the prophecies of the Exodus were fulfilled, so those of the Apocalypse will be fulfilled. The consequence will be, that as history records no facts, in keeping with the events therein foretold; the whole of the Book of Revelations, from the fourth chapter downwards, remains yet to be fulfilled. By this means we shall get rid of all the bewildering mystification, in which the learned, but abortive labors of mistaken men, have involved the predictions of that book, for two hundred years past. We shall then read it with an interest not felt before; and find it more easy to be understood without these comments, than with them. Were it not so, it could not be a book of Revelation, which signifies to remove a veil or covering, and to expose, to open view what was before hidden. We should also keep in mind, that while learned men, having entombed this precious part of the Book of God, by their labors to make light darkness, say to unlearned christians, "Let the Book of Revelations alone," God, who gives us the Book, says: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."—"Blessed is he that keepeth the sayings of the prophecy of this book." It is true, that if we read this book as a prophecy of coming and impending judgments, it will fill our minds with holy awe, and make our flesh tremble at the sight of the tremendous scenes which it places before us; but this is a salutary and proper fear; and it will prove a suitable antagonist to the levity and Sadduceism of the age in which we live, and which we are Divinely informed, will be the characteristic of these latter days."

To those who may need assistance in determining the sense of Scripture, the following sample Rules may prove useful.

Rule I. Interpret every passage of God's word literally, unless there be a necessity for the contrary.

"Dr. John Smith says, 'Although the Prophets use words so frequently in a figurative or metaphorical sense, yet we ought not without necessity to depart from the primitive and original sense of language; and such necessity there is when the plain

and original sense is less proper; less suitable to the subject and context, or contrary to other scriptures? But in general there is no necessity where the predictions can be literally accomplished; and the possibility of accomplishment must not always be judged of by the capabilities of creatures; for what is impossible with men, is possible with God. The predictions of the birth of Isaac, of John the Baptist, and of Jesus Christ, are proofs in point. It is therefore, clear that apparent impossibility is not always a sufficient reason, to depart from the literal sense of the terms. In addition to the examples of literal fulfillment, given in the first part of this article, we may adduce the following: "And the house which king Solomon built for the Lord, the length thereof was three-score cubits," Kings vi, 2, compared with Acts vi, 47. "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink; Ps. lxxix, 21, with Matt. xxvii, 34. These passages are to be taken in their literal, and obvious sense.

Rule II. Whenever a literal interpretation involves an absurdity or incongruity, interpret figuratively.

Example, "The trees went forth on a certain time to anoint a king over them? It would be absurd to maintain that trees walk and talk; we must therefore, understand the parable as descriptive of the conduct of the men of Shechem in making Abimelech their king. Jud. ix, 8.

Rule III. All symbolic portions of Scripture must be interpreted figuratively.

Example, The Kine of Pharaoh, the great image of the dream of Nebuchadnezzar, and the seven golden candlesticks are symbols. Of these representations of agents, actions and effects, Mr. Lord gives us a list, amounting to four hundred and fifteen. Of these there are one hundred and forty-eight which are interpreted, and explained, by the inspired writers. The explanations thus given, by the inspired writers, furnish us with the *laus* of symbols to which we must take heed when we attempt to interpret those, which Infinite Wisdom has left unexplained. They are the following. 1st. That the representative and that which it represents, are always with the exception of a single class, of different species or professions. Beasts denote men of analogous passions and habits. Waters stand for people and nations. And the stars, in Christ's right hand, represent Christian teachers. 2d. Agents always stand for agents, acts, for acts, and effects, for effects. 3d. When no agent of an analogous order can be found to symbolize the being, or order of beings that is to be represented, that being himself, or one of his class, appears in person, and acts as his own symbol."

Rule IV. Interpret the *unfulfilled* prophecies in the same manner, as *historical*

facts have verified those that are *fulfilled* already.

Example.—The promises and threatenings relative to persons: such as Abraham, Moses, David, Ahab. To cities: as Nineveh, Babylon, Jerusalem, Tyre. To nations: as the Egyptians, Moabites, Jews, Greeks. Sacred and profane history testifies to the literal fulfilment of the predictions relating to all these; and thus admonishes us of the kind of fulfilment which remaining prophecies must receive.

“Rule V. That the prophecy, which before fulfillment, did not serve the purpose of warning, or instruction, to the believer; and about which, on the supposition of its having been fulfilled, there remains difficulty, doubt, and uncertainty, has not been fulfilled.

By this cannon try the interpretations given of the Apocalypse, and ask, who was warned of its judgments before they were inflicted? and who has been convinced of its truth, by its fulfilment?

“Rule VI. Particular names are often put by the prophets for more general ones, in order that they may place the thing represented before the eyes of their hearers! in which cases they are not always to be understood literally.

Thus in Joel iii. 4, Tyre and Sidon and all the coasts of Palestine, are put for all the enemies of the Jews. And in other passages we find the Assyrian, the King of Babylon, Gog, the wilful king, the beast, and the man of sin, named for the last anti-christian oppressor, (of the people of God,) who shall be destroyed by the Lord's coming.

Let the humble Christian read the Scriptures attentively; think closely; and pray fervently for the teaching of the Holy Spirit, and he shall be led into all the truth; and made wise unto salvation, through faith in Jesus Christ. He will then be “accounted worthy to escape all these things that shall come to pass, and to stand before the son of man.”\*

\* See Burgh's Lectures on the Advent; Investigator of Prophecy; Millerism; Home's Comp. Introduction.

#### Qualifications and Election of Deacons.

From the London Christian Witness.

The diaconal office can only be a blessing when those who sustain it are elected in accordance with the New Testament law, and in the spirit of prayerfulness and solemnity.

We shall, first of all endeavour to show who are the men who ought to be elected to this office; and, secondly, how they should be elected. The apostle Paul, in his first epistle to Timothy, iii, 8-13, gives us

a description of the men who ought to sustain this office.

They must be “grave;” that is, serious, sober-minded men, free from thoughtless levity of conduct, whose character shall be such as to secure *respect and esteem*.

They must be “not double-tongued;” got hypocritical, saying one thing and meaning another; but must ever be characterised by transparency and sincerity.

They must “not be given to much wine.” It does not say that they are not to take wine at all, nor does it say they are to take it: it only makes it imperative that they are not to take *much* wine. A wine-bibbing man who is prone to get a little “elevated” every day after dinner, is not the man whom the apostle would have chosen as a deacon.

They must “not be greedy of filthy lucre;” not money-lovers, covetous, hard-hearted men, with no bowels of compassion. This is especially necessary, as they are to be entrusted with the property of the church, and have to apply its funds to the relief of the poor and needy. They are not to dole out the benefactions of the church with a niggardly hand. Many a minister, in his pecuniary dealings with a money-loving deacon, who has paid him his salary in a coarse and vulgar way, as though every penny had come out of his own pocket, has had reason to wish that this qualification were always insisted on. Churches, whatever you do, never elect a covetous man to be your deacon!

They must “hold the mystery of the faith in a pure conscience;” they must be sound in their views of the Gospel, and holy in heart.

They must be “proved” men; men whom the church has known, and in whom it can confide; not mere strangers; but those who have an established character for piety and zeal.

And they must be “blameless;” upright, honest, consistent, benevolent, and irreproachable; not men of *doubtful* character, but *above suspicion*.

They must “rule their children and their houses well.” They must be *masters* at home. If they are not; if their children be disobedient and self-willed, this indicates on their part the absence of those qualifications which secure that respect and influence, without which no man should be a deacon.

Their *wives* must be “grave;” not foolish and trifling; “not slanderers;” not back-biters or tattlers, making mischief in the church; “sober,” judicious, prudent, of sound mind; “faithful in all things.”

Here, then, we have a description of those who ought to be appointed to the diaconal office, and a description, be it observed, which comes to us with all the sanction and solemnity of the law of Jesus Christ. It

would interesting to know how many of our churches follow this law to the letter, in the choice of deacons.

Let us now glance at the manner in which they should be elected.

Now the first truth that strikes us is, that the election rests *entirely with the church*. The minister may neither recommend nor nominate. He has only to confirm the decision of the church, and *appoint* those whom the church has chosen. “Wherefore, brethren,” said the apostles to the church, “look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.” Acts vi. 3. All ministerial dictation in this matter is unscriptural, and must be mischievous. Ministers have sometimes made themselves uncomfortable by exerting an indirect influence in favour of certain parties, thus interfering with the church's freedom, and causing heartburnings and jealousies.

When a church feels that it needs a new election of deacons, let its members meet together for special prayer to God touching this matter. We make great mistakes by not sufficiently acknowledging God. He, only, knows the heart; and He, only, can guide us to a right course of action.

Let the members individually read with a prayerful spirit what the sacred writers say with respect to the office of deacon, and be determined at all hazards to carry out the New Testament law in reference to the subject. Oh! that we had holy confidence in our principles which we ought to have, and that entire obedience to Christ's law, which would lead us conscientiously to do his will, whatever may be the result! Then we should not give a man “the honours of the church simply because he is a rich man, or because he has great influence, or because it would be dangerous to offend him. But the man who possessed most of the qualifications required by the word of God, whether poor or rich, would be the man of our choice. Then most of the unpleasantness and strife which too often succeed an election of deacons would be removed, and men of the right stamp would be secured for the office.

Let there be no canvassing among the members; this is invariably the cause of unhappiness. Let every member be left to the free, uninfluenced exercise of his own judgment in the matter. Canvassing is a low, worldly thing, contrary to the spirit of the Gospel, and unworthy of the followers of the Lord Jesus.

Let the election be by *ballot*, and the voting-papers be examined by the retiring deacons, or by those already in office, assisted by the minister; and let the names of those who are chosen, be mentioned to the church in alphabetical order.

Let the church bow to the decision of

the majority of its members, and sustain those who are chosen to the office by prayerful co-operation in every good word and work.

Were these hints acted upon by all our churches, the results would soon be seen: we should have none of that petty squabbling which is so often connected with an election of deacons, and which makes both ministers and churches tremble when such an election is necessary. Let us all labour to exorcise from our churches the spirit of expediency, and act more in the spirit of stern and unyielding obedience to the law of Christ.

#### BAPTISM.

##### A STUBBORN FACT AND A COGENT ARGUMENT IN PROOF THAT IMMERSION, AND THAT SPRINKLING IS NOT CHRISTIAN BAPTISM.

A STUBBORN FACT.—At the time christian baptism was instituted there was not, in the whole range of Greek literature, a single instance in which the word *baptizo* had the meaning of "to sprinkle," or in which it had any other meaning than "to immerse."—See Dr. Carson on Baptism.

A COGENT ARGUMENT.—General usage determines the meaning of a word. When a word has a definite meaning, it must always be supposed to have that meaning unless there be positive evidence to the contrary.

At the time the New Testament was written, universal usage had given to the word *baptizo* the meaning of "to immerse;"—the word had no other meaning, in every book that was then extant.

There is no evidence that the sacred writers used the word *baptizo* in a sense different from that which had been given to it by universal usage. In every instance of its occurrence in the New Testament, the word will admit of its common meaning; for wherever the word *baptizo* is found in the scriptures, it may be translated "to immerse," without impairing its beauty, or force, or harmony, with the context.

Therefore the word *baptizo*, as used in the sacred writings, means the same as it does in every other book extant in the days of Christ and his apostles; that is, it means to immerse. Consequently Christian baptism is immersion. And, for the same reason, sprinkling is not Christian baptism. If the word baptism signifies immersion, there cannot be baptism without immersion.

There is sufficient evidence in the scriptures that the word *baptizo* is used by the sacred writers in the sense of "to immerse;" but that evidence is not necessary to sustain our present argument. As universal usage had given to the word *baptizo* the meaning of to immerse, we are bound by its authority to admit that the word has this meaning in the scriptures, until there

is produced positive evidence to prove to the contrary.

The case of those who say sprinkling is Christian baptism, is altogether different. To justify their practice, they are bound to produce from scripture, evidence in proof that the word *baptizo* means "to sprinkle." At the time the scriptures were written, usage had not given to the word *baptizo* the meaning of "to sprinkle." There is not a single instance in which the word had been used in that sense. If, therefore, the sacred writers used the word *baptizo* in the sense of "to sprinkle," they used the word in an entirely new sense. Those who say the sacred penman used the word in a sense entirely new, are bound to prove their assertion by the authority of the sacred penmen themselves. If they cannot prove their assertion, the sense they give to the word has no authority, and the meaning which universal usage has given to the word, remains undisturbed. But it is not possible for any person to prove from the scriptures that in them the word *baptizo* is used in the sense of "to sprinkle," or in any other sense than "to immerse." Therefore baptism is immersion, and sprinkling is not Christian baptism.

One good argument is worth a thousand conjectures. This is a Baptist argument for the practice of immersion. Who can refute it? Will the reader yield to the force of truth, believe the gospel, and be buried with Christ by immersion?

J. CRAPS.

#### KEEP OFF—KEEP OFF.

We recollect once to have listened to a narrative from a boatman, which made a deep impression on our mind. And it was not without its influence upon the heart of the narrator, which was evident from his very manner of his expression. He said as he stood at the wheel of a steamer and guided her down the deep narrow Cumberland, he saw directly in the channel a light. It was regarded as the signal of a small craft, which seemed to be anchored in the narrow channel. If a craft, it was evidently out of its place, and the first impulse was to run the steamer directly over the signal and the bark it protected. But as the vessel neared the signal fire, a voice was heard, with a corresponding wave of the hand—"keep off—keep off!" After a moment's struggle with his own feelings, the pilot passed around the signal light.—He was very angry and poured forth a torrent of imprecations upon the crew of the supposed craft. But when he reached the port below, he was informed that a huge stone had separated from the mountain summit which hung over the margin of the beautiful river, and lodged directly in the channel. That the signal fire and the voice of warning, proceeded from a sentinel, em-

ployed and stationed there by some benevolent persons who regarded the lives and property of their fellows.

Infinite goodness has lit the fire of truth and utters a warning voice to mariners on every rock that lifts its head in the stream of life. We are often turned and saved from shipwreck by the kind Providence of God, while that Providence is mysterious and afflictive to us. And not until we reach the port in safety will we fully appreciate the design and the benevolence which prompted it.—*Western Recorder.*

THE DEAD.—How little do we think of the dead. Their bones lie entombed in all our towns, villages, and neighbourhoods. The lands they cultivated, the houses they built, the works of their hands, are always before our eyes. We travel the same road, walk the same path, sit at the same fire-side, sleep in the same rooms, ride in the same carriage, and dine at the same table, and seldom remember that those who once occupied these places are now gone—alas! for ever! Strange that the living so soon forget the dead, when the world is full of the mementoes of their lives. Strange that the fleeting cares of life should so soon rush in and fill the breast to the exclusion of those so near. To-day man stands and weeps over the grave of his departed friend: To-morrow he passes that grave with cold indifference. To-day his heart is wrung with all the bitterness of anguish for the loss of one he so much loved: To-morrow, the image of that friend is effaced from his heart, and almost forgotten! What a commentary upon man!

INFLUENCE OF FAMILY WORSHIP ON CHILDREN.—The simple fact that parents and offspring meet together every morning and evening for reading the word of God and prayer, is a great fact in household annals. It is the inscribing of God's name over the lintel of the door. It is the setting up of God's altar. The dwelling is marked as a house of prayer. Religion is thus made a substantive and prominent part of the domestic plan. The day is opened and closed in the name of the Lord. From the very dawn of reason, each little one grows up with a feeling that God must be honoured in every thing; that no business of life can proceed without him; and that the day's work or study should be unsheltered, disorderly, and in a manner profane, but for this consecration. When such a child comes in later years, to mingle with families where there is no worship, there is an unavoidable shudder, as if among heathen or infidel companions. In Greenland, when a stranger knocks at the door, he asks, "Is God in this house?" And if they answer "Yes," he enters. The direct influence of family prayer is, to bring down the benediction of Almighty God upon the children

of the house. Divine authority, the example of all the godly in every age, and the practical benefits which are ever accruing from it, commend it to the adoption of every Christian household.

#### SPEAK GENTLY.

"Learn of me, for I am meek—and lowly in heart."—*Matt. vi. 29.*

- 1. Speak gently—it is better far  
To rule by LOVE than fear:  
Speak gently, let not harsh words mar  
The good we might do here.
- Speak gently—LOVE should whisper low  
To friends when faults we find;  
Gently let truthful accents flow,  
Affection's voice is kind.
- Speak gently to THE LITTLE CHILD,  
Its love be sure to gain;  
Teach it in accents soft and mild,  
It may not long remain.
- Speak gently to THE YOUNG, for they  
Will have enough to bear;  
Pass through this life as best they may,  
'Tis full of anxious care.
- Speak gently to THE AGED ONE,  
Grieve not the care-worn heart;  
The sands of life are nearly run,  
Let such in peace depart.
- Speak gently, kindly to THE POOR  
Let no harsh tone be heard;  
They have enough they must endure,  
without an unkind word.
- Speak gently to THE ERRING, know  
That thou also art man;  
Perchance unkindness drove them so,  
O win them back again.
- Speak gently, for 'tis LIKE THE LORD,  
Whose accents meek and mild,  
Bespoke him as the Son of God,  
The gracious, holy Child.
- Wash'd in His blood, redeem'd to life,  
The family of Heaven;  
Flee from all anger, wrath, and strife,  
Forgive as they're forgiven.

ENGAGING MANNERS.—There are a thousand pretty engaging little ways which every person may put on, without running the risk of being deemed either affected or foppish. The sweet smile, the quiet cordial bow, the earnest movement in addressing a friend, or more especially a stranger, whom one may recommend to our good regards, the enquiring glance, the graceful attention which is so captivating when united with self-possession, these will insure us the good regards of even a churl. Above all, there is a certain softness of manner which should be cultivated, and which, in either man or woman, adds a charm that

almost entire; compensates for lack of beauty. The voice can be modulated so as to intonate, that it will speak directly to the heart, and from that elicit an answer; and politeness may be made essential to our nature. Neither is time thrown away in attending to such things, insignificant as they may seem to those who engage in weightier matters.

#### The Bible against Romanism.

We take the following from the Personal Recollections of Charlotte Elizabeth, and commend it to our readers, as showing how Roman Catholic prejudice and bigotry may be overcome by bringing them into contact with revealed truth:—

"The affair of the little deaf mute," says she, "at the convent, led me to turn my attention to some poor children similarly circumstanced in the streets of Kilkenny; and while prosecuting this work, the Lord brought me to that dear dumb boy, whom you well remember as the brightest, most lovely of Christian characters. He was then very little, and had a brother of sixteen, one of the most genuine paddies I ever beheld. This lad was living very idly; a fine, sensible, shrewd fellow, who could read and write, and very soon made a great proficiency in the finger language by helping me to instruct Jack. No one above Pat's own rank had ever taken an interest in him: I did—a strong one; and as he was much with me, and of a character most intensely Irish, he became attached to me with a warmth of devotion rarely met with among any other people.

"One day Pat made his appearance with an important look, his brogans stamping the carpet with unwonted energy, his fine bare throat stiffened into a sort of dignified hauteur, and his very keen, hazel eyes, sparkling under the bushy luxuriance of chestnut curls that clustered about his face, and fell on his neck. The very beau-ideal of a wild Irish youth, was my friend Pat. Seating himself as usual, he began:—

"I wouldn't like," said he, "that you should go to hell."

"Nor I either, Pat," said I.

"But you are out of the throe church; and you won't be saved, and I must convert ye."

"That is very kind of you, my good lad; if I am wrong, you cannot do better than set me right."

"Sure and I will."

"But how?" inquired I.

"With this," said he, pulling out a small pamphlet, nothing the cleaner for wear. "You must learn my catechism; and it's you that will be the good Catholic."

Delighted with the boy's honest zeal, I

asked him where I should begin; and he no less pleased at my docility, desired me to read it all, and then get it all by heart. I promised to do the first at any rate; and Oh, what a tissue of falsehood and blasphemy that "Butler's Catechism" was!

Next morning my teacher came early. "Well, Pat, I have found out what makes you anxious about me; here it is said that none can be saved out of the true church."

"That's it, sure enough."

"But I do belong to the true church; and I'll show what it is;"—so I pointed out to him two passages, and added, "Now, I do love our Lord Jesus Christ in sincerity and therefore I am one of those to whom St. Paul wishes grace and peace; and do you think an apostle would send his blessing to any body who was not of the true church?"

Pat shook his head: "That's your catechism, not mine."

"Very true; Dr. Butler wrote yours, and God wrote mine," holding up the Bible, "which is best?"

"That's not the real Bible," persisted Pat: "my priest has the true Bible."

"Then ask him to lend you his."

"I wouldn't get my ears pulled, would I?" said he, smiling. "But if he lent me his Bible, he must lend me a cart to bring it home in, for it's as big as this table. Yours is too little, and doesn't hold half the truth. That is why you are so ignorant."

"I soon proved by showing him Matthew Henry's Commentary, that the Word of God would lie in a very small compass: the great bulk of the book being man's work. I also urged on him the absolute necessity of reading what God had given for our learning, and the danger of resting on man's assertion. Pat stood his ground most manfully, astonishing me by the adroitness with which he parried my attacks, while pursuing, as he hoped, the good work of my conversion. For many a day was the controversy carried on—Butler *versus* the Bible—without any other effect than that of bringing Pat to read the sacred Book for himself; but it opened to me the awful wiles of darkness by which the poor and ignorant are blinded, while for the more educated class such polished sophistry as Miner's is carefully prepared. I reaped the fruit, however, six years afterwards, when, in a little English church, Pat knelt beside me and his brother, a thankful communicant at the Lord's table."

#### INFANT BAPTISM AND CIRCUMCISION.—

There is a radical difference between infant baptism and circumcision. A child of Abraham, Isaac, and Jacob, was born a Jew—born within the covenant—and was to be circumcised the eighth day. If this were not done, he was cut off from Israel.



"He hath broken my covenant." Children are baptized not because they are Christians, but to make them Christians: hence they are said to be *christened*. There was not among the Jews a more palpable transgression of the commandment of God by their tradition, than the substitution of infant baptism for the ordinance of Christ.—*J. A. Haldane.*

#### Revision of the English New Testament.

*From the Primitive Church Magazine.*

The American Bible Union is engaged in the preparation of a revised English Testament, in which it is hoped that most of those minor defects which attach to the excellent translation in common use will be successfully corrected, and the version be conformed, by God's blessing, as far as human weakness and the present state of biblical knowledge permit, to the inspired Greek text.

The present English version was itself the last of several revisions made in succession, of the first translations of Tyndale and Coverdale; and nearly the same reasons which led to previous revisions, are applicable to any well directed attempt to improve the present version. It was felt by early revisers to be a duty to remove all the known imperfections which attached to the work of man in the translation of the original, and to make that translation as faithful a transcript of it as possible. The same obligation exists still.

The first edition of Tyndale's "New Testament or Covenant," as he calls it in his preface, was printed on the continent, and circulated in England early in 1526, in the sixteenth year of Henry VIII. He afterwards revised this translation himself, and printed his revised edition of the New Testament in Nov., 1534. The only books of the Old Testament of which he printed a translation, were those of the Pentateuch and of Jonah; but he appears to have left a manuscript translation of the historical books as far as the end of 2 Chronicles. He was strangled and burnt at Vilvoord, near Brussels, in Sept., 1536.

Myles Coverdale, who was about eleven years younger than Tyndale, aided him in the translation of the Pentateuch at Hamburg, in 1529. Coverdale seems to have fled to Hamburg, as a refuge from persecution for having preached against image worship, auricular confession, and transubstantiation. Coverdale, at the wish of friends, afterwards undertook a new translation of the Old Testament, and a revision of Tyndale's version of the New. This first edition of the whole English Bible was printed in 1535, but not published till some time afterwards. In reference to the variations of different translations, Coverdale says, "Whereas the most famous interpreters of all give sundry judgements of the text, so far as it is done by the spirit of knowledge in the Holy Ghost, methinks no man should be offended thereat; for they refer their doings in meekness to the spirit of truth in the congregation of God; and sure I am that there cometh more knowledge and understanding of the Scripture by their sundry translations, than by all the glosses of our sophistical doctors."

*To be Continued.*

#### DIED

In Toronto General Hospital, on the 7th of May, Walter Gooderham, in the twenty-first year of his age. The deceased had been an occasional sufferer from boyhood, and a great sufferer towards the close of his life. When he first entered the Hospital his mind was dark with reference to the future; but this darkness gave place to glorious light, and he departed in the full faith and hope of the gospel of Christ.

At the residence of her husband in Albert Street, Toronto, on Saturday, the 8th of May, after a lingering illness, Mrs. Elizabeth Angus, in the 32nd year of her age. The deceased was a native of Scotland, and for some time a member of the United Presbyterian Church. About nine years ago, she saw it to be her duty to be baptized, and united with the Baptist Church in Kingston. At the time of her decease, she was a member of the Bond Street Church in this city, and highly respected by pastor and people. In her last hours she was a great, but remarkably patient sufferer. She knew (as she said) in whom she trusted; and rested with a calm hope, and a sweet assurance upon the work of Christ. She was willing, sometimes anxious, to depart, and to be with Christ; and her end was peaceful. "Blessed are the dead who die in the Lord."

In this City, June the 17th, Mrs. Jane Finch, aged 30 years. Mrs. Finch was a respected member of the Bond Street Baptist Church, Toronto. She was, a number of years ago, brought to rest her soul on Christ, while residing in the City of Rochester, N. Y., and baptized into the fellowship of the Second Baptist Church: removing to Canada she became connected with the church in this city, and was just on the eve of removing again, with her husband and family, to the country, when she was removed, by death, to a holier and happier clime. Her end was peace. Speaking of her departure to her husband, with the blessedness of heaven before her, she said with overflowing affection. "I wish you were going too!" To a friend she said "tell Sarah, (her sister-in-law,) that all is well." She sunk gradually downward, until struggling nature yielded, and her spirit was free. She has left an afflicted companion and 3 children (the youngest five weeks old,) to mourn her loss.

## The Christian Observer.

TORONTO, JULY, 1852.

OUR PAPER.—Our brethren of the Eastern and Haldimand Associations, have by resolutions, called upon us to issue the *Observer* weekly. On this subject we shall speak hereafter—in the mean time, our brethren will accept our thanks for their encouraging Resolutions. It is our endeavour to do good to Zion; to wrong no man; to do justice to all. We cannot consent to gag our brethren, hence while we do not always coincide with the opinions of correspondents, we are willing to give them a hearing. A muzzled press is not worthy to be regarded as a Baptist press.

☞ We have had a most interesting visit of one of the Rochester Students, J. D. Fulton, son of our esteemed brother, the Agent of the Bible Union. He has finished his collegiate course, and enters immediately after vacation upon the study of Theology. If Rochester Institution sends many such young men into the field of active life, it will soon make a mark upon the age. Our young brother may possibly visit the churches in Canada, during vacation, and will act as an Agent for the

*Christian Observer, New York Chronicle, and Semur Canadien*; and let our friends remember that in subscribing for any of these papers, they are rendering material assistance to the young agents as well as to the papers.

☞ We call the attention of our readers to the notices of College commencements which are announced in another column.

The Second Anniversary of the Kalamazoo Theological Seminary, took place on the 30th of June. Rev. James Inglis delivered the Annual Address before the Missionary Society of Inquiry.

#### BOARD OF THE R. B. MISSIONARY SOCIETY.

—The Board, as will be seen by the minutes, met in Whitby, immediately after the close of the Haldimand Association. The session was rendered doubly interesting by the presence of Rev. J. I. Fulton, agent of the Bible Union; Elon Galusha, agent of the Home Missionary Society, and J. B. Olcott, agent for Rochester University. The addresses of those brethren at our Missionary meeting in the evening, were deeply interesting. May God bless them for their labour of love. Our meeting together was characterized by that brotherly love, that harmony of views and feelings, and that earnest desire to spread the gospel through every nook and corner of our land, which augurs good for Canada. Our denomination has been too long distracted by every instrument which Satan could press into his service; but a brighter day dawns. God's people, may for a season be divided, by the wicked tactics of that enemy who sometimes succeeds in misleading even good men, but the truly pious in any denomination will ultimately rally together around a common centre. We can bless God for the unanimity which already prevails amongst us. Let our eye be single to the glory of Christ—let us earnestly strive to flood the back settlements with the gospel, and as we approach the period when we must account to the searcher of hearts, for all the motives, purposes and plans, of our lives, let us rest confidently upon his promises, and be in earnest. In such circumstances only will Christ employ us in advancing his interests in the Province.

OUR POSITION ON STATE ENDOWMENTS.—We believe it to be contrary to the principles of voluntarism, as it is antagonistic to the teachings and the spirit of the New Testament, for a body of Christians to solicit, or receive the funds of the State for any purpose whatever. In common with others who have reached the years of discretion we understand perfectly well, the distinction between a College proper, and a Theological Seminary, and are as much opposed to a sect putting its hand into the public purse to aid it in sustaining the former, as we are to a sect doing the same thing in reference to the latter. A sect, as such, has no right to ask State pay FOR ANY PURPOSE WHATSOEVER, and if it does, the State is false, to the people, and recreant to its legitimate trust if it does not resist the pitiable entreaty. The *New York Recorder* calls a large appropriation from the public treasury to the Baptists an act of justice, because other sects have been so pampered,

We call it a gross injustice, alike to the Baptists, and to the body politic. The *Recorder* informs us that he is only in favor of State grants to sects for to aid them in the work of secular education! We on the contrary, are utterly opposed to State grants to sects on whatever pretext sought or obtained.— Does our contemporary now understand us?

REVISION IN LOUISVILLE.—The *Western Recorder* says that the Rev. Dr. Maclay, during his very brief stay in that city, obtained in subscriptions the amount of *eleven hundred and forty dollars*. Two Presbyterian ladies made themselves Life Members of the Bible Union. We regard this as quite satisfactory. Louisville is, as is Kentucky, right, on the subject of Revision.

AMERICAN BIBLE UNION.—The friends of the American Bible Union are hereby informed, that the Board have hired on a lease for five years, the Rooms known as the Bible Rooms, in the meeting house of the First Baptist Church, 350, Broome Street, New York. All communications should be addressed accordingly on and after July 1, 1852. Wm. H. WYCKOFF, Cor. Sec.

#### TEMPTATIONS OF SATAN.

Satan adapts his temptations to the most vulnerable points in the characters of those whom he assails—hence our temptations may be as various as our mental peculiarities—still let every Christian remember, that in what ever form the tempter may appear he has but in the strength of God to “*resist the devil, and he will flee from him.*” Such is the will of God that Satan cannot endure a holy Christian resistance—he flees from it. But Christians often permit the arch-enemy to fill their minds with unbelief. How often are humble and contrite souls whelmed in doubts and fears as to their future well-being; their consciences are tender; their views of the heinousness of sin, are clear and comprehensive; they see in God an unapproachable holiness; they see in heaven a place of perfect purity—the spirits of the redeemed are all glorious, and the Redeemer looks upon them with complacency and tender delight; their new song which rises on the ear of heaven, is the spontaneous outburst of a love which cannot be restrained; and none can learn that song save those who are redeemed from amongst men. As the soul of the trembling child of grace contemplates, such infinite holiness in the Lord, and such purity and love all around him in the heaven of heavens; and as it looks back upon its past transgressions, and its present short-comings, it questions the possibility of its ever entering into the glorious rest of God’s people: It may see the city afar off, but Oh, it is fearful that it can never constitute one of its shining inhabitants; never see the king in his beauty, nor join in the rapturous hallelujahs of the skies. Now in the case of one who humbly and honestly strives to walk with God, are not such thoughts and such misgivings dishonorable to Christ? Do they not evidence a want of confidence in him? It cannot injure a Christian to form a low opinion of his own goodness; but he must not because he has been a miserable offender distrust the grace of Christ.

Some Christians are distressed because in coming to the Saviour they did not pass through a whirlwind of passion, as others have done—just as though the way to heaven lay through the channel of some human being’s feelings, instead of through faith in Christ! Much darkness and many troubles growing out of such sources, is referrible to unbelief, they argue a want of confidence in the efficacious blood of the lamb, and the question naturally arises whence cometh such distrustings of the promises of the Lord. Do they belong to the teachings of the Bible. Do they form a part of the teachings of the Holy Spirit? If not whence come they? We say unhesitatingly from Satan. But some one may say, I perceive that my heart is too far away from God, could it be so, were I indeed a Christian? And what heart, let me ask, is as near to God, and as warm in his service as ought to be? If in heart and in life you are away from God, if you have no soul to keep his commandments, but voluntarily prefer the interests of the world to the interests of Zion, then indeed have you the most substantial reasons for trouble, for God will bring your fears upon you; but the humble soul who aims to honor Christ should stand fast in the joys of his salvation. The fact that you may be penetrated by the consciousness that your affections are too languid in such a sacred service, and that you can perceive your short-comings is a good reason why you should draw nearer to the cross and cling more closely to the Redeemer, but no reason why you should distrust the power of his blood to cleanse the soul from all unrighteousness and present it spotless before his father’s throne. No reason why you should cast away your confidence. Look up, believer, for your redemption draweth nigh! Look up, confidently, to the mercy seat! Let not the tempter rob you of your peace, for that strips you of your usefulness. “*Resist the devil and he will flee from you.*”

#### JEALOUSY.

Jealousy is one of the most hateful and disastrous emotions which can find a place in the human heart. It is infallibly fatal to the harmony of any body sacred, or social, or civil where it is harboured. It looks at men and things through a perverted medium. It holds a glass to the human eye which at once magnifies and distorts the objects of its dark suspicions. A word or a look is invested with weighty importance, and an expression uttered, perhaps without thought, is found to contain volumes of information, and to discover some hideous monster that had hitherto been concealed; but whose existence had been strongly suspected. The heedless one who uttered the sentence perhaps never thought of it before or after the period of its annunciation; but jealousy will not, cannot believe this. That sentence was a cue to the heart of the individual who employed it, it betrayed much deep scheming to injure, and unfolded a most diabolical intention. Then are pictured to the mind many studied attempts to wound and to injure. The party in his own estimation is avoided, treated with contempt, shunned, slighted, and he is confident of the fact that he is hated, and in an underhanded way abused. Venture to put such an one right, for

frequently the impartial observer can perceive that all his array of troubles are attributable to the random flights of a morbid imagination, yet, seek to disabuse his mind and you are regarded as taking part with his enemy. That a jealous soul will soon be treated coolly by the objects of his dreamy suspicions is naturally to be expected. There will be about himself a cold reserve which will repel a kind and warm heart, and freeze the fountains of sympathy and love. But this state of things superinduced by his own unapproachable spirit becomes to him demonstration itself, that from the first he has been right in his conjectures. Even one such soul as this in any society will materially injure its peace, and retard its usefulness. And how sad must be the result when this spirit enters the church of the living God, how fatal to its prosperity, how crucifying to the feelings of every humble and devoted soul.

And think you, reader, that Satan will fail to ply such a weapon in the churches? No. Whenever he finds a pliant heart, that is prone to distrust the motives of others, he will employ, or seek to employ, such an one as an effectual instrument of torture to Zion. Where this spirit is successfully introduced, revivals must cease, and churches must languish. Christians ought to know that this is one of the roaring lion’s stratagems to devour them; and the first whisper of the ungenerous emotion ought to be met with a “get thee behind me, Satan.” Thus resisted, he will flee from the soul, leaving it and the church to enjoy a heaven-conferred harmony.

Horace Greeley says, “It needs no logic to tell us that the grogshops have more influence over the police and Aldermen, than the police and Aldermen have over the grogshops.”

Louis Kossuth delivered a lecture in New York, on the Future of Nations, the avails of which are to be used for purchasing a home for his mother and sisters. The effort was worthy of the man, while the principles contained in his lecture commend themselves to the prayerful consideration of every philanthropist.

Colridge’s proof of the doctrine of Trinitarianism combines the beautiful and truthful so well, that we give it place with pleasure:—

Taking from the mantle-piece a Cury shell; he called to it the attention of Lord Brougham, who had been advocating the doctrine of Trinitarianism. “Look at this shell, how exquisite the workmanship, how symmetrical the shape, how glowing and radiant yet how delicately tinted the coloring. If you hold it to the ear, imagination conjures up a voice, sounding mysteriously in its recesses, but it is only a shell after all! Where is the living animal? It is now only a sepulchre. Equally so with Socinianism. How perfect is its morality, how logical its system; its intellectuality is apparent. Even the voice of charity sounds in its code; but it is only a code, an empty system; Where is the living animal? Where is Christ? Alas! as the disciple said ‘they have taken the Lord away, and we know not where they have laid him.’”

## Communications.

### GRAND LIGNE MISSION.

GRANDE LIGNE, June, 1852.

DEAR BROTHER PYPPE.—After some seven weeks' absence, we find ourselves in our home; and oh! how delightful did our own Grand Ligne appear to us, and with what joy did we greet those we had left. Not that we had not been visiting a finer country, and been met everywhere with cordial friendship; but our missionary home holds the warmest place in our affections.

We found Madame Feller still feeble, though better than we had left her, owing not a little, I think, to the liquidation of that debt which had weighed so heavily on her, and in fact on us all. During our absence, the Master for whom we labour, had come to our aid in his own accustomed and ever remarkable manner. He had put it into the heart of two old tried Presbyterian friends, a gentleman and his wife, in the United States, to send us \$1000, to meet our urgent demands.

I cannot but copy for you a part of the letter this lady addressed to our dear Madame, on the occasion, as showing the eminently christian spirit of the donors, and their true love for the work of God in Canada:—

"As you know, both my husband and myself have ever deeply sympathized with you, in your labours of love, and it has given us purest pleasure to be able to stay up your heart and your hands, by imparting those means which should aid you in carrying forward your noble work.

"We have not wealth, and it is only by the strictest self-denial (if that term may be applied when there is experienced such true delight) that we are enabled to give in the measure which we do, for perishing souls. But now we desire to anticipate the future, that we may have the pleasure of giving in unison, from what we would bestow upon your mission, ere I pass away from earth.

"We have therefore decided to send without delay, the accompanying check, and would earnestly pray that its receipt may not only cheer your own hearts, who are devoting your lives for the salvation of benighted Canada, but that hereafter we may meet many in the mansions of rest, who have been thus instrumentally brought from thickest darkness to eternal day."

You have here, my dear brother, another striking proof that God loves the Grande Ligne mission and that we are in his hands; still another proof that God wills the conversion of my dear fellow countrymen, and that in his own time the French Canadians shall be ranged under the true standard of the cross.

Oh! if like sentiments were found in all Christians holding this world's wealth, how would the work of missions prosper! God will certainly bless their efforts, and answer the prayers accompanying a like offering.

By this our faith is strengthened; the head of the church will always find the means to increase his flock; and the sympathy we have experienced, Mrs. Normandeau and myself in our late journey in the Upper Province, has been a sure pledge of

the blessing God is preparing for us there. Yes, my dear brother, every way we turned we met with children of God, bearing in their hearts the Grande Ligne Mission, many of whom have given foretastes of their future interest. For this we feel most truly grateful: first, to our heavenly Father who gave us these friends, and then to these friends for their timely aid. We have also the promise of their sympathy, prayers and aid for the future. For we hope that these gifts which have relieved our present necessity will not diminish, because our debts are paid; but on the contrary, that they will go on increasing with the openings in the field around us, and the necessity for new labourers. We hope they will have a better heart to work with new courage, and that their efforts will be extraordinary as are those of our enemies, who spare nothing that will retard the advancement of God's reign, and keep souls in darkness, error, and superstition. We hope that the noble zeal of those who have come to our aid in the hour of discouragement and want, will be continued like a holy fire; and that all those who love our God, will embrace the glorious privilege which is offered to them of contributing to the conversion of the French Canadians; but especially the Christians of Upper Canada, for it is naturally to them that this work of love seems to fall. Yes, it is particularly to Canada West that the great work of the spiritual freedom of Canada East is offered. They are able to do it; and with God's grace, they will. Let these Christians then unite and form a holy army, numerous, full of faith, courage and good will; and before long the enemies around us shall be turned into friends, and the French Canadians will give the hand of brotherly love to the English Canadians, and the two together shall sing the praises of the same Saviour. What a glorious prospect for our country!

Yours, very affectionately,

L. NORMANDEAU.

### FREE THOUGHTS ON INFANT BAPTISM.

To the Editor of the Christian Observer.

ST. CATHERINES, February, 1852.

DEAR MR. EDITOR.—Will you allow a plain man, one who professes to be a true Berean to give expression to a few rising thoughts in reference to infant baptism.

It has somehow, Sir, very frequently fallen to my lot to have occasion to contend against this popular error, this master-piece of Satan's devices, and my first thought is with Dr. Gill and others, that it is a part and pillar of Popery: for though it may be argued it was in vogue long anterior to the existence of such arrogant presumption as assuming to be infallible spiritual papas the impious pontifical functionary so soon as he had a being, beholding in this child of tradition such a near resemblance of himself, more especially in that one feature, of vesting in the hands of the priest the magic wand, that by external appliances he might at his pleasure open the gates of Paradise to whom he pleased, and sell at a cheap rate, his nostrums to his deluded vassals; and it would have been a wonderment indeed, had he not adopted it as his

own darling child, as though begotten by himself.

But oh! Sir, my next thought. It has long been a source of much grief to me, that any who in the main hold the truth in righteousness, and profess to reject all tradition, should still cling with such tenacity to this relic of a traditional church; my thought is that it does with other unmistakable evidences clearly demonstrate from what root these several scions have originally been severed. It is certain no church which has not at some period of its existence been under papal dominion practise sprinkling, though we are aware the Greeks receive babes as candidates. And I know of none but the baptists, who, regardless of all Ecclesiastical foundations build their structure both in doctrine and church polity alone with materials drawn from the New Testament.

My next thought is, that there is no ambiguity about this sadly maltreated ordinance. That could the mind be once released from all educational prejudices and preconceived notions, and a humble teachable mind be possessed, with a resolve to read, think and judge for themselves, the testimony which the record gives, would soon be discovered thus saith the word of the Lord, as regards the persons, "they were baptized both men and women."—The prerequisite, "If thou believest with all thy heart thou mayest."—The moral standing, "Bring forth fruit meet for repentance."—How administered, "They went down both into the water, both Philip and the Eunuch, and he baptised him."—Of what emblematic, "Buried with him in baptism, wherein also ye are risen with him. And we further notify by searching they would find in the Testament one hundred and seven instances where the word baptize with its cognates occur: the word infants once, babe, child and children one hundred and ninety-six, yet in no one instance in connection with each other, either in text or context; from this circumstance are the paedobaptists, though reluctantly, constrained to acknowledge they have not one single text, preceptive, or as a precedent for either baptising or sprinkling their little babes. So far then as any thing positive, the system both in subject and mode we chase completely without the range of the New Testament, and no alternative is left them but to have recourse to tradition, or inferential proof, but we still closely pursue them.

As for tradition, our thought is, in vain may they search among the musty records of corrupt churches to sustain their unwarrantable hypothesis, that unconscious babies are eligible to receive a Christian rite, thereby placing a divine ordinance instituted by Christ in his Church out of his Church. By some it is made the means of qualifying, for, and initiating into, the very bosom of the church; no work antecedent being performed. It is beyond the united skill of all their combined efforts to attach their scheme to the apostles, and what benefit would mariners derive from a lengthy cable, which yet lacked the last link to connect it with an anchor firm in the ground, would they not still be out at sea? John tells us in his day, "many false prophets are gone out into the world." And Paul, "the mystery of iniquity doth already work." But independent of their utter failure to connect their tradition with the apostles, the circumstance

alone, that the ancient fathers used the words baptize and regenerate as synonymous is quite sufficient, we should have hoped, for every Bible Christian to have rejected their testimony altogether on this head. We are more inclined with Dr. Carson to say, "I would not put so much confidence in them, as to ask them, what it is o'clock."

But Paedobaptists universally acknowledge their main argument for baby candidates rests on the inference of analogy between circumcision and baptism, that the latter comes in place of the former. No "could this be substantiated it would by no means justify their practice either as to subject or mode. For though all the infant children of Abraham's posterity, aiter the flesh, were eligible for initiation into the Jewish community, yet can it not be so under the gospel economy, which testifies him to "be the father of them all that believe though they be not circumcised." Again, that those "which are of faith the same are the children of Araham." Again, "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh." It is therefore manifest the children of Abraham eligible for initiation into that community, which is purely spiritual, are alone the children of faith. But inferential testimony is at best tender ground to tread on, with a view of sustaining a grand article of the Christian faith, especially when there is nothing to corroborate, but what shall we say when it is in direct opposition to the plain and positive texts already adduced. It is destructive to this analogy that it lacks one solitary text to sustain it. That there is no affinity between the two rites; the former being an arbitrary act performed on the subject entirely passive, while the other is a voluntary act solicited, with full consent of the understanding and will. Again the former is a cutting, severing, and casting away, while the latter is a cordial receiving, embracing, and plunging into.

But now, Sir, as to what our thoughts are in reference to what Jewish circumcision does under the gospel prefigure, and here it is our boast, we are not left to conjecture, we stand on no dubious ground, having in many instances, a thus saith the Lord, that gospel circumcision, is that of the heart, a cutting off, and putting away the sins of the flesh, Jewish circumcision was God's sign and seal to distinguish the natural Jew. A new heart and sanctified affections, is God's sign and seal which distinguishes the spiritual Jew. And here let it be remembered, as in the former instance, it was arbitrary, without the consent of the subject, so in the latter instance also is it, so far as the natural man has to do with it, without his will or consent, the renovation of the heart, we contend, is not "of the will of the flesh, nor of the will of man but of God." We think sufficient is now developed, we should adjudge that while no countenance is given in scripture to the idea of any analogy between circumcision and baptism, there is abundant between circumcision and a new heart, both being the act by which they are adopted into their several communities, as natural, or spiritual Jews. There is an analogy between the baptism into Moses and into Christ; but none between circumcision and Christian baptism.

With such a body of light the Scriptures give, how is it such a system of tradition can find advocates among the truly pious, that the Papists should charge them with inconsistency as holding that which alone belongs to themselves! Our thought is, it exists in the very constitution of the system which lays hold on its unconscious subject in the cradle and bears it away to its father's minister, by him to be initiated at that early period into all the mysteries of the fraternity, then educated and inured in the same, the baptisms of their little brothers and sisters become household talk, that by the time they ought read, think, and judge for themselves they are fast enclosed in inextricable educational prejudices, then the ordinance possesses nothing inviting, all is self-deceiving: in this hereditary way, has it descended from generation to generation, through numerous ages.

T. SHENSTON.

To the Editor of the Christian Observer.

DEAR SIR,—Will you do the cause the favour to give the following notice an insertion in your valuable paper, viz:—

NEW YORK BAPTIST UNION FOR MINISTERIAL EDUCATION.

MONDAY, July 12, 11 o'clock, A.M.—Annual meeting of the Board at the Board room, University Buildings.

TUESDAY, July 13.—Anniversary Exercises.—Annual Sermon at 10 o'clock, A.M., by Rev. P. Church, D.D. At two, P.M., Report of the Board, and addresses by Rev. J. C. Burroughs, West Troy, and Rev. H. C. Fish of New Jersey.

ROCHESTER THEOLOGICAL SEMINARY.

THURSDAY, July 15.—Anniversary exercises, 10, A.M.—Address to the Graduating class, by Rev. T. J. Conant, D.D.

THURSDAY, 7½, P.M.—A farewell Missionary meeting, with reference to the designation of brethren Hibbard, Nisbet, Shetner and Whittaker, of the Graduating class, to the foreign field. Opening address, by Hon. I. Harris, who will preside. Parting address, on behalf of the Society of Inquiry, by the Rev. George Johnson, responded to in brief addresses from each of the missionaries, followed by addresses from Rev. E. Bright of Boston, one of the Secretaries of the Missionary Union, and Rev. G. W. Howard of this city.

The patrons of the institution, and friends of religion and learning from abroad generally, are cordially invited to attend. We hope especially to see a large representation of our brethren and friends from Canada with us. The Constitution of the Union provides that each church contributing to the funds, is entitled to a delegate at the annual meeting. It is strongly desired that this privilege should be made generally available.

Z. FREEMAN,

Cor. Sec., N. Y. B. U. for M. E.

Rochester, June 23, 1852.

HAMILTON ANNIVERSARIES.

AUGUST 15—19

SUNDAY, AUG. 15TH.—Sermon before the Society of Inquiry by Rev. James Pyper of Toronto, Canada West.

MONDAY EVE. 17TH.—Address before the Literary Societies by Prof. J. H. Eaton, L. L. D., Pres. of Union University, (Tenn.) Poem by Alfred B. Street, A. M.

TUESDAY 17TH. 10 A. M.—Sermon before the Education Society by Rev. R. H. Neale, D. D., Boston.

2 o'clock, P. M.—A annual Report and addresses by Rev. R. Jeffrey, Albany, Rev. J. Fletcher, America, and Rev. D. G. Corey, Utica.

7 o'clock, P. M.—Address before the Association of Alumni and friends, Rev. S. W. Adams, Cleveland, Ohio.

WEDNESDAY 18TH, 10 A. M.—Commencement of Madison University and Inaugural Address of S. W. Taylor, L. L. D., as President.

7 o'clock, P. M.—REUNION of the class of 1845. Addresses by Revs. S. E. Parker, of N. J., G. J. Johnson, of Iowa, and others.

THURSDAY, 19TH, 10 A. M.—Anniversary of the Theological Seminary, in connection with which there will be exercises appropriate to the departure of brethren Allen and Rose, under appointment as missionaries to the foreign field.

The above is complete as far as yet made out.

R. B. MISSIONARY SOCIETY.

WHITSY, June 24, 1852.

Board met pursuant to adjournment.

PRESENT.—Brethren Pyper, Wilkinson, Hewson, Geary, Hulbert, Snyder, Starr, Gilmour, MacCoid, Lailey, Miller, Olcott, Gallusha, and Fulton.

Brother McCord in the chair.

Prayer by brother Hewson.

Minutes read and adopted.

Report from D. Way; quite encouraging.

Do. from Z. W. Camfield.

Do. from W. Wilkinson, the Agent.

The following orders were then voted:—

1. In favour of D. Way, for - £2 10 0
2. In favour of Z. W. Camfield - 6 5 0
3. In favour of W. Wilkinson - 36 9 2

Resolved—That brethren Wilkinson and Landon be requested to visit the Tuscarora church, and report to this Board at its next meeting.

The following applications were then brought forward:—

1. From Reach, asking that brother W. Hurlbert may be appointed as a missionary to labour with them.
2. From Chatham, for aid to sustain brother A. Campbell in that place.
3. From King, for aid to sustain brother W. Miller there.
4. From Oro, asking for a missionary to be sent to that field.
5. From brother W. Geary, to be appointed as a missionary.

Resolved—That the following appointments be made, viz:—

Brother Hurlbert to labour in Reach, and parts adjacent. £10 granted as aid for six months.

Brother A. Campbell to labour in Chatham, £12 10s. granted as aid for six months, from April 14, 1852.

Brother W. Miller to labour in King. £6 5s. granted as aid for six months.

Brother W. Geary to labour with the destitute churches in Murray, Cranahe, Clarke, &c.

Resolved—That the Corresponding Secretary write to the brethren in Oro, encouraging them to look out for a minister; and directing them to apply to brother McIntyre in Fingal, and to brother Hector McLean in Mariposa, as brethren who are able to preach in both English and Gaelic.

Resolved—That the Corresponding Secretary write to brother Cooper, of Brockville, asking him to bring the interests of this Society before the Johnstown Association, and give notice that the Agent will visit the churches in that part of the country, during the early part of the Fall.

Adjourned for half-an-hour. Prayer by Elder Pyper.

In the evening held a Public Missionary Meeting. Deacon J. J. Miller in the chair. Prayer by Rev. J. I. Fulton.

Moved by Rev. E. Gallusha, seconded by Rev. J. I. Fulton, and

Resolved—That domestic missionary efforts stand intimately connected with the welfare of the church of Christ, and the future prosperity and happiness of our country, inasmuch as the standard of religious character will be influenced in all coming time by the exertion we make for the diffusion of correct sentiment at the present.

Moved by the Rev. J. Gilmour, seconded by the Rev. W. Hewson, and

Resolved—That from the position of Canada, the mixed character of its inhabitants, its rapid increase in population, and the untiring exertions made to spread and perpetuate various forms of error, no country stands in greater need of energetic and enlarged effort in the department of evangelical home missions.

Moved by Rev. J. Pyper, seconded by Rev. W. Wilkinson, and

Resolved—That we hail with gladness the formation of the Regular Baptist Missionary Society as an instrumentality well calculated, under the Divine blessing to accomplish much in the destitute portions of our country for God's glory and the salvation of souls; and that we pledge to it our hearty prayers and cordial co-operation.

A collection of £1 5s. 6d. was taken in behalf of the Society.

Moved by Rev. W. Hewson, seconded by Rev. J. B. Olcott, and

Resolved—That the Rev. J. Gilmour be requested to go to Rochester, N. Y., and lay before the young men having the ministry in view, the destitute state of Canada, and the claims it has upon their attention as a missionary field; and that the Rev. J. Pyper proceed to Hamilton, N.Y., and lay the same subject before the theological students of the Madison university.

W. HEWSON, Secretary.

A. T. McCORD, Treasurer, in account with the Canada Baptist Home Missionary Society.

Dr.	
1851.	To amount received for membership, per Mr. Hewson - - - - - 6 16 8
Oct.	On account of collections and subscriptions from the following churches:—Beamsville, \$7; Lawrencetown, \$4; Font Hill, \$4 40; Drummondville, \$20,3 St. Catharines, \$12,5; Dundas, \$3,25; Hamilton, \$16,22; Walpole, \$2,37; Rainham, \$6,25: Total, \$89,53 - - - - - 20 2 9
Dec. 6	Since the above: Mr. Silver 10s. Mr. Kilburn, 2s. 6d. Mr. Marlatt, 2s. 6d. - - - - - 0 15 0
1852.	
Jan. 19	Mr. H. Moyle - - - - - 0 5 0
	Baptist S. School, St. Catharine's - 0 15 0
	Mr. Ritt, Beamsville - - - - - 0 2 6
	Collection, Church, 7th Con. Whitby, per Rev. D. Starr - - - - - 0 10 9
	Pickering Church - - - - - 0 16 9
" 24	Rev. G. Watson, collection at Pt. Sarnia - - - - - 1 5 0
	D. Campbell, Lloyd Town - - - - - 0 5 0
Mar. 1	Reid Barker, Watertown - - - - - 1 0 0
" 23	Collection in Bond Street Chapel, Toronto - - - - - 10 16 2
Apl. 15	Collection, Vittoria Church, per D. Shearer - - - - - 2 10 0
June 11	From sundry parties, per Mr. Hewson - - - - - 0 10 0
" 15	Legacy from the estate of the late Jos. Shearer, per D. Shearer - 12 0 0
	2nd Collection, Vittoria Church, per D. Shearer - - - - - 2 01 0
	Collection Oro Church, per Mr. Finch - - - - - 1 6 10 1/2
	From Rev. W. Wilkinson, Agent, on act. of following churches:
	Walpole Church £3 2 0
	Rainham Church 4 13 9
	Beamsville, £9 12s. 6d. 9 12 6
	St. Catharine's 5 12 6
	Drummondville 1 13 9
	John St. Ch., Hamilton 6 16 3
	London Church 3 7 1
	Waterford 5 18 5 1/2
	Collection at East'n Assn. 1 0 3
	Collection and Subscription, Ministerial Conference, Grand River Association - - - - - 1 10 7 1/2
	Received from 2nd Townsend Church per Rev. J. Gundry - 1 15 0
	Received from 2nd Simcoe - 8 1 3
	Subscriptions on account of Toronto Church, at sundry times 46 12 6
	Font Hill - - - - - 2 10 0
	Whitby Church, per Elder Starr - 2 16 9
	Collected by Miss Gibbs Whitby 2 0 7
	Collected at Missionary Meeting Whitby - - - - - 1 0 2 1/2
	On account of Pickering Church - 0 10 10
	£171 2 3
To Balance on hand	- - - - - £97 6 7 1/2
Toronto, 25th June, 1852.	
Cr.	
	By amount paid Carter & Thomas for Printing - - - - - 0 12 6
	Expenses of Elders Wilkinson, Hewson, and McDougall, on a collecting tour, Eastern Association - - - - - 4 1 3
	Printing - - - - - 0 15 0
	Order favor J. B. Dayfoot - - 2 10 0
	do. Elder McDonald - - - - - 5 0 0

Telegraphic Communication, Postage, &c. - - - - -	0 3 6
Paid expenses of Agent from 1st March to 14th April - - - - -	3 2 6
Expenses, Elder Gundry - - - - -	0 18 9
Order, from Elder Way - - - - -	5 0 0
do. Elder Z. W. Camfield - - - - -	6 5 0
Agent's expenses - - - - -	5 211 1/2
By amount paid Elder Wilkinson for services as agent, 3 1/2 months 36	9 2
Agent's Expenses, returning home from Haldimand Association	1 5 0
Order favor Elder Way - - - - -	2 10 0
Balance - - - - -	97 6 7 1/2

£171 2 3

A. T. McCORD, Treasurer.

Miscellaneous.

A MELANCHOLY CATASTROPHE.

It is our painful duty to record the death of Rev. E. D. VERY, who with several others were recently drowned near St. John, New Brunswick. Mr. Very was Editor of the *Christian Visitor*, published in St. John, and pastor of the church in Portland. The particulars of this sad occurrence are given in the following letter of Dr. Cramp, President of Acadia College:—

ACADIA COLLEGE, June 8, 1852.

MY DEAR BROTHER,  
I sent a brief message this morning to Brother Demill, by telegraph. He has doubtless communicated to you the sad tidings. I sit down now to furnish a few particulars, as far as information has reached us.

On Lord's day Brother VERY preached an excellent sermon from Romans viii. 29. He also delivered an address at the Missionary Concert in the evening—very appropriate, serious and forcible. Little did we imagine that we should hear his voice no more!

Yesterday morning, about 4 o'clock, our brother left my house for an excursion to Cape Blomidon, in company with Professor Chipman and four of our Students, Messrs. Rand, Phalen, Grant and King. Two boatmen completed the party. Brother Very had anticipated much pleasure from the trip, having often heard of the mineral treasures of that locality, and intending to avail himself of the opportunity to collect specimens.

They spent a day in that pursuit, and were returning with the afternoon's tide. As they approached our shore, the wind freshened, and at length blew a gale. The boat shipped a sea, which half filled her; they baled out the water, and were endeavouring to tack, for the purpose of taking shelter in the Habitant river, when the boat was again struck, filled with water, and swamped. Our friends clung to the boat, in the hope of saving themselves, but one by one they were washed away. Brother Very was the last; he lost his hold once, but the surviving boatman (the other had already sunk) caught his hand and helped him to lay hold again; shortly afterwards, however, he was washed off a second time, and sunk to rise no more. The boatman above-mentioned was the only one who escaped.

This distressing calamity occurred near Long Island, four miles from this place. The bodies have not yet been recovered, but it is thought probable that they will be found in a day or two. Any instructions respecting dear Brother Very's remains, should they be found, will of course be carefully attended to.

It is indeed a heart-rending sorrow. It is darkly mysterious. How many interests are effected by it—Families—Churches—the College—the *Visitor*—the Denomination! The Lord is "gracious" as well as "righteous," but sometimes, as in this in-

stance, "clouds of darkness are round about him." May we be kept free from murmuring, and "humble ourselves under the mighty hand of God?"

I am, dear brother, your's truly,  
J. M. CRAMP.

**BIBLE REVISION IN MISSISSIPPI.**—A friend in Choctaw county, Miss., writes that there is no discord in that region among the Baptists, concerning a revision of the Scriptures. He says—"We love the old-fashioned Bible, and hence desire its accuracy. We wish it in a language we can all comprehend. Of course the Pedo's are excited, but they have no argument in opposition, save—

'I do not like thee, Dr. Fell;  
The reason why I cannot tell.  
But thus I know full well,  
I do not like thee, Dr. Fell.'

Rev. C. P. Sheldon, of Buffalo, we rejoice to learn, has baptized 56 into the fellowship of the church of which he is pastor, in that city, since the first of March last.

**PROPOSED RESTORATION OF THE JEWS.**—A correspondent of one of the London Journals, writes from Constantinople that the Divan has hit upon a very original plan for settling the question of the holy places. The four pachiliks of Syria are to be granted to M. Rothschild for the sum of £20,000,000, to be paid to the treasury of the Sultan; and upon the sum of 20,000,000, being paid to France, she will renounce her pretensions. Russia and England will each receive £1,000,000. It is not yet settled whether M. Rothschild will take the title of king, emir, or bey. It is certain that he intends to restore the ruins of Jerusalem and Antioch, and to re-build Solomon's Temple.

**FRUITS OF A "GODLESS NATION!"**—RELIGION SUPPORTED WITHOUT THE AID OF THE STATE!—The Religious Anniversaries were closed in New York on Friday evening. They were very largely attended, and the results developed by them are unusually encouraging to all who labour in those great fields of duty and usefulness, as well as all who feel interested in their progress and welfare. In no way, says the *N. Y. Express*, can a juster idea be had of the magnitude of their operations, than by a glance at the receipts of some of the societies for the last twelve months, as follows:—

Am. Bible Society	- - - - -	\$308,744 81
" Tract Society	- - - - -	342,858 93
" B. of C. for Foreign Missions	- - - - -	211,063 54
" Sunday School Union	- - - - -	193,816 44
" Home Missionary Society	- - - - -	160,062 25
" Seamen's Friend Society	- - - - -	23,660 64
" Educational Society	- - - - -	36,240 18
" Female Guardian Society	- - - - -	15,490 32
" and For, Christian Union	- - - - -	56,649 91
Magdalen Society	- - - - -	2,098 11
Ass. for Suppression of Gambling	- - - - -	3,655 76

\$1,354,369 67

This does not include the receipts of sundry other societies, of which we have no reliable financial date; the Temperance and Anti-Slavery Societies among the rest, the receipts of both of which are known to be large. The aggregate income, then, it is safe to estimate at fully a million and a half of dollars.

**FARTHER DISCOVERIES AT NINEVEH.**—The London Literary Gazette gives the following as the latest intelligence from Nineveh. "The excavations at Koyunjik have brought to light a royal burial place of the age of the Seleucidae. One coffin contained the body of a lady of the royal house; many of her garments were entire, also the gold studs which fastened her vest. The most singular discovery, however, was a mask of thin gold

pressed upon the face so as to assume and retain the features of the deceased. This burial ground was in the mound above the remains of ancient Nineveh." In a subsequent number of the same paper is a communication from a Mr. Ainsworth, who says that if the newly discovered "royal burying-place" is of the age of the Seleucidae, "it would indicate a temporary revival of Nineveh, or an accidental burial at that spot; for we know that one hundred years before the foundation of the Seleucian dynasty, the Greeks found both Nimrod or Larrissa, as Xenophon calls it, and Neneveh (Mespylar, as the Athenian writes it,) tumous and deserted. The circumstance of a mask of thin gold being pressed upon the face, so as to retain the features of the deceased, also occurred in the instance of a body exhumed by Captain Lynch, I. N., at Zelebe, the favourite summer retreat of Zenobia, on the Euphrates. The mask is, I believe preserved in the Museum of the East India Company." In Egypt also we are told, on the same authority, that researches are going on. Abbas Pacha, the viceroy, is causing excavations to be made, under the superintendence of a Frenchman, M. Mamier, in different parts of his sandy territory, where there exists or are supposed to exist ruins of ancient monuments. It is said that important discoveries have already been made; amongst other places on the banks of the Nile; and that others are confidently expected. By permission of the viceroy, sketches of the ruins and copies of the inscriptions are allowed to be taken for circulation in Europe. The viceroy, it is said, takes great interest in these proceedings, and pays the expense.

**ROMANTICALLY SUCCESSFUL CAREER.**

The career of Mr. Lindsay, who lately contested the Monmouthshire boroughs, and who is now a candidate for the representation of Dartmouth, furnishes another encouraging lesson for the young and industrious. He was left an orphan when four years of age, and left Scotland only two years afterwards, with four-and-six-pence in his pocket, to push his fortune as a sea boy. He worked his passage to Liverpool by trimming the coals in the coal-hole of the steamer. He found himself destitute and friendless in Liverpool, and seven weeks elapsed before he got a ship. For four weeks of that time he was reduced to the necessity of sleeping in the sheds and streets of Liverpool, and often had nothing to eat but what he begged for. He was then engaged in the *Isabella*, West Indiaman, as a sea-boy, where hard labour, night and day, was his lot. In 1834 he was promoted to be second mate. In that year he was shipwrecked, and had both legs and an arm broken. In 1835 he was made chief mate. In 1836 he was appointed to the command of the *Olive Branch*, being then only nineteen years old. He was up the Persian Gulf with his ship in 1839, under the command of commodore Brucks, was cut down there by a sabre wound across the chest, but killed the man that dealt the blow with a pistol shot. He retired from the sea in 1840, and was appointed agent to the Castle Eden Coal Company in 1841. In 1842 he married the sister to the present Lord Provost of Glasgow. He was the means of getting Hartlepool made an independent port, started new docks and wharves, and in 1841 left the place with abundant marks of the energy which he and others had brought to bear on its improvement. In 1844, Mr. Lindsay removed to London, and entered on the export coal and shipping trade, and by 1847 his business was worth £10,000 per annum net. In 1849 he took a partner. Mr. Lindsay has educated himself during the spare evening hours, and, notwithstanding his busy engagements, has, of late years, written various pamphlets and letters on questions which concern the shipping interest. Only last year he published a shipping work.

Mr. Lindsay, in a speech delivered last week gave a history of his business affairs, in order that the people of Dartmouth might understand his po-

sition. He owns 22 ships, all of the highest A. 1 class. He insured in his own name, as an underwriter, last year, £2,800,000. Among the items of last year's business, he states that he chartered, last year, 700 ships to an from all parts of the world, but principally India and the Mediterranean. His house insured last year, as brokers, upwards of £3,200,000; shipped, as contractors, 100,000 tons of coals, 150,000 tons of iron. They imported in their ships, as brokers, in one year, one million and a half quarters of grain! They turn over, as shipping bankers, £500,000 a year. He is a thorough Liberal in politics, a good speaker, and as the foregoing story shows, a man of an acute and well informed mind. Such men are the bone and marrow of our country—we trust the Legislature will be honoured with his presence.

**BRITISH AND FOREIGN BIBLE SOCIETY.**

We clip the following items of intelligence from the Report of the British and Foreign Bible Society, for 1851-1852. We are sure that the extracts will be read with deep interest:—

**FRANCE.**

The following is from the report of the highly esteemed agent of the Parent Society:—

"During the year commencing April 1, 1850, and ending April 1, 1851, the issues from your Depot in Paris were, 11,765 Bibles, 93,273 Testaments, 4,172 Psalms; together 109,210 copies. Of that number, 3,113 copies were supplied to the order of your committee, and 2,950 were sent to Switzerland. Deducting these 6,063 copies from the aggregate above mentioned, you will find that 103,147 copies were appropriated to your work in France. Adding the issues for the year 1850-51 to those of the previous years of my agency, the total amount of my distributions for the eighteen years of my agency are 2,107,528 copies.

"While one of our friends at a market-place was about to show his books to some people who collected around him, he fell in with a Gendarme. This policeman, with a frowning look and harsh words, bid the colporteur show his papers. Our friend opened his knapsack in order to get out his authorization. When the Gendarme saw the Bibles and Testaments, he unbent his brow, and patting with much familiarity the colporteur's shoulder, he said to him,—'The Bible, Sir, is the best passport, I will certainly not prevent you from prosecuting your work; I know the Bible, I read and love it; it has done me much good; would to God that it might be so with all the people around you!' The Gendarme's patronage had a good result; many people purchased the Scriptures. The policeman rejoiced with our friend, as one for whom the word of God is a precious treasure."

"At a very great distance, in the Department du Gers, the reading of the gospel produced the following pleasing effects on the heart of a poor man employed in mending the roads. This humble and faithful disciple of the Saviour said to the Colporteur, who met him by accident; 'Ah, my dear friend if you knew with what happiness I hail every Sunday! because then I can devote the whole day to reading and meditating on the good word of my God! Formerly, after having amused myself at mass, I spent the remainder of this holy day in public houses. How much I was to be pitied! Now my Sunday is such a happy day, all for myself—not for myself alone, since I am with my Lord. I have three good and sweet meetings,—morning noon and night. I read and pray, read pray again, and it does me more and more good, and it always seems new to me.' The workman then related that the Testament which gave him so much happiness had been sold to him long ago by a hawker, with whom he had some conversation during a storm in his hut on the high road."

"In the Department de l'Oise, a colporteur has had great cause for joy. He met a farmer's wife

who hailed him as a messenger of peace. This poor woman who was celebrated in the whole neighbourhood as a devotee, was very much burdened with the feelings of her sins. To attain peace she confessed every week, and had made pilgrimages to every virgin and saint of the country; she had covered her rooms with their pictures, yet, she said, she was in horrible anguish. When she heard our friend, he inspired her with so much confidence, that she opened her heart to him. He spoke strongly of the uselessness of the vain practices employed by the woman, and quoted several passages of Scripture. He was understood much better than he expected. After this first conversation she bought the Bible, and spent the whole night reading it. After the second conversation this anguished soul addressed directly the Saviour of sinners. When the colporteur went to the house the third time, all the images of Madonnas and saints had disappeared, the Bible alone had the place of honour, and what is still better, it held the first place in a heart that had been consoled, purified, and rejoiced by it.

One of our friends found himself recently, at a very late hour, in an exceeding solitary locality. At some distance in the horizon, and in a direction the opposite to that he ought to take to reach the village where he purposed resting for the night, he perceived a kind of castle. "What if I were to go thither to offer my books?" said he to himself; "but the distance is great: it would only take me out of the way: I am very tired, and then, copies are very rarely purchased in castles." He continued some little distance towards the village, when he said to himself again, "You do wrong: you ought to visit every house that comes in your way: in this way it is that God will bless you." He at once turned back, and at the end of twenty minutes he came to the door of the mansion. The porter received him in a friendly manner, listened to him very attentively, and very soon purchased a Bible. While this was taking place one of the female servants came into the room. She also listened to what was said, and was not long in deciding to buy a copy. She ran into the house to fetch the money, and returned in a few minutes, accompanied by a lady who proved to be the mistress of the house. "You sell the Bible," said she to the Colporteur. "I have for a long while been wishing for one, and I am glad of this opportunity for purchasing a copy." Thus three Bibles were at once sold. But while the Colporteur was talking with the lady, the porter showed his Bible to four of his friends, who were in a neighbouring apartment, and succeeded in prevailing upon them to follow his example, so that they each in turn came and bought a Bible. In this way, then, seven Bibles were sold. The Colporteur had yet one copy left, but was not to carry it away with him, the lady being so impressed with what she heard concerning the Bible, that she bought one for one of her sisters. The Colporteur left the place with his bag empty, his purse full, and his heart overflowing with joy and gratitude.

## COLOGNE.

"One of our colporteurs had had repeated opportunities of visiting the Hospitals in Holstein containing wounded soldiers, and has sold the Scriptures to several of them.

"Our brethren have met with the usual amount of good and bad treatment, according to the dispositions of those to whom they presented their books; sometimes saluted with 'you ought to be exterminated, you sneaks,' and at other times with 'Blessed is he that cometh in the name of the Lord.' Now it is a thrusting out of doors in a great rage, and by-and-by it is a poor mother purchasing the Scriptures with the money which had been carefully amassed to procure a pair of shoes for one of her children. Here it is cursing the books and the bearers; there it is a friendly hand giving a five groschen piece, with 'When you meet a poor person who cannot afford to pay for a book, add this money to make up the price. Were

I rich it should be a gold coin.' Second visits to spheres of former labours have afforded striking evidence of beneficial results following our distributions. One colporteur writes: "Whilst I was at H—, where I formerly laboured for nearly half a year, I met with persons who welcomed me with joy; they were almost moved to tears on seeing me again. I was told that since I had left them many changes had taken place. They felt themselves more lively and more cheerful. They had begun meetings for prayer and reading the Bible, and about fifty persons had formed themselves into a reading society. The rationalistic preachers from G—, who had found entrance here, and on account of whom I was once called before a court of justice at N—, have disappeared. The people now collect regularly for the Bible and Missionary Societies. I cannot refrain from mentioning a lovely trait which shows how well they understand what 'Home Mission' is. A beloved and simple-minded Christian man, a farmer, who often edifies his hearers by his pithy and evangelical remarks, announced at one of their meetings that a small colony consisting of the poorest and most wretched people, greatly needed the labours of an evangelist. There was present at this meeting a farmer's servant, who being touched by the description given of the misery existing amongst those poor folks, purchased six New Testaments of me, without intimating what he intended doing with them. He went to the colony and exhorted the poor people with much kindness and affection, knelt down and prayed with them, and distributed his six Testaments. His visit made a deep impression on the colonists. He afterwards sent to me for six more Testaments for the same purpose.

## From Mr. W. P. Tiddy.

BRUSSELS, October 29, 1851.

Our sales in Holland mark a falling-off, compared with those of the same period, 1850; but the work still continues as interesting as ever. The bad state of the crops prevents many persons from buying. I take the following as proof of the interest which continues, extracted from the Colporteurs' weekly reports.

"Can you visit me again?" asked a woman whom I met in the street. "I am the wife of the carpenter whom you called on about two years ago." Colporteur: "Yes: where do you live?" When I reached the house in the evening, I easily recognised it as one in which I had been before; but how every thing was changed, and what a friendly reception! "How every thing is changed!" said the man, warmly pressing my hand. "What an alteration since you were last here! The Lord has opened my eyes and my heart. When you last visited me I purchased a Bible. Before that time I seldom read the Scriptures; but since then I have regularly done so for myself and for my family. The Lord has blessed me in it. He has shown me how necessary Christ is to my soul. The Lord is indeed good." The man informed me that the Lord had also blessed him as an instrument for the conversion of his brother. The Colporteur adds, that he was exceedingly interested with the attentive manner in which the wife and children listened to him as he read to them the word of God.

## GERMANY.

"Colporteurs are now employed by many of the Prussian Bible Societies. The Berg Bible Society at Elberfeld has long been active in this way; their last year's report states their distributions to be 11,200 copies, of which 3100 were disposed of by their three colporteurs. The Buchwald Bible Society supports three colporteurs in Upper Silesia, and its venerable president, the Countess Reden, writes me lately, that they meet with great encouragement; the issues of this society since its formation are upwards of 85,000 copies. The Prussian Bible Society and its auxiliaries circulated last year upwards of 62,000 copies. The Saxon Bible Society has two colporteurs, and has distributed 6375 copies, which is 1223 more than in the

preceding year; they have last year published a fresh edition of 2000 Bibles in the Wendish dialect of Upper Lusatia, of which the Prussian Bible Society purchased 509; and of the remaining 1500 they have already distributed 541 copies. From the formation of this society in 1814, it has circulated 200,584 copies. The Bavarian Bible Society has circulated 8371 copies, which is 2412 more than the issues of the preceding year. The total of their distributions in 26 years is 162,571 copies, of which 126,274 were Bibles. Lately they have been obliged to raise the price of the Scriptures, as their funds are not adequate to the demands made upon them for copies at reduced prices and gratis. The Basle Society's distributions were 4969 copies, of which 611 were sold by colporteurs in Baden; and nearly 2000 Testaments had been given gratis to the numerous political refugees since September, 1849. The issues of the Württemberg Bible Society are 21,647 copies, making a total of 581,036 copies circulated in 38 years.

## SWITZERLAND.

The Geneva Committee have disposed of 3594 copies of the Scriptures, from November, 1848, to the end of December, 1850.

Extracts from the journals of their colporteurs are regularly transmitted, in which both discouragements and successes are faithfully narrated—a few instances are here given, illustrative of both: chiefly taken from the journal of one of the most zealous and enterprising of their agents:—

"Arriving at W—, on a high mountain, I experienced sweet Christian kindness and the help of the Lord, through one of His servants, the Rev. L—S—. He received in his house for two days, and since the place is Romanese, and I had none but German Scriptures with me, the Pastor went with me through the village, carrying a Bible under his arm, and recommended the purchase of the Scriptures, though in German. The following day the Minister accompanied me a league higher up to B—, a Popish place, where he entered with me into every house he deemed accessible to the New Testament, and offered the Scriptures for sale. He even went to the Roman Catholic parsonage with me, and we sold a copy to the priest and the chaplain—each, the priest offering us refreshments consisting of bread, wine, and cheese. I asked him whether they had Romanese New Testaments for the people? 'No,' was the answer. 'And for what reason?' 'Such are our orders,' he added, saying, 'we should not be likely to disseminate many copies in that quarter,' but advised my visiting the Monastery of Dissentis, whither Mr. S. has kindly offered to accompany me on a future day, if time permit."

"In a village on a market-day I witnessed some painful specimens of contempt for the word of God both by old and young. On offering the Sacred Scriptures, I was asked whether I did not sell playing cards. Two young men added, they would rather search the card bible than the one I was presenting, and other similar witticisms of bad taste. I may say with a Württemberg colporteur, that were it not for the work and cause of the Lord, the calling of a colporteur would be a heavy one.

## RUSSIA.

"Your Committee and the subscribers to your society, will naturally inquire, what has been the result hitherto of all this expenditure and labour on behalf of Finland? Twelve years ago, remarkable facilities were presented to your society in that portion of the Russian empire: and ten years ago the work commenced, and ever since has been steadily and sedulously prosecuted.

"We believe that much good has been effected already, but in a country like Finland, of great extent, yet thinly peopled, it is difficult to observe the immediate results of Scripture distribution. Probably some of the happiest consequences will for ever remain unknown—at least, in this world. We may, however, mention one instance, to show

that our labour has not been in vain in the Lord. A pious lady had occasion last winter to undertake a journey from Tamerfors to Sordavala, the farthest town in the east of Finland. It was a journey undertaken for benevolent purposes, and she was agreeably surprised, at the various stages where she halted, sometimes in the midst of immense forests, far from any town or village, to meet with Christian peasants, who had come from distant places, and were awaiting her arrival. Her route lay over frozen lakes, through dense forests, and from one isolated place to another; and yet at some of her night quarters she found an assemblage of about 200 persons. She had taken with her some Swedish Missionary Magazines, and translating the intelligence they contained into Finnish, she was enabled to inform them of the good effects of missionary labours in heathen lands. They had never before heard any such tidings; and so great an interest did these missionary reports excite among these poor people, that they collected among themselves no less than 140 Silver Roubles for the missionary society in Stockholm. Owing to their isolated condition and other circumstances, they thought themselves the only believers in our Lord Jesus Christ in that part of Finland, a small and scattered flock. They had received the truth as it is in Jesus, from their ancestors, and not being able to hear the preaching of the Gospel, they had kept up their faith by reading the Scriptures, and some religious tracts which they had bought in the nearest towns."

## INDIA.

"The Romanists, although strictly prohibited from receiving our books by their spiritual guides, nevertheless secretly obtain them and read them. About two months ago, several members of that community applied to us for portions of Scripture, in order to settle disputes between themselves and their priests upon some particular points. They came many miles for the purpose, and were supplied with the portions they required. They distinctly stated that great numbers of their communion were not satisfied with the mere word of their teachers, but brought the doctrines, &c., to the touch-stone of the volume of inspiration.

"The Rev. C. F. Muzzy, of Madura, evidenced that the Scriptures are not circulated in vain among the Romanists. He writes:

"In one of my late tours among the people, a desire for the word of God was strikingly manifested. Among the crowds in one village who were anxiously urging their requests for a Gospel, were two men who were Romanists. They expressed uncommon earnestness for the New Testament: they said, that formerly having received a Gospel and read it, they were surprised not to find the command to worship the Virgin Mary, and pray to the saints, &c., in it; and they took it to the priest to have him show them these things which they were taught it contained, but he took the book away from them, and said this was only a small part of the Testament, and that it was not for them to study such things: but not satisfied with this answer, they had a strong desire to possess the whole of the New Testament, to see if those things were actually so. They went to Tricinopolis, and after much effort and difficulty obtained one, and began to search in it for the doctrine of worshipping the Virgin Mary, and prayers to the saints, indulgences, purgatory, &c. But having read it nearly through, they could not find a word about these things. Not knowing what to do, they went to the priest again, who rebuked them for meddling with things that did not belong to them, and after threatening and coaxing them, and promising to give it to them again, he got possession of the Testament, and all their entreaties could not prevail upon him to keep his word. So they were deprived of their precious book, and threatened and driven from his presence. Whenever afterwards they asked him to explain any passage in the New Testament, or to tell where the commands for many of the Romish rites were found, he would say, that it was not for them to

know, and tell them they ought to be flogged for attempting to question the authority of the Church. They could not prevail on the priest to give them any instruction in the knowledge of God's word, nor procure a Testament to read themselves. The earnestness with which they sought the sacred book was really affecting. As I had but a single copy with me, and was using that, I could not spare it; but they could not be satisfied without one, and followed us in our visits to the villages two miles and back, urging their request all the way. Finally, we told them that they might come the next week to Kottampatty, where the catechist lived, and take his. This partially satisfied them; and so true were they to their word that they came a distance of more than forty miles, and obtained the coveted book, and carried it off with joy. Although I have not heard directly from these persons since, yet the missionary brother at Dindigul, the station nearest to their village, has informed me of an application of ten families to be taken under Christian instruction from the region where these people lived, and from what I can learn of them, they must be the same persons who received the New Testament, and their friends."

## SOUTH SEAS.

The last report stated, that 15000 copies of the Samoan New Testament, printed in this country, had been sent to the Navigator's Islands. In consequence of the following application made by the Rev. S. Ella, in the name of his Missionary brethren, a further grant has been made of 500 reams of paper. The New Testaments referred to in the letter, were printed in the Islands.

"I have been directed by my brethren in this mission, in connection with the London Missionary Society, to thank you for your former liberal grants of paper for printing the Holy Scriptures in the Samoan language, and humbly to request a further supply to enable us to prosecute this object.

"Your honourable board will be gratified to learn that ten thousand copies of the New Testament have been circulated among the people of this group of islands, and the desire to possess the word of God continues increasing; that the aged and the young diligently persevere in their efforts to possess the knowledge of reading in order that they may thus peruse for themselves the revelation from on high; and their prayer constantly ascending to the throne of Omnipotence is, 'Still give us more light.' The Old Testament has been commenced, and is rapidly progressing. Ten thousand copies each of the Books of Psalms, Genesis, and Exodus, have been issued from the press; and we trust in a few months to complete the Pentateuch, and thus will exhaust our stock of paper.

## GREAT EXHIBITION.

*Extracts from the Report of the Attendant at the Society's Stall in the Great Exhibition.*

OCTOBER, 1851.

*Reception.*—French, Dutch, German, Norwegian and Italian visitors, generally received the papers with civility, often with thankfulness, and looked on the work with gladness.

In one instance a Frenchman would have torn the specimen but for the gentle restraint of the lady accompanying him. I assured him it was God's word, showed a Saviour's love, and was able to change the lion into the lamb.

Two Frenchwomen came, asking me for papers to take home with them. We are looking to you," the speaker said. "France, Germany, and all the nations look to England. The Pope has put his foot into England: we look to you and to your Bible." I asked, "Do you believe in Jesus, and the promise of the Holy Ghost?" "I do," was her reply. "Then we look to you, and to all who love the Lord Jesus in sincerity. Be sober, have your loins girt, having the shield of faith and the sword of the Spirit, which is His word." "And so we will," was her reply.

I will notice now a peculiar class of persons,

who encompass sea and land to make a proselyte—the Papists. Many priests by chance came that way. One received a specimen, and tore it up. Another said, "You have corrupted the word." "I beg your pardon: the Popes and priests have done so." He dropped the specimen to the ground. Many of them came, and their followers. When they heard the Bible, like the priest and Levite of old, they passed by on the other side. That was the only specimen I saw torn out of the number given away.

The Chinese came. I showed the Gospel of Luke, which he did not appear to understand. I spoke to him in English of the love of God in sending Christ to redeem sinners.

For the present I must rest content, knowing the seed is gone in some instances and in others will be taken to America and other distant shores; and may God be honoured by it, and may it turn the hearts of the disobedient to the wisdom of the just! I was asked one day for a sight of a bible, which I reached for the lady, when some unknown hand slipped the following lines into the case as I turned round to present it to her—

Almighty Lord, be gracious still;  
Attend with power thy word and will;  
And let this spot, supplied the best,  
More honored be than all the rest. AMEN.

## THE ROMAN INQUISITION.

In 1803, Col. Lehmanowsky was attached to the part of Napoleon's army which was stationed in Madrid. And while in that city, said Col. L., I used to speak freely among the people what I thought of the Priests, Jesuits, and of the Inquisition. It had been decreed by the Emperor Napoleon that the Inquisition and Monasteries should be suppressed, but the decree, he said, like some of the laws enacted in this country, was not executed. Months had passed away, and the prisons of the Inquisition had been opened. One night about 10 or 11 o'clock, as he was walking the streets of Madrid, two armed men sprang upon him from an alley, and made a furious attack. He instantly drew his sword, put himself in a posture of defence, and while struggling with them, he saw at a distance the light of the parolles—French soldiers mounted, who carried lanterns, and who rode through the streets of the city at all hours of the night, to preserve order. He called to them in French, and, as they hastened to his assistance, the assailants took to their heels and escaped, not, however, before he saw by their dress that they belonged to the guards of the Inquisition.

He went immediately to Marshal Soult, then Governor of Madrid, told him what had taken place and reminded him of the decree to suppress this institution. Marshal Soult replied that he might go and destroy it. Col. L. told him that his regiment (the 9th of the Polish Lancers) was not sufficient for such a service, but if he would give him two additional regiments—the 117th, and another, which he named—he would undertake the work. The 117th regiment was under the command of Col. Dr Lale, who is now, like Col. L., a minister of the gospel, and pastor of an evangelical church in Marseilles, France. The troops required were granted, and I proceeded, said Col. L., to the Inquisition, which was situated about five miles from the city. It was surrounded with a wall of great strength, and defended by a company of soldiers. When we arrived at the walls, I addressed one of the sentinels, and summoned the holy fathers to surrender to the imperial army, and open the gates of the Inquisition. The sentinel, who was standing on the wall, appeared to enter into conversation for a moment with some one within; at the close of which he presented his musket, and shot one of my men. This was the signal of attack, and I ordered my troops to fire upon those who appeared on the walls.

It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the holy office; there was also



a breast work upon the wall, behind which they partially exposed themselves as they discharged their muskets. Our troops were in the open plain, and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. I could not retire and send for cannon to break through the walls, without giving them time to lay a train for blowing us up. I saw that it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed, to be used as battering rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power which they could exert while the troops kept up a fire to protect them from the fire poured upon them from the walls. Presently the walls began to tremble, a breach was made, and the imperial troops into the Inquisition.

Here we met with an incident, which nothing but Jesuitical effrontery is equal to. The inquisitor general, followed by the father confessors in their priestly robes, all came out of their rooms, as we were making our way into the interior of the Inquisition, and with long faces, and their arms crossed over their breasts, their fingers resting on their shoulders, as though they had been deaf to all the noise of the attack and defence, and had just learned what was going on, they addressed themselves, in the language of rebuke, to their own soldiers, saying, "Why do you fight our friends, the French?"

Their intention, no doubt, was to make us think that this defence was wholly unauthorized by them, hoping if they could make us believe that they were friendly, they should have a better opportunity, in the confusion of the moment, to escape. Their artifice was too shallow, and did not succeed. I caused them to be placed under guard, and all the soldiers of the Inquisition to be secured as prisoners. We then proceeded to examine all the rooms of the stately edifice. We passed through room after room; found all perfectly in order, richly furnished, with altars and crucifixes, and wax candles in abundance, but could discover no evidences of iniquity being practised there, nothing of those peculiar features which we expected to find in an Inquisition.

We found splendid paintings, and a rich and extensive library. Here was beauty and splendor, and the most perfect order or which my eyes had ever rested. The architecture, the proportions were perfect. The ceiling and floors of wood were scoured and highly polished. The marble floors were arranged with a strict regard to order. There was every thing to please the eye and gratify a cultivated taste; but where were those horrid instruments of torture of which we had been told, and where those dungeons in which human beings were said to be buried alive? We searched in vain. The holy father assured us that they had been belied; that we had seen all; and I was prepared to give up the search, convinced that this Inquisition was different from others of which I had heard.

But Col. DeLile was not so ready as myself to give up the search, and said to me, "Colonel, you are commander to-day, and as you say so it must be; but if you will be advised by me, let this marble slab be examined. Let water be brought and poured upon it, and we will watch and see if there is any place through which it passes more freely than others." I replied to him, "Do as you please, Colonel," and ordered water to be brought accordingly. The slabs of marble were large, and beautifully polished. When the water had been poured over the floor, much to the dissatisfaction of the inquisitors, a careful examination was made of every seam in the floor, to see if the water passed through. Presently Col. DeLile exclaimed that he had found it. By the side of one of these marble slabs the water passed through fast, as though there was an opening beneath. All hands were now at work for further discovery; the officers with their swords, and the soldiers with their bayonets, seek-

ing to clear out the seam and pry up the slab; others, with the butts of their muskets striking the slab with all their might to break it, while the priests remonstrating against our desecrating their holy and beautiful house. While thus engaged, a soldier, who was striking with the butt of his musket, struck a spring, and the marble slab flew up. Then the faces of the inquisitors grew pale as Belshazzar, when the light appearing on the wall; they trembled all over. Beneath the marble slab, now partly up, there was a staircase. I stepped to the altar, and took from the candlestick one of the candles, four feet in length, which was burning, that I might explore the room below. As I was doing this, I was arrested by one of the inquisitors, who laid his hand gently upon my arm, and with a very demure and holy look said, "My son, you must not take those lights with your bloody hands, they are holy." "Well," I said, "I will take a holy thing to shed light on iniquity; I will bear the responsibility." I took the candle, and proceeded down the staircase. As we reached the foot of the stairs we entered a large square room, which was called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was one elevated seat, called the Throne of Judgment. This the Inquisitor General occupied, and on either side were seats less elevated, for the holy fathers, when engaged in the solemn business of the Holy Inquisition. From this room we proceeded to the right, and obtained access to small cells, extending to the entire length of the edifice; and here such sights were presented as we hoped never to see again.

These cells were places of solitary confinement, where the wretched objects of inquisitorial hate were confined year after year, till death released them from their sufferings, and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this being offensive to those who occupied the inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odor. In these cells we found the remains of some who paid the debt of nature; some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeon.

In other cells we found living sufferers of both sexes, and of every age, from three score years and ten down to fourteen or fifteen years—all naked as when born into the world! and all in chains! Here were old men and aged women, who had been shut up for many years. Here, too, were the middle aged, and the young man and the maiden of fourteen years old. The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and other clothing, which they gave to cover their nakedness. They were exceedingly anxious to to bring them out to the light of day; but Col. L., aware of the danger, had food given them, and then brought them gradually to the light, as they were able to bear it.

We then proceeded, said Col. L., to explore another room on the left. Here we found the instruments of torture, of every kind which the ingenuity of men or devils could invent. Col. L. here described four of these horrid instruments. The first was a machine by which the victim was confined, and then, beginning with the fingers, every joint in the hands, arms and body, were broken or drawn, one after another, until the victim died. The second was a box, in which the head and neck of the victim were so closely confined by a screw, that he could not move in any way. Over the box was a vessel, from which one drop of water a second fell upon the head of the victim—every successive drop falling upon precisely the same place on the head, suspended the circulation in a few moments, and put the sufferer in the most excruciating agony. The third was an infernal machine,

laid horizontally, to which the victim was bound; the machine then being placed between two beams, in which were scores of knives so fixed that, by turning the machine with a crank, the flesh of the sufferer was torn from his limbs all in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was a beautiful woman, or large doll, richly dressed, with arms extended, ready to embrace its victim. Around her feet a semi-circle was drawn. The victim who passed over this fatal mark, touched a spring, which caused the diabolical engine to open; its arms clasped him, and a thousand knives cut him into as many pieces in the deadly embrace.

Col. D. said that the sight of these engines of infernal cruelty kindled the rage of the soldiers to fury. They declared that every inquisitor and soldier of the inquisition should be put to the torture. Their rage was ungovernable. Col. L. did not oppose them; they might have turned their arms at him if he had attempted to arrest their work. They began with the holy fathers. The first they put to death in the machine for breaking joints. The torture of the inquisitor put to death by the dropping of water on his head, was most excruciating. The poor man cried out in agony to be taken away from the machine. The inquisitor general was brought before the infernal engine called "The Virgin." He begs to be excused. "No," said they, "you have caused others to kiss her, and now you must do it." They interlocked their bayonets so as to form large forks, and with these pushed him over the deadly circle. The beautiful image instantly prepared for the embrace clasped him in its arms, and he was cut into unnumberable pieces. Col. L. said that he witnessed the torture of four of them—his heart sickened at the awful scene—and he left the soldiers to wreak their vengeance on the last guilty inmate of that prison-house of hell.

In the meantime it was reported through Madrid that the prisons of the Inquisition were broken open, and multitudes hastened to the fatal spot. And oh, what a meeting was there! It was like a resurrection! About a hundred, who had been buried for many years, were now restored to life. There were fathers who found their long lost daughters; wives were restored to their husbands, sisters to their brothers, and parents to their children; and there were some who could recognize no friend among the multitude. The scene was such as no tongue can describe.

When the multitude had retired, Col. L. caused the library, paintings, furniture, &c., to be removed, and having sent to the city for a wagon load of powder, he deposited a large quantity in the vaults beneath the building, and placed a slow match in connection with it. All had withdrawn at a distance, and in a few moments there was a most joyful sight to thousands. The walls and turrets of the massive structure rose majestically towards the heavens, impelled by the tremendous explosion, and fell back to the earth an immense heap of ruins. The Inquisition was no more!—*Phil. Christ. Obs.*

#### MARRIED,

In this City, on Tuesday, the 29th June, by the Rev. James Pyper, Mr. Charles Garlic to Miss Mary Hugill, both of Toronto.

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