

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

CHRISTIAN OBSERVER.

VOL. I.

TORONTO, OCTOBER, 1851.

No. 10:

Poetry.

THE PAUPER'S DEATH-BED.

Tread softly—bow the head—
In reverent silence bow—
No passing bell doth toll,—
Yet an immortal soul
Is passing now.

Stranger! however great,
With lowly reverence bow;
There's one in that poor shed,
One by that paltry bed—
Greater than thou.

Beneath that beggar's roof,
Lo! death doth keep his state:
Enter—no crowds attend—
Enter—no guards defend
This palace gate.

That pavement damp and cold,
No smiling courtiers tread;
One silent woman stands
Lifting, with meagre hands,
A dying head.

No mingling voices sound—
An infant wail alone;
A sob suppress'd—again
That short, deep gasp, and then
The parting groan.

Oh, change!—oh, wondrous change!
Burst are the prison bars—
This moment *there*, so low,
So agonised, and now
Beyond the stars!

Oh, change!—stupendous change!
There lies the soulless clod.
The sun eternal breaks—
The new immortal wakes—
Wakes with his God.

Doctrine and Duty.

ON SERMONS.

[FOR THE CHRISTIAN OBSERVER.]

Preaching, in its general sense of proclaiming or orally advocating any cause is nearly coeval with human society and human language. Before the invention of the press, it was almost the only means of in-

fluencing the public mind. Its use in the dissemination of divine truth is traced back historically to the antediluvian ages. Moses and his successors were preachers, publishing the law, and declaring the will of God in the hearing of all the people. So, likewise, the succession of prophets and public teachers, down to the days when John the Baptist "came preaching in the wilderness of Judæa." Our Lord was a preacher. In the outset of his ministry, he went into the synagogue at Nazareth, and read the prophecy of Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor;" and begun by saying "This day is this scripture fulfilled in your ears." Of the sermon he then preached, we learn that the congregation "wondered at the gracious words that proceeded out of his mouth." At his departure from earth, he left it as a standing ordinance to his followers, that "repentance and remission of sins should be preached in his name among all nations."

Preaching, as thus practised and enjoined, however, had nothing more in common with modern sermonizing, than that both imply an oral address on a religious subject. The Greek word, rendered to preach, signifies to herald, or proclaim as a public crier. Our own word preach seems to be derived from *præco*, a crier. And the manner in which the first disciples preached the gospel, is sufficiently shewn in their addresses which are left on record. They simply proclaimed to Jews and Gentiles the glad tidings of salvation—announcing the Saviour—publishing the offer—and urging its acceptance. Their preaching was not a part of stated worship, nor confined to stated meetings of a church; but wherever and whenever they found an opportunity and an audience, there these bold and zealous heralds proclaimed Jesus the Christ.

In the stated exercises and devotions of Christian assemblies in the first ages; there was evidently great simplicity and, as we would say, informality. It was not the exclusive duty or privilege of one man or one class to teach and exhort; yet there were occasions when the mutual exhortations of the brethren, and the general addresses of those who had the gift of teaching gave way to a prolonged discourse. As when Paul preached to the disciples at Troas. Though our translators use the word

preach, in this case also, it is not the same in the original scriptures, as that used in the cases mentioned above. *There*, as we have said, the word used signifies to publish as by a herald; *here*, the word used signifies to discuss a subject, to make a discourse, or to lecture as a teacher of philosophy might to his students. The former was the mode of making known the gospel to those who were without; the latter was the mode of teaching and enforcing the truth to disciples.

In process of time, as the elders acquired increasing influence in the affairs of the church, they gradually monopolized the right of preaching in both senses. The altered circumstances, also, in which the churches were soon placed, when heathenism was generally abandoned, and a certain amount of knowledge of the gospel was generally diffused, gradually obliterated the distinction we have noticed between two modes of discourse—the one proclaiming the gospel to strangers, and the other inculcating duties and doctrines to disciples. The usual assemblies consisted of believers and unbelievers indiscriminately; and discourses addressed to such assemblies became naturally of a mixed character; so that to preach in the modern acceptance of it, is generally to pronounce a public discourse on a religious subject. From the practice of using a passage of scripture as an authoritative statement of the truth to be discussed, the term preaching has still further been defined as pronouncing a public discourse, formed from a text of scripture, which discourse is styled a sermon: It is evident, however, that to preach in the modern sense, does not necessarily imply to preach in the evangelical sense. A man may deliver a thousand discourses on religious subjects, formed from texts of scripture, without once preaching the gospel, according to the ordinance of the Lord.

At what time the practice of sermonizing as it is now followed, was first introduced; we have no definite information: Doubtless there was a gradual change from the simple and informal addresses in which the first Christians endeavoured to edify one another. Specimens are extant of discourses delivered within the first four centuries, which, in general form and design closely resemble modern sermons. Neander, in his History of the Church in the first three centuries, says, "After the reading

of the scriptures, there followed, as there had previously in the Jewish synagogues, short, and at first very simple addresses, in familiar language—the momentary effusion of the heart which contained an explanation and application of what had just been read." Justin Martyr, expresses himself thus on the subject: "After the reading of the scriptures, the president instructs the people in a discourse, and incites them to the imitation of these good examples." Among the Greeks, where the taste was more rhetorical, the sermon from the earliest times, was of a more lengthened kind, and formed a very important part of the service."

According to Origen, as quoted by Lord King, his sermons in his day were explanations of the lessons, or passages of scripture read in order. They occupied about an hour in delivery, and concluded with a suitable application by way of exhortation. As the most satisfactory illustration of this subject, we conclude with an outline of a sermon by Chrysostom, and a few quotations from a translation of it, by Professor Ripley. Chrysostom, we should state, was born about 347, and died in 407. The text is, 1 Thess. iv. 13, 14, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as them who have no hope; for if we believe that Jesus died and rose again, even so them also, who sleep in Jesus, will God bring with him."

After a brief allusion to some previous discourses on the parable of Lazarus, he notices, that in the text, Paul speaks of the decease of believers as a sleep; but when he speaks of our Lord's decease, he says plainly "Jesus died." It was not casually or negligently that he employs these expressions. "In speaking of Christ, he said *died*, so as to confirm the fact that he had suffered death; but, in speaking of us, he said *asleep*, in order to impart consolation. For where a resurrection has already taken place, he mentions death with plainness; but when a resurrection is still a matter of hope, he says 'sleep,' consoling us by this very expression, and cherishing our precious hopes. For he who is only asleep, will surely awaken, and death is no more than a long sleep."

He then justifies this description of a believer's death. It may be said that we turn to dust and ashes. But what then? When a man is about to rebuild an old and tottering house, he first sends out its occupants, then tears it down, and rebuilds it a more splendid one. This occasions no grief to the occupants, but rather joy. When God is about to do a similar work, he destroys our body, and removes the soul, that he may build it anew and more splendidly, and bring the soul into it again, with greater glory. Let us not regard the tearing down, but the splendour which is to succeed.

He illustrates the same truth by the case

of a man who has a statue mutilated and decayed by age, he breaks it up and melts it to re-cast. So the body is dissolved to be remoulded. And not only so; the staturary casting a brazen image into the furnace, only makes a brazen one again; but casting in a mortal body will return it glorious and immortal.

He next supposes the bereaved person to interpose sundry objections, such as the loss of the society of the departed. When the bridegroom takes the bride from her father's house, to his distant home, it is not regarded as a calamity. Why should it be when the Lord himself has taken a relation or friend to himself. But how, say the bereaved, is it possible not to grieve? It is not grief that is condemned, but the excess of it, which is displeasing to God, and dishonouring to the departed. In this connection he rebukes unseemly demonstrations of grief at funerals, especially under the eyes of unbelievers, who will say, "If these Christians fully believed in a resurrection they would not act thus; if they really thought that their deceased friend had departed to a better state, they would not thus mourn." As when men are called to a high office, multitudes with praises on their lips assemble to escort them to their stations, so should Christians assemble with abundant praise, to send forward as to greater honour, those of the pious who have departed.

In looking at books, both the learned and the unlearned look with the same eyes, but not with the same understanding; for to the unlearned the mere shapes of letters appear, while the learned discover the sense that lies within these letters. So in respect to affairs in general, believers and unbelievers see with the same eyes, but not with the same understanding. When the one sees a corpse he sees the end of life; but the other sees the beginning of glory. If we must have anguish, we should lament those who are living in sin, not those who are sleeping in Jesus. Weep a little for the dead, but a fool's life is a greater calamity than death.

But the bereaved may ask, "how is it possible, that being a man, I should not grieve?" It might rather be asked, "how is it possible that, being a Christian, I should grieve?" He then points, 1st, to the example of Job whose afflictions he sets forth at some length and very affectingly, who said, "The Lord gave, the Lord hath taken away, blessed be the name of the Lord. Secondly, to the example of Abraham, who when God commanded him to sacrifice his well-beloved Isaac, obeyed without a murmur. Speaking of the severity of the trial, he says, "In what manner to express myself, I know not. He only could know who did these things, for no language can describe how it happened that his hand did not become torpid, that the strength of

his nerves did not relax, that the affecting sight of his son did not over power him.

He concludes: "gathering wisdom from all quarters, and considering the assurance of a resurrection, and these examples of the faithful, let us frequently recite it to our souls, not only when we are in sorrow, but when we are free from distress. As soldiers eyes in peace perform warlike exercises, so that when actually in battle, and the occasion demands skill, they may avail themselves of the arts which they have cultivated in peace. So let us furnish ourselves with weapons and remedies that whenever there shall burst on us a war of passions, or grief, or pain, we may, well armed, repel the assault with skill, and wall ourselves around with right contemplation, with divine promises, the example of good men, and every possible defence. For so shall we be able to pass the present life with happiness, and to attain to the kingdom of heaven through Jesus Christ, to whom be glory and dominion, together with the Father and the Holy Spirit, for ever and ever. Amen."

[FOR THE CHRISTIAN OBSERVER.]

UNFULFILLED PROPHECY, No. V.

THE JUDGMENT.

The day of judgment is, in the Word of God, invariably associated with the coming of Christ. This is frequently regarded as an unanswerable objection to the whole pre-millennial theory. A more accurate knowledge of the Scriptural meaning of the word judgment will serve to remove this objection; and it will shew, that the work of judgment, so frequently and forcibly predicted, is wholly inconsistent with the prevalent and popular notions of a single great assize, at which Christ is to judge all mankind, and which is to be proceeded with and concluded, if not within the space of twenty-four hours, at least within as short a period of time as possible.

The Scriptural characteristics of a Judge are, to rule and govern his people, to deliver and protect them, and to avenge them on their enemies. Deliverance and government, vengeance and punishment, are the principal ideas included in the term judgment. The consideration of the special prophecies, which relate to Christ in his office of the Judge of the earth will abundantly shew, that this office is to be a continued one, and not the mere presiding at a single assize. He is to judge the people with righteousness, and the poor with judgments. He is to judge the poor of the people; he is to save the children of the needy, and to break in pieces the oppressors. (Ps. lxxii. 3, 4.) He is to judge the world in righteousness, and to minister judgment to the people in uprightness. (Ps. ix. 8.) He is to judge the people righte-

ously, and *govern the nations upon earth.* (Ps. lxxvii. 4.) He shall execute judgment and justice upon the earth. (Jer. xxiii. 5.) And it is for these very purposes that he is to come—For he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." (Ps. xvi. 13. What then is the judgment? is it not the kingdom or rule of Christ on earth? "The Lord is our JUDGE; the Lord is our LAWGIVER; the Lord is our KING, he will save us." (Is. xxx. 22.) In this judgment or kingdom the saints are to share. Judgment is to be given unto the saints when the Ancient of Days comes. (Dan. vii. 22.) The saints are to judge the world; but according to the popular notion this could not be; for how can the saints judge others if they themselves are to be judged along with the whole of the race at a single sitting of the court? But the saints are to judge the world, they are to live and reign with Christ a thousand years. (1 Cor. vi. 2, Rev. xx. 4.) Thus the period of the judgment is commensurate with the Millennium. The judgment undeniably begins when Christ comes; but we have already seen that his coming is pre-millennial. It also begins at the sounding of the seventh trumpet; which, unquestionably, is at the beginning of the Millennium. (Rev. xi. 15-19.) But the judgment ends when Death and Hades are cast into the lake of fire; which event is to take place at the close of the Millennium, so that the judgment is co-extensive with the Millennium, beginning when it begins, and ending when it ends. It is the period during which visible judicial authority is given to Christ and his saints.

But it is objected, that the period of judgment is called "the day of the Lord" and "that great day; how then can it embrace a period of one thousand years? To this it may be answered that the word day in Scripture signifies an appointed time or season. Any period of time during which acts of a similar kind take place is called a day. Thus we read of "the day of the Lord's vengeance;" and the Apostle Paul says, "The night is far spent, the day is at hand." Here the night is the whole period of the church's trial; and the day is the whole period of her triumph. In like manner "the day of the Lord" is the whole period during which Christ is to execute judgment on the earth.

Having thus endeavoured to clear away the difficulties and obscurities which a false system of interpretation has thrown around this subject; we are now, as I trust, in some measure prepared to examine the events that are included in the judgment. First of all, in the morning of that great day, the Lord will raise his dead saints, and change those that are living; and they shall forthwith be caught up to meet the Lord in the air. Then the Lord will begin to pour out

his awful judgments upon the wicked; and at length he will visibly descend in flaming fire, followed by his saints, for the destruction of the beast and the false prophet. Then the Roman empire will be destroyed by fire; and the earth and the heavens will be purified thereby. Then will take place the judgment of the living nations which remain after the slaughter of Armageddon. When the wicked are thus cut off from the earth—when the earth is renewed, Jerusalem rebuilt, and its temple filled with Christ's glory—then Christ and his saints shall judge the earth in truth and righteousness, till the thousand years are finished. Then the rebellion of Gog will arise, but will immediately be quashed. After this the last act of judgment will take place, by the resurrection of the unjust, and their being cast into the lake of fire. And now, our Lord, having subdued all enemies, shall deliver up the kingdom to God, even the Father.

The most cursory readers of the Bible know, that there are numerous passages which predict a time of signal wrath upon the ungodly; and that plagues, pestilences, famines, sword, revolutions, and fire from heaven, are all to be employed as instruments of inflicting this wrath. These predictions all point to a period that is pre-millennial. The post-millennial judgment that is to fall on the army of Gog, is to consist solely of fire from heaven. And these pre-millennial judgments are all connected with Christ's coming: see Is. xxiv. and xxv; also chap. lxxiii. 1-5: see also Rev. xiv.-xix. But these judgments, extensive and awful as they must be, are not to be universal. Even of the nations on whom they are to fall, there are to be "few men left." Again, we read of those "that escape of them to the nations." We read also, "of the nations of them that are saved."

And now, if those things are so, is it not the duty of the ministers of Jesus Christ to warn the ungodly of the judgments that are coming on the earth. These judgments are to take the world by surprise—they are already at the door. As it was in the days of Noah, when the flood came—as it was in the days of Lot, when fire from heaven consumed the cities of the plain; even so it is now: men are buying and selling, marrying and giving in marriage; and when we warn them of coming judgments, they smile in idle scorn, and ask, "Where is the sign of his coming?" So it will continue to be up to the very moment of the advent. All will be in a state of fancied peace and security, when suddenly, "as a thief in the night," "as a snare," or "as lightning cometh out of the east, and shineth unto the west," so shall the Lord Jesus "be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Instead

of singing a lullaby to an already sleeping world, we are called to lift up the voice to cry aloud, warning men of the tribulation which is fast approaching.

To believers, I would only say, or rather only remind them of what our blessed Lord himself hath said, "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

The Primitive Rule of Giving for Benevolent Purposes.

A RULE OF GIVING IS SUPPLIED IN SCRIPTURE.

Such a system it is my present object to unfold. * * All the elements of this system are contained in the direction of the Apostle Paul to the church in Corinth, respecting collections for the needy saints in Judea. I refer to the passage:—*Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*" 1 Cor. xvi. 2.

We learn from the verse preceding, that the Apostle had given the same direction to the churches of Galatia. It is therefore probable that the rule extended to all the churches that were solicited to contribute for the same purpose. Whether it was the practice of the primitive Christians to lay by them in store for all their pious and benevolent objects on the first day of every week, we have not the means of determining. When we consider, however, the circumstances of believers in that early period, it appears most likely that there was little opportunity afforded, as a general thing, for laying by their benefactions. They were themselves on strictly missionary ground, subject to all demands and embarrassments of such a position; and they could not, except occasionally, as in the case to which the rule specifically refers, have operated for the benefit of the distant. It was in their power to do but little beyond what was pressing needed on the spot, and was appropriated as soon as it accrued. Bringing in promptly and disbursing without delay, must ordinarily, with them, have superseded laying by them in store. But, even as the case stood, it is hardly to be doubted that their benevolent contributions were made weekly on the Lord's day, and "every one" was expected to give "as God had prospered him."

Still, they did do for others beyond their own neighbourhood, and where opportunities for forwarding their donations must have been unrequent. Now observe: in the only case of this kind, of which we have particular information, they were instructed not to defer their preparation until these opportunities should offer, but lay by them in store in anticipation of these opportunities. Let us now suppose other cases si-

milar to have arisen, in which they were called on to bestow for objects which could be reached only at intervals greater than a week; why would not the rule apply to these cases with full as much force as to the former? That is, why would not the rule apply in its full force to every case in which it was convenient only occasionally to convey their quotas to the general treasury? I confess I do not see. If the rule was the best one for its original purpose, why is it not the best for every purpose where funds are not to be appropriated on the spot, and as fast as they can be raised? It is difficult to conceive of a case of religious donation to which the rule may not be substantially, if not literally applied. * *

So thoroughly am I convinced that the primitive system is the very best possible, that I would fain induce every follower of Jesus to put it into immediate practice. What was there so peculiar in the business of relieving the poor saints at Jerusalem, that a special rule was needed to guide Christians in making up their contributions for that object more than for any other? And what so peculiar in that object as to require a rule different from what would be suited to collections for other benevolent purposes? And with all the changes that eighteen hundred years have brought about in the circumstances of Christians, what peculiarity, I would emphatically ask, can be pointed out in the circumstances of believers in the first century, to render the rule a more useful one for them than for us? Trace out the advantages of the rule as applied to the relief of the Christians of Judea; and then consider the nature and mode of the benevolent operations in modern times. What advantage can be discovered in the former case, which would not be realized in the application of the rule to the latter? Now, if this be so, what Bible Christian really desirous of fulfilling his Master's will, can deliberately decline adopting this plan? Where is the Christian, who will either persist in refusing to act on any system, or think to improve on that of an inspired Apostle, without being able to show wherein some material modification of it is demanded?—*Primitive Rule of Giving, by Rev. J. R. Scott.*

PILLAR OF POPERY.

The able treatise of Dr. Gill, entitled "Infant Baptism, a Part and Pillar of Popery," has been edited by the Rev. Dr. Ide, of Philadelphia, with an additional chapter by the Editor. The introduction by the Editor, which we give below, presents the character of the volume and the reasons why it is issued by the American Baptist Publication Society.—*N. Y. Recorder.*

Every thoughtful observer must be aware

that the present aspects of Romanism are as peculiar as they are portentous. While, as a political power, it is rapidly declining; while its presence is endured with reluctance even in Italy itself; the ascendancy of its dogmas and ceremonies, and their hold on the minds of men, seem to be strangely increasing. Withered and decrepid as a State, as an ecclesiastical system it appears imbued with a singular and fearful vitality. Especially is this the case in Protestant lands. The dark shadow of superstitions is seen returning over nations from which it was once thought to have been banished forever. In England, in Scotland, on the Continent of Europe, in our own free and enlightened America, Popery is extending its influence and multiplying its triumphs. Its cardinals and bishops tread again the soil from which the Reformation expelled them. Its schools, and churches, and convents, rise in every city and village. Its gaudy processions and impious mummeries are enacted, without rebuke, in the face of Heaven. It boasts its converts gathered from every class and condition, and exulting points to the long array of "the reconciled." And while it is thus enlarging its numbers by direct accessions, it is viewed with growing favor by multitudes not of its pale. Infidels patronize it. Politicians fawn upon it. The gay and the voluptuous give it their suffrage. Mystics, enthusiasts, formalists, worldlings, all unite to countenance its pretensions, or, at least, to affirm its harmlessness. Even the professed churches of Christ oppose to it but a feeble barrier. The more corrupt fraternize with its spirit, ape its forms, and appropriate all of it but its name; while the great mass of the more pure, however disposed to resist its encroachments, seem well nigh powerless to do so.

How is this phenomenon to be explained? In what manner may we account for the startling fact, that amid the blaze of science, the spread of education, the wide diffusion of intelligence, the awakened spirit of inquiry and of progress—in lands blessed with an open Bible, a free Gospel, and all the appliances of religious instruction—an old, tottering hierarchy, foul with pollution, laden with abhorred memories, and reeking with the blood of murdered saints, should come forth from the gloom of the dark Past, and flaunting its tattered traditions in the eyes of the nineteenth century, be welcomed and embraced? Must there not be some latent defect—some insidious weakness in the very heart of Protestantism itself, to render possible such a result? We firmly believe that there is. And we are equally confident that we know what it is. The churches which abjured Popery at the Reformation have retained, in the practice of infant baptism, the most vital element of Popery; the prolific germ out of which it grew; the secret principle which has engendered all its baleful fruits, and which is ever tending to reproduce them. The es-

sence of Popery lies in the assumption, that sacraments possess an intrinsic power to confer grace; and that, consequently, those who administer them are constituted channels of intercourse and mediation between God and the souls of men. All the absurdities and abominations by which Romanism is characterized, are but developments of this central dogma; offshoots from this one poisonous root. But this also is the very core and substance of infant baptism. If its upholders do not regard it as the merest nullity—a rite as rapid and meaningless as it is unscriptural—they must ascribe to it some mysterious efficacy, some hidden and magical power, by which it influences the spiritual state of its recipients, and brings them under moral relations different from those of others. Accordingly, we find that wherever it is left to unfold itself freely—wherever it is not shorn of its natural proportions and accompaniments by contact with the advocates of primitive truth and order,—it always appears in connection with baptismal regeneration, infant church-membership and sacramental holiness. And this is Popery.

Here, then, is the rottenness of Protestantism. Here is the weak point in her defences, which lays her open to the inroad of the foe. Here is the wily agent of the Papacy within her very intrenchments, paralyzing her strength, turning her weapons against herself, seducing her soldiers, and leading them off to swell the hostile ranks. Never can she prosper in the struggle, till this dangerous inmate be unmasked and thrust out. As well may the stream be dried up, while the spring-head flows; as well may pestilence cease, while malaria continues to breathe its infection, as Popery die, while infant baptism lives.

In this state of moral conflict which is going on in our own and in other lands, it has appeared to the Committee of the American Baptist Publication Society, that a reprint of the celebrated tract of Dr. Gill, entitled, "Infant baptism, a part and pillar of Popery," might be eminently seasonable and useful. Its author lived in an age resembling, in some of its aspects, that in which our lot is cast. A national church, joined in unholy wedlock with the State, and Dissent, forswearing her troth to Christ by marrying herself with Tradition, had begun to bring forth their natural progeny; and Popery grew apace. The English Government became alarmed. The partisans of the Establishment trembled. All sects and orders were filled with dismay, and united in the general demand, that more stringent penalties should be enacted against the impress of Popish emissaries and the propagation of Popish tenets. At this juncture, Dr. Gill, surveying the crisis with his clear eye, and fathoming its causes with his keen and deep-searching logic, lifted up his warning voice, and showed

conclusively that the source of the evil did not lie in any freedom granted to Romanists, but in infant baptism itself, which nestled in the bosom of Protestantism, had diffused a Papal leaven through its entire body.

It seemed to the Committee, that a production so influential in its own time, and so suited to the present, deserved something better than to be swept away on the stream of the past, or to be searched out with difficulty in the scarce and dear volumes of the author's miscellaneous works. They therefore resolved to revise and publish it; and appointed the writer of this notice to carry out their decision.

On examination, however, it was found that while the reasoning of the treatise was cogent, and its thoughts massive and powerful, its style was such as greatly to unfit it for general circulation. Dr. Gill, with all his immense learning, was remarkable for his involved and slovenly mode of writing, even in an age when less heed was given than now to the graces of composition. The editor was, therefore, instructed by the Committee to make such changes in the literary execution of the work as might, in his judgment, adapt it to modern taste, and prepare it for more extensive usefulness. This, the reader is frankly apprised, has been done. While every thought and argument of the author has been scrupulously retained, and in the connection in which he placed them, the language is almost wholly new. The book has, in fact, been entirely rewritten; and, in some cases, a fuller development has been given of topics deemed too briefly stated. The editor has also verified the authorities cited; added new ones; and inserted references to later editions where they exist. In a word, he has taken down "the sword of Goliath" from "behind the ephod," where it hung neglected—has stripped off its mouldy covering, wiped away its rust, polished its surface, and done his best to furbish it for the battle. It is true, he might with less time and labour have made a new sword. But then it could not be said of that, as it can be of this, "There is none like it." May it prove mighty for the Lord of Hosts, and for the overthrow of tradition and error!

G. B. I.

Dr. MACLAY TO Dr. AYDELOT.

Concluded.

It may be proper here to remark that in examining the mode of baptism, or the action which takes place in observing it, I found no difficulty. The meaning of the word *baptizo*, both in sacred and classical writers, is—to dip—to plunge—to immerse. All lexicographers, both ancient and modern agree to give it this meaning. All profound scholars of every denomination, with one consent say, the word means to immerse. And

Bishop Bosuet, one of the best scholars that France ever produced, says, "The word means to immerse, as is granted by all the world." If he had lived in our day, he would have found that some partisans question the fact. But he would no doubt have concluded with Dr. George Campbell, that, "the mere partisan of every denomination, is always inclined to correct the diction of the Spirit by that of the party."

All sacred historians, of any note, admit that immersion, was the universal practice except in cases of Clinici for thirteen centuries after Christ. See Dr. Whitby in his commentary on Rom. 6: 4. I concluded that if the word *baptizo* means to immerse, (and there is no truth more clearly established,) then the command of Christ in the great Commission is to do the thing which the word means. To act otherwise (i. e., E. g. —to sprinkle infants, instead of immersing believers,) is direct rebellion against the Lord and law-giver of the Christian church, who solemnly says: "In vain do ye worship me teaching for doctrines the commandments of men."

You will excuse me, my dear brother, for saying that I consider infant Baptism one of the greatest evils that ever afflicted Christendom. It has done more to corrupt the church of God and make it a den of robbers than all the other inventions of the wicked one. It makes the church the world, and the world the church. It lays a foundation for the union of Church and state, which never could have existed or been perpetuated, except upon the principles of Pedobaptism. And it is the grand source of the evils of which you complain in the Episcopal church. And it is equally true of other churches that adopt it. In this country and in England there are counteracting influences, you know, which prevent Pedobaptists from carrying fully into effect the pernicious influences of their system. Infant Baptism and infant membership, were they carried out to their legitimate consequences, would compel them to address baptized children as young brethren and sisters in the Lord. For they all admit that they "are made this by baptism." But we have among us churches planted on the apostolic plan, which baptize believers only, and admit none into the church, but baptized believers, and retain none in the church except those who live under the influence of the gospel. With these examples all around them, godly Pedobaptist ministers dare not carry their system to its legitimate consequences. They address baptized children, whom they acknowledge to be members of the church, not as children of God, and inheritors of the kingdom of heaven; but as sinners exposed to the wrath of God, and tell them that except they repent they shall all likewise perish; that they need a change of heart without which they cannot see the kingdom of God, and that without a

living faith in the blood of the cross, they must perish eternally. This is acting, however, in direct opposition to Pedobaptist principles. But love to Christ and to the souls committed to their charge, and the examples of those ministers who act upon the apostolic plan of addressing the young and the old as sinners that need salvation, through faith in Christ crucified, compel them to adopt it in opposition to the legitimate consequences of their own principles.

If the Romish church were to relinquish infant baptism their whole system would crumble into dust and ashes. But this pernicious evil brings into their communion thousands and millions every year in an unconverted state, before they know their right hand from the left. Luther and Calvin were great and good men, and reformed many of the abuses of Popery. But they retained its worst feature—its main pillar—infant baptism. This accursed thing has rendered the churches of the Reformation nearly as corrupt as the Romish church itself. So that a Reformation on bible principles is as much needed, as when Luther and Calvin commenced their labors. It is this evil which has laid a foundation for the union of church and state, and has brought whole nations into the church in an unconverted state and keeps them in from generation to generation. They are strangers, the great body of them, to vital godliness, both ministers and people. They hate the light and love darkness rather than the light, their deeds being evil. It may be justly said of them, that like a nest of owls, nothing is more offensive than to let the light in upon them. Our Baptist missionaries, and churches lately planted on the continent of Europe are lights in a dark place. And they have met with more opposition and persecution from the Reformed churches than we have experienced among Turks, or Jews, or Pagans, or even from the church of Rome herself, drunken with the blood of the saints, and with the martyrs of our God. It is principally owing to this evil that the churches, of the Reformation, as well as the Romish church, and the Greek church, have become a mass of corruption.

Ten years ago I visited Germany, with two English brethren, with a view to obtain the liberation of bro. John G. Oncken, a Baptist minister, from prison, who in my judgment possesses more of the apostolic spirit than any man I have ever met with. He was imprisoned, in consequence of a law, recommended by the clergy of the Established church, forbidding John G. Oncken to preach the Gospel of Jesus Christ, to baptize believers, or to admit any one to family worship except his own family. And he was imprisoned with thieves, and robbers, and murderers, because he could not conscientiously obey this wicked law, in opposition to the law of Christ.

On the continent of Europe, you could

not find a man in a million, unless he was a Jew, whether in Papal or Protestant countries, who is not a member of the church. Infant baptism has brought whole nations into the church in an unconverted state, in a state of ignorance and unbelief and enmity to God. They are disaffected in heart to the true grace of God, and are prepared to prefer any system of superstition and heresy to evangelical truth, it being more congenial to their carnal and unrenewed hearts.

In Hamburg the clergy of the Established church had a meeting a short time before I arrived. One of the young ministers avowed his infidelity. He said: The Bible is a well told story, it is true, but thought it very absurd to consider that it was given by Divine inspiration. One of the number wished to rebuke the young infidel. But the great body of the clergy defended him. Another young minister, who was editor of a paper reviewed and censured two sermons by two of the senior pastors for their heterodoxy. This case was taken up, and he was laid under censure and forbidden to preach for two years, for questioning the orthodoxy of the senior pastors. An aged brother sarcastically said, "No doubt, gentlemen, you are right in your decisions." "This young man,"—pointing to the infidel—"has merely blasphemed Christ, and denied the inspiration of the Scriptures. That you know, gentlemen, is a small offence. But here is another young man,"—pointing to the editor—"who has censured two of our senior pastors for their heterodoxy. That is a crime, gentlemen, that ought not and must not be forgiven. You have, no doubt, done right in laying him under censure, and forbidding him to preach for two years." This biting sarcasm did not produce the desired effect. The infidel was screened by the clergy, while the Evangelical young man was laid under censure. The common adage is true in this case. "*Like priest, like people.*"

I was informed that there were 200 dance houses in Hamburg, open on the Lord's day. Many of them were dens of pollution. But all who kept those houses, or who frequented them, both men and women were members in good standing in the Established Protestant church. There were 5,000 prostitutes publicly licensed, who paid \$1 a month, \$60,000 a year, into the State Treasury. And the clergy of the Established church, receive their salaries out of this common Treasury. And not one of those women is allowed to enter her name as a public prostitute in the police office, until she is regularly CONFIRMED as a member in good standing in the Established church.

If a man commits a crime that sends him to the penitentiary or state prison, he retains his good membership in the church, and can go to its Communion Table, when he serves out his time in the state prison. The only

way to exclude a man from the church is to hang him. As long as a man remains unhung, he remains a member of the church, whatever be his crimes. You will easily perceive, my dear brother, that infant baptism is the root of this evil, by bringing whole nations into the church in an unconverted state.

On the continent of Europe they burned Baptists, hung them, drowned them, or banished them. Then Pedobaptists possessed the whole ground to themselves, and here the legitimate evils of their system are clearly seen and carried into effect.

Infant baptism leads to a departure from primitive Christianity back to the heathen elements of Judaism. Under the old covenant every descendant of Abraham had a legal and scriptural right to all the ordinances under that dispensation, however unholy or ungodly in his practice. But under the new dispensation, no one has a right to be admitted into the Kingdom of Christ without a change of heart.

The difference between the two dispensations is this: A carnal birth qualified a man for all the ordinances under the law. A spiritual birth is absolutely necessary for admission into the Kingdom of Christ—to the ordinances of the Gospel. To maintain that the dispensations are the same, is to contradict the teachings of Christ and his apostles. For admission into Christ's kingdom, the same qualifications were required in a Jew as in a heathen. The Scribes and Pharisees, and Sadducees, and the murderers of the Lord Jesus, the Prince of Life, were all regular members in good standing in the O. T. church. But they were not qualified without a heavenly birth for admission into the kingdom of Jesus Christ.

But when you take eternity into the account, the evils of infant baptism are inconceivably dreadful. Both Papists and Protestant, you know, hold to baptismal regeneration, and teach their children, that by baptism they "are made members, of Christ, the children of God, and inheritors of the Kingdom of Heaven." There are millions and hundreds of millions that believe this lie to their own eternal undoing. Presbyterians object to the views of Catholics and Episcopalians on this subject. But they teach in substance the same thing. In answer to the "Question: What is baptism?" they teach the children to say "Baptism is a washing with water which does signify and seal our engrafting into Christ, and our being made partakers of the blessing of the covenant of grace." This is to all intents and purposes teaching baptismal regeneration. And John Wesley teaches the same doctrine as strongly as the Pope of Rome would wish him to do.

I have written to you, my dear brother, with great plainness, because I love you, and earnestly desire that you may be led by the Word and Spirit of God into the

truth as it is in Jesus. Remember, my brother, the good confession of Christ before Pontius Pilate, and before many witnesses: "My Kingdom is not of this world." It is Heavenly in its origin, in its subjects, in its laws, and in its ordinances, and never was designed for any except those who are born from above. "Except a man be born again, he cannot see the Kingdom of God."

I wish you to examine, with great care and earnest prayer, these subjects in the light of the sacred Scriptures. And may the God of the Bible lead you into all truth, and in the paths of peace and purity.

It will afford me great pleasure to hear from you as soon as convenient. Please address your letter to the care of Moses B. Maclay, Esq., New York city.

With great respect, I am, as ever,
Your affectionate brother in Christ,
ARCHIBALD MACLAY.
B. P. AYDELOT, D.D., Cincinnati, Ohio.

A Jewish Witness that Jesus is the Christ.

From the Jewish Herald.

Having been favoured by God with pious parents, their great care was to impress my mind from childhood with a profound reverence for God, and for the Holy Scriptures. I was taught to repeat the morning and evening prayers with great solemnity; and on the feast-days my attention was particularly drawn to the impressive confession in our Liturgy, "It is because of our sins we are driven away from our land," &c. On the day of atonement, I used to see my devout parents weep when they repeated the pathetic confession that follows the enumeration of the sacrifices which were appointed by God to be offered up for the sins of omission and commission: and many a time I shed sympathetic tears as I joined them in saying, that we have now no temple, no high priest, no altar, and no sacrifices. As I advanced in years and understanding, my religious impressions became stronger; fear and trembling often took hold upon me; and what was then my refuge,—what the balm for my wounded spirit? Repeating more prayers, and asking God to accept the calves of my lips! This satisfied my mind at the time; but the satisfaction arose from ignorance of the character of God as a holy and just Being, and of my own state as a guilty sinner, whose prayers, proceeding from unclean lips, could not be accepted as a sweet savour by the thrice holy Lord God of Sabaoth.

I continued in this state of mind until I was about sixteen years of age. At this period I became acquainted with a Polish Jew, who had studied several years at the University at Berlin, and consequently had become acquainted with Gentile literature.

He strongly advised me to give up the study of the Talmud, and devote myself to the study of German and secular literature. After a hard struggle of mind, I resolved to follow his advice, and accordingly went to —. Here there was not only a change in the character of my studies, but an entire change in my habits and mode of life. At first my conscience was much disturbed and I was often very unhappy; but after a time these feelings wore off. * * * *

In process of time the Lord hid his afflictive hand upon me. The death of my beloved mother, whose tenderness to me I remember to this day with the deepest gratitude and affection, was a heavy stroke to me, and plunged me into the utmost grief. I was then visited with sickness, and my conscience became much disturbed. What I then endured can only be expressed in the language of the sixth Psalm. I solemnly vowed to become very religious. I resolved to fast one day in every week, to repeat many prayers, and show kindness and charity to the poor. But this could not pacify my guilty conscience, as the study of German literature had weakened my confidence in religious observances, had driven me from my own religion, and given me nothing in its place. One day I was in acute distress of mind, feeling as David expresses it, that I had sunk "in deep mire, where there is no standing;" that all my own efforts to free myself were of no avail, my struggles only made me sink deeper and deeper. For the first time in my life I prayed extempore. I cried out, "O God! I have no one to help me, and I dare not approach thee, for I am guilty; help, O help me, for the sake of my father Abraham, who was willing to offer up his son Isaac, have mercy upon me, and impute his righteousness unto me." But there was no answer from God, no peace to my wounded spirit. I felt as if God had forsaken me; as if the Lord had cast me off for ever, and would be favourable no more. * * * *

One morning I went to purchase an article in a shop, little knowing that God had stored up for me the "pearl of great price," which he was about to give me "without money and without price." The article I purchased was wrapped up in a leaf of the Bible, which contained a portion of the sermon on the mount. The shopkeeper was probably an infidel, who thought the Bible merely waste paper; but God over-ruled the evil for good. As I was walking home, my eyes glanced on the words "Blessed are they that mourn, for they shall be comforted." This arrested my attention, and I read the whole passage with deep interest.

"Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall in-

herit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." (Matt. v. 3—10.)

I was much struck with the sentiments contained in this passage, and felt very desirous to see the book of which it was a portion; I had no idea what book it was, never having seen a New Testament. A few days after, God directed my footsteps to the house of an acquaintance, on whose table lay a copy of the New Testament. Impelled by curiosity, I took it up, and in turning over the leaves, beheld the very passage that had interested me so much. I immediately borrowed it, and began to read with great avidity. At first I felt quite bewildered, and was so shocked by the constant recurrence of the name of Jesus, that I repeatedly cast the book away. At length I determined to read it through. * * * *

The interview between Jesus and Nicodemus, narrated in the third chapter of John, riveted my attention. I was as much astonished as Nicodemus himself at the saying of Jesus, "Except a man be born again, he cannot see the kingdom of God," ver. 3. If he had told me to fast, to give alms, to go morning and evening to the synagogue, to repeat the prayers twice or three times a day, and that then I should see the kingdom of God, I could have understood it: but when told of a new birth, I was ready to exclaim with Nicodemus, "How can these things be?" Christ's explanation of the reason of his sacrifice, by a reference to the serpent lifted up in the wilderness, struck me very forcibly: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life." (ver. 14, 15.) I had many times read the account of the brazen serpent, but had never understood its spiritual import before; nor perceived that it was the forgiving love of God that healed the poor Israelite, when his veins were filled with the poison of the serpent, and his soul defiled with the poison of sin. When utterly unable to help himself, the free mercy of God provided a remedy; and the poor sinner, whose body was in danger of death, and whose soul was in danger of everlasting punishment for his rebellion against God, had only to look at this serpent lifted up, and he was immediately healed. Christ here declared that what the brazen serpent was to the wounded Israelite, He is to the perishing sinner, who feels that he is guilty before God.

This doctrine was so new and strange to

me, that, instead of at once perceiving it was just such a remedy as I needed, and entreating God to show me if all this were indeed true, I became more agitated and distressed: and feared if I continued to read this book, I should be led away from the religion of my fathers. I therefore resolved to lay the New Testament aside, and devote myself to the study of Moses and the prophets and the Psalms. I felt that I had never hitherto studied the Bible with a desire to know what God therein taught me as an individual; to learn that he would have me think, and feel, and do. I therefore began to study it with views and feelings very different from any I had experienced before.

I was much struck with the circumstantial manner in which God has seen fit to detail what he said to the serpent, to the woman, and to the man. When I considered how completely every word pronounced against the man and woman has been fulfilled, I thought it certain that every word spoken to the serpent must have as full an accomplishment; and that, as sure as the word of the living God is true, so surely shall the "seed of the woman," shall some descendant of the woman, "bruise the head" of Satan; that is, shall undo the evil which he has wrought in the creation of God.

The question that then naturally occurred was: What must this seed of the woman do, in order to restore man to the state of happiness which he lost by the fall? And the obvious answer was: He must bring back the alienated heart of man again to rest its affections on God the supreme good: he must so exhibit the love of God to man, as to draw forth man's love in return. And the love he must now reveal, is love of a higher kind than that of mere complacency in a holy being, such as we may suppose God to have felt towards unfallen man; it must be a love that can, with consistency to the perfect holiness of God, be extended towards guilty and rebellious creatures. But here a difficulty arose: if this seed of the woman be merely one of the fallen race to whom this new revelation of love is to be made, if he is one of the alienated and rebellious sinners, how is the first to be raised out of this state; where, and how, is he to acquire a knowledge of this forgiving love of God? Must he not be an intermediate person? an umpire, who can lay his hands upon both? (Job ix. 33.)

It was impossible to conceal from myself that I was involuntarily portraying the character which Jesus of Nazareth assumed to himself. In spite of my struggles against them, these convictions irresistibly forced themselves upon me; man is a fallen creature; his heart is by nature alienated from God; he cannot recover himself from this state of alienation; the promised seed of the woman must be a mediator between God and man; he must partake of the na-

sure of both, and yet he must not partake of the sin of man; and how can all this be, except by—I shrunk from adding—the incarnation of Deity in man; for I saw at a glance where this admission would land me.

Though I had thrown aside the New Testament, I could not get rid of the light I had acquired from it. It seemed to shed a radiance on every line of the Pentateuch, which I was now studying; making that clear which was before dark and mysterious; giving order and consistency to what had formerly appeared arbitrary and unconnected.

After some time spent in the diligent study of Moses, and the prophets, and the Psalms, it occurred to me that my abandoning the study of the New Testament was very unreasonable. "Why should I hesitate to read it?" I asked myself, "If I am sure it is false, it can do me no harm; and if I am not sure it is false, is it not my duty diligently to examine if it be true?" * * * * * The more I examined into the truth of Christianity, the more did the question appear to be narrowed into a small compass: Jesus of Nazareth was either the promised Messiah, or an impostor and deceiver. The New Testament is either a revelation from God, or an invention of lying and wicked men. After mature deliberation, I was forced to come to the conclusion that Jesus is the Messiah, and that the New Testament is, equally with the Old, the Word of God.

But this conviction, so far from bringing peace with it, seemed at first to increase the trouble of my soul tenfold. All the hatred and prejudice with which I had been accustomed to view Christianity, instead of being subdued, were rekindled in full vigour; and my heart shrunk with aversion from that which my understanding was fully convinced was true. I will not dwell long on my state of mind at this period; those who have experienced it need not to be told its anguish; and to those who have not, the account would be unintelligible. "What man knoweth the things of a man, save the spirit of man that is in him?" "The heart knoweth its own bitterness."

One day I cast myself upon the ground and wept bitterly before the Lord, entreating him to give me peace. I besought him that he would give me to feel what Paul experienced when he said, "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. v. 1.) Long did I continue my supplication; remembering that Elijah, when on Carmel, sent seven times before he received an answer to his prayer; but still no peace came. Suddenly these words of Jesus came into my mind; "Hitherto ye have asked nothing in my name." (John xvi. 24.) I cannot describe the reluctance I felt to pray in the name of Jesus, and yet I saw how inconsistent was this reluctance with the belief that he is the never be forgotten. At

length I was enabled to cry out: "Lord, I believe that Jesus is the Messiah, the Redeemer, the King of Israel, who was wounded for our transgressions, and bruised for our iniquities; for his sake have mercy upon me, and give me peace." No sooner had I offered this prayer than my burden was removed; the peace of God that passeth all understanding entered into my soul; I felt that I was redeemed from destruction, that God loved me, that Christ had died for me, and washed me from all my sins in his own blood; that, guilty and sinful as I was by nature, I was now "justified freely by grace, through the redemption that is in Christ Jesus." (Rom. iii. 24.)

The enjoyment of inward peace was soon followed by inward trial and affliction. I felt it right to inform my beloved relations of the change that had taken place in me. Those whose affections cling round their home, and who fondly remember the protectors of their early years, may conceive my feelings on receiving the reply to my communication, of which the following is an extract:—

"Thou wicked one, may thy name be blotted out; thou hast united thyself with the assembly of the wicked. Thy father and grandfather, with all thy relations, will go together to the grave of thy sainted mother, and announce to her the sad tidings. Cursed be the day wherein thou, wicked one, seed of the serpent, was born! Woe is me, for the Lord has afflicted me. Thy name shall henceforth be blotted out, and no more named by us; and may the hottest judgments of the Almighty fall upon thee, because thou hast forsaken the God of Israel, and joined thyself to idols."

This was indeed bitter, but it was part of the promised inheritance: "In the world ye shall have tribulation." I could, from my heart, bless them who thus cursed me, and pray for them who thus spitefully used me.

Many years have elapsed since the change took place, of which I have thus endeavoured to give an account; and during all the time I can testify that "goodness and mercy have followed me." The truth that at first brought peace, has, day by day, become more precious to me. Like my brother Paul, I can say: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. i. 16.)

R. H. HERSHELL.

☞ We regret that brother Green's notice did not reach us in season for our last issue. It is now too late.

DIED.

In Pittsburgh, Indiana, U. S., on Wednesday, July 30, after a brief illness of thirty hours, the Rev. Israel Roberts, for many years a laborious and successful minister of the Baptist denomination. His deathbed was a scene of holy joy, peace, and triumph.—*Com.*

The Christian Observer.

TORONTO, OCTOBER, 1831.

☞ We are gratified in announcing that Dr. Maclay intends being present at the Hamilton Convention.

SPECIAL PROVIDENCE.

The Bible every where recognises the superintending care and overruling power of Jehovah, alike in heaven and on the earth. Yet men speak of casualties, as they trace them to some well established antecedents or events which might have been prevented; and they reason on the passing circumstances of time just as though the world was destitute of an Almighty Ruler. If an effect is produced either in the world of mind or of matter, its stated antecedent is sought for and found, and at once deified. If prosperity smiles upon them, crowning their board with plenty and making their coffers to overflow, they often look no further and no higher than the second cause. Their own skill or industry, or the skill or industry of some deceased relative receives the adoration which is due to God. And when adversity knits its brow and frowns upon their destiny, they can ascertain in many instances, the natural cause of their sufferings, this fixes their attention; God, the supreme governor is forgotten, and the heart which should have melted under the stroke of heaven is held in the hardening embrace of an obstinate practical atheism. But this is not all, those individuals who cannot recognise a controuling power beyond or behind the fixed operations of law, are usually able to describe the process of the conversion of mind from sin to holiness, and to fathom the philosophy of regeneration. Such need no influence from on high; they need no sanctifying and moving power to change the downward current of their thoughts, and the earthward tendency of their affections; secure in the strength of their own intellectual might, and of their own moral energy, they can by a wise attention to the laws of their existence rise from the obstinate thralldom of rooted depravity, and from the gates of hell borne upward on the shorn wings of nature they can fly to heaven. They need no atoning blood to cleanse the stains of sin from the fallen soul; nor Holy Spirit to direct its flight to purity and to God. They recognise the fact which all admit, that the whole mind is susceptible of cultivation, but overlook the all important truth, that grace alone can conquer the native enmity of the soul to holiness, and impart unto it power to rise above the wretchedness of sin. Such are the legitimate consequences of not embracing by a cordial faith the doctrine, "that not a sparrow can fall to the ground without your heavenly Father's notice; and the very hairs of your head are all numbered." The moment that a man throws himself upon the undirected power of fixed law, that moment he throws himself out of the Bible. He needs not the protections of Jehovah's providential care; he needs no Saviour to bear away his sins, and he needs no Holy Spirit to sanctify his soul. Prayer

with such a man must be an essentially absurd exercise, unless he should offer up a petition to the only agency which he recognises as controlling his destiny, and that is physical law, or moral law moving on physical principles. Is he about to take a journey? Why should he ask the Most High to protect him, and why should his friends commit him with all the eloquence of heavenly love, and all the ardour of unwavering faith, to God's providential care? Has not God in his judgment established laws, with which no power in heaven or on earth can interfere, and is not his whole duty fulfilled in simply attending with scrupulous care to the ordained movements of those laws? What need has he of prayer for protection? His safety is felt to be within himself, and those who journey with him. Is he sick of sin, or does he tremble in view of the retribution of eternity; why should he plead with God for mercy or for pardon. He is a creature of law, and the laws of mind are as unchangable and binding as the laws of matter. God will no more interrupt the progress of moral law, than he will of natural; hence regeneration must be reduced from its condition of sublime spirituality to a mere intellectual exercise; a random effort of human volition, produced by obedience to that great renovator of soul and body, fixed law. Again, we ask what need is there of prayer if such sentiments are founded in truth.

We do not advocate the sentiment, that God extends his providential care to us, or that he pours upon the spirit of man the rich blessings of his free grace, without any reference to the laws which he himself has ordained. On the contrary, we recognize those laws as being simply God's established mode of action in the physical and moral universe, in the church and out of it, in time and in eternity, in heaven and in hell.

According to the Bible it is the Lord that reigneth. It is the Lord that setteth up one and bringeth down another; that openeth his hand, and supplieth the wants of every living creature; that clothe in their splendid livery the lilies of the field, far outdoing the golden grandeur of Solomon; that supplieth the raven with food; that controls alike the fate of an empire and the fall of a sparrow—it is the Lord that doeth this, and the operation of second causes points us to the instrumentality which he uses, and develops his mode of accomplishing his purposes. But were we to admit, as some contend that God in the beginning established law, and has never since interfered with its movements. Established what we would ask? a rule of action for himself? This we believe, but this is not the idea which is sought to be conveyed by such reasoning. It is, that, in some shape or another, which we call law has a native vital energy by which it controls the universe—it moves without God; produces all the changes which are wrought in mind or matter; in the bodies or the souls of men, and revels unchecked, uncontrolled like a thing of life, amid the solitary glories of its own omnipotence. Absurd as is this theory, carrying with it as it does the elements of its own destruction, still let us for a moment suppose it true, and what is gained to its advocate? His object is to get rid of the doctrine of a special providence, but does his

own reasoning lead to any such a conclusion? We think not. Our law theorist admits that God gave the law for an intelligent purpose. He must also admit God's omniscience, and his infinite foreknowledge. Now, were not all the events of our lives, and all the causes which went to produce all the results, great and small, which have ever taken place, as clearly before the infinite mind when he established that law as they ever can be? And if God in the beginning set in operation a chain of causes all going to produce results connected with one great, though to us incomprehensible plan, then those results take place in accordance with God's general arrangements and fulfil his purposes. Now what is gained by this view of the subject? of what importance is it to us, whether God set in motion the long and intricate train of events which resulted in the changes of yesterday. A thousand years ago and left them, to accomplish his will; or whether he exerted an unabating control over all antecedents, and consequents from that period to the present moment? No matter when God made the arrangements which resulted in the changes of to-day, it is admitted that he is the author of this intangible something which we call law, consequently the distance of the purpose from the event does not effect the existence of the purpose, but only presents the event as the hand of God, reaching down through the intricacies of six thousand years, instead of that same hand reaching immediately from heaven. We cannot see how any other than an Atheist can legitimately escape the conclusion that in the occurrences of life we have the over-ruling power of God.

THE CABINET.

It is currently reported in town that the Cabinet Ministers have all resigned. Those who have the best opportunities of knowing say positively that such is the fact. We may therefore expect to have the elections take place immediately. How big with important results is the coming contest! Canada is on the verge of proclaiming to the world, the opinions which she entertains on civil and religious liberty. She is about to put the stamp of her approval upon the swelling pretensions of State-churchmen, to endorse their title to sustain their priests at the public expense; or to brand the system and its minions with the mark of an emphatic reprobation. The Church Union is hotly engaged in various quarters endeavouring to gull and seduce the electors; and already are boasting that they will in several constituencies secure the return of "men who will respect vested rights;" i. e., men who will sustain those emanations of trickery and fraud, the Episcopal Rectories, and confirm the right of a Puseyitish priesthood to the property of the whole people. Desperate efforts are also being made by High Church journals to coax the Roman Catholics into a coalition with them. The bait is most artfully guided, and there are strong symptoms already existing that the tactic will, in part at least, succeed. The friends of civil and religious freedom must stand together. Truth and righteousness are with them. All that is necessary is a long pull, and a strong pull, and a pull altogether, and from the withering domination of Church and State aristocracies Canada is free.

Meeting at Hamilton.

Some time ago, a circular was sent to a large number of our churches, asking them if they were in favour of calling a general meeting of the denomination in Hamilton, to form some plan of co-operation, especially in the work of Domestic Missions. Many of the churches whose addresses are unknown in Toronto, were not notified; but a very extensive notification was given. The churches have very generally replied to the circular, and with one voice (there being only one exception), have declared their readiness to appoint delegates to such a Convention. It will be seen by the notice, that the meeting will take place on Wednesday, the 8th instant, when we hope to see a grand rally. From the tone of many of the letters received, it is obvious that the matter has taken a deep hold upon the hearts of pastors and people. And how can it be otherwise! What soul touched by the grace of God, and filled with the love of our Redeemer, can think of the destitution of our little churches, and the spiritual wants of our scattered brethren, with their interesting children springing up around them to man and womanhood, without strenuously endeavouring to supply their urgent necessities? Surely here, if any where, we can concentrate our strength!—Here we can wield the power of united effort; and, by so doing, can make many hearts to rejoice, and advance the interests of our Lord.

In common with some other denominations of Christians, we have, in this Province, much to contend against. Choosing to be left to our own resources—repudiating in every conceivable shape the subtle offer of State-support—trusting, for the spread of truth, only to the power of gospel love in the hearts of God's people—we are called upon, in every effort which we make to spread the truth as it is in Jesus, to meet, not merely the open assaults of the enemies of Christ, and the sad thoughtlessness of multitudes, but also the carnal security, the dead formalism, and the religious pride, which is superinduced, fostered, and perpetuated by State-endowed error. We do not offer this as the only reason why we should seek energetically to spread the truth of the gospel throughout the Province—we have a far higher stimulus to action than this, namely, the will of our ever present Lord, and our responsibility to him; but we mention it to show that we must do something more than believe in the efficacy of the voluntary system, if we would make a saving impression on our fellow-men; we must carry it out vigorously, for we are met in all our efforts by a well-organized band, the heart of whose system is the public purse. We ask no such aid; we seek no such aid. With the means which God, in his providence, has put into our hands, a small contribution from each of us, not even a sacrifice, would make many a solitary place glad; and, through God's blessing, bring many a soul to Christ.

We trust a domestic missionary organization will be formed at Hamilton, which will live and act, and bless the Province, long after we, who are now on the field of action, shall be numbered with the dead.

REGULAR BAPTIST ASSOCIATIONS IN CANADA.

Under this caption a correspondent in the last issue, makes some remarks which has given dissatisfaction to some of our readers. We have received two communications in reply;—one from a brother in Dumfries, and another from several brethren conjointly; some of whom are subscribers, and warm friends of the *Observer*. We publish the first which embraces the pith of the second, and has the advantage of being much shorter. We must express our astonishment that brethren should have misunderstood the object of J. C.'s communication. What has he said that is so very alarming? Let us look at his letter.

In his first paragraph he doubts whether Associations have accomplished the end for which they were established; refers to what they have done, so far as his observation has reached, and thinks that "little substantial good" had been accomplished by them, then adds: "If I am wrong in making this assertion I hope I shall be put right upon the subject." Now what is there either extraordinary or terrible in all this? In paragraph second, he admits that, "instances of good having been done by Associations, may be pointed at." In paragraph third, he speaks of the ordinary routine of business which Associations pass through from year to year. In this he assails not their existence, but their lack of efficient effort. Just what has been frequently done by other "Regular Baptists," on both sides of the lines, and on both sides of the Atlantic. In paragraph fourth, he develops his true object in writing. He says, "Something more than these Associations is wanted." Not something else, but something more. Then adds, "something more tangible in order that the general, not local, interests of the cause of Christ may progress." He then pleads for a general organization, "in which the whole of the Regular Baptist Churches may co-operate," in order that a work may be done in Canada which the Associations, "from their very nature" cannot accomplish. This was what he had both his heart and his thoughts fixed upon. In his zeal for such an organization, he may have employed some phrases, such as a "few paltry dollars," liable to give offence; but surely a moment's reflection must convince any one of his true object. It is a fault of human reasoning that while an individual is seeking earnestly to establish the importance of a system, the mind for the moment sets light by every other system brought into comparison with it. The application of this truth to the present case is easy; J. C. feels in common with others, that our feeble churches ought to be nurtured, and the gospel given to the back settlements. In paragraph fifth, he says: "that brethren attending the meetings of the Associations cannot afford to attend the meeting of a general Convention," and his conclusion from such premises is, that the Associations is a great measure, prevent effective union and effort, are obstacles in the way of a great work. Now in supposing that brethren by their poverty are prevented from attending the most important of two convocations, he may be wrong, but all that was necessary was simply for

some one acquainted with the facts in the case, to put him right. The remaining paragraphs plead earnestly for the only object which he had in view in writing. He calls the Associations "little," when contrasted with a general convention, they are so. And this is the article, which in the minds of some, stamp a brother a heretic, and the *Observer* heretical. What a world we live in!

In the same number of the *Observer* we noticed the meetings of the various Associations, gave a summary of their statistics, and expressed a felt desire for the progress of God's work amongst them; and yet we are by some new species of logic represented as taking a stand AGAINST Associations. There is just before us a day of retribution, when our lives, assertions, and motives, will all appear in their true light.

Canada Correspondence of the New York Recorder.

We publish in another column of our present issue, a letter signed by T. L. Davidson, which we find in the *N. Y. Recorder*. And we call the special attention of our readers to the production. It publishes, as facts, all over the United States, that the *Observer* is a would-be organ, that it has taken a stand against Associations! that it has sunk irretrievably in the estimation of Regular Baptists in the Province! that it has published a letter from ex-Consul Buchanan, containing the essence of pride and Campbellism! that the snake open-unionism is not dead, but that it has only been changing its phases; that the snake is sailing under false colours, and coming from a new and unlooked for quarter, (the inference which a logical mind would here draw, would be that it is coming from the *Observer* or its Editor). Now what do the readers of the *Observer* think of all this? What say those brethren who within the last four weeks have by their own exertions increased our circulation, and cheered us onward in our toil? After having, in addition to the most onerous pastoral duties, striven to scatter gospel truth amongst the churches, to impart unto them religious information, and to defend their title to religious equality, it is pretty tough, to find an attempt made, to damage our power of doing good, by individuals assuming to be, or to speak for, the Baptist denomination of Canada, and that too, by invoking the influence of a foreign journal. What say our readers to these things? If a few individuals can tell a New York editor and all his readers, not what they themselves think, but what the Baptists of Canada think, without arousing the honest indignation of the denomination, then we confess, that we have totally mistaken their spirit. We shall see.

REV. WM. RINTOUL.

We give below an extract from a private letter, which we have just received from Montreal, it will be interesting, a part of it mournfully so, to many of our readers:—

"Our ministerial circle here has been broken by the death of the Rev. Wm. Rintoul, A.M., of the Canadian Presbyterian Church, of Gabriel Street, in this city. He was a devoted Christian. He

preached that man can only be just with God by faith in Christ. He was an assiduous and an energetic opposer of Romanism. He was laborious, and he was prompt in his engagements. At the time of his death he was Corresponding Secretary of the Religious Tract Society; an office which he ably filled. Only three weeks since, he was at his place in the Sub-committee on Colportage in that Society. Now he is gone! Called to visit churches east of Quebec—compelled to ride a long distance in a caliche, in the extreme heat of the few days past, disease came upon him when he was illy able to withstand its effects, and with only one son, of a large family, at his side; away from home, he fell asleep!

'Asleep in Jesus; blessed sleep!'

That sleep is to be envied, rather than lamented. Mrs. R., with others of the family, are on their return from Scotland. She does not know that she is a widow. She is expecting to meet her husband at Quebec. It will be the sad duty of some one to make known to her the saddest event of her life. Happy am I that that duty is not mine. I speak the more willingly of this decease, because Mr. R. was a member of a different communion from my own. But I believe he respected conscientious, prayerful, Bible convictions of truth and duty, wherever they existed. The death has made me not a little sad. A watchman has fallen; and the watchmen who remain may well pause. Every one, and every voice is missed in a contest where the numbers of our opponents are hundreds of thousands, with estates and reserves at their command, whose value is told in millions. HE SHALL REIGN! Here is our hope. "Not by might, nor by power, but by thy Spirit, saith the Lord."

The annual meeting of the St. Helen Street Church has just passed. Thirty-two have been baptized; some twenty have been otherwise added, leaving a gain of more than forty. God hath heard our prayer, "whereof we are glad." A few are asking the way that leadeth to Zion.

I am, my dear brother, yours in Christ,

A. F. SPALDING.

Montreal, Sept., 1851."

Communications.

THE ASSOCIATIONS.

To the Editor of the Christian Observer.

MR. EDITOR,—In the last *Observer* I noticed a communication from one of your correspondents, signed "J. C." He appears to have a very unfavourable opinion respecting Associations; and were it not that he identifies himself with the Regular Baptists, I should hardly take him to belong to the denomination. Regular Baptists have, in all ages and countries, esteemed these anniversary meetings of great importance; nor will they in Canada be disposed to discontinue them for the reasons which he has offered. There may be instances of their not being efficient in accomplishing so much good as would be desired, but this does

not prove their inutility. It may be said of almost every organization that they have not accomplished all the good which was desired. Shall they therefore be discontinued? Would "J. C." have the Christian Church abolished, because it has not accomplished so much as its friends desired? To be sure he would not. Neither do Baptists wish to see their Associations abolished. If evils exist in them, they can and will, no doubt in time, be remedied, if Baptists do their duty. And if "J. C." is a Baptist of the right stamp, he will, with others who deplore these evils, seek, in all proper ways, to remedy them without dividing or disorganizing the body.

Associations in Canada have been of use, and doubtless will be far more useful in time to come, if they are not prevented by those who are for divisions and disorganization. One very important object of their organization is to promote harmony in the body, both as it respects *faith* and *practice*. But if by any means there is a want of it, it has not been the Regular Baptists that have produced it. If all were what they profess, there would be no schism in the body; and in all the benevolent operations of the day the Associations would act harmoniously, and be powerful auxiliaries in furthering the cause of Christ. Neither would there be lack of means in order to carry out the designs of the church, for then there would not be a want of confidence among one another; and every member who has the ability would esteem it a duty as well as a privilege to contribute of his substance, being assured that it would be expended to the best advantage.

If to advance the cause of truth and build up Zion, an organization is necessary, by which the whole denomination will be consolidated, and be brought to put forth its whole strength, it can be formed without abolishing the Associations, if the proper means are employed; and I hesitate not to say, that, unless I very much mistake the disposition of my brethren, not a single Baptist will in the least oppose it. But unless it be commenced in such a way, and carried forward so as to secure their confidence, it had better not be attempted; for sooner or later it will, as all previous attempts have done, prove abortive. The question is asked in Holy Writ, "How can two walk together except they be agreed?" If then this cannot be done, it is very evident for the same reason, a larger number will not *work together* very long before a separation will take place, and consequently the work will not be accomplished.

I am, yours, &c.,
S. R.

Dumfries, Sept. 17, 1851.

[FOR THE CHRISTIAN OBSERVER.]

MOUNT HOPE.

Mount Hope is the quiet resting-place of mouldering clay. Situated about two miles from Rochester, and overlooking a wide range of country, while itself is embowered in shade, I know not that the wildest dreams of the red man could have painted a lovelier spot for his final resting-place. Entering this sacred place by a gate from the east,

at once you find yourself among the graves. Soon you approach a small reservoir, surrounded by weeping willows, as though they had wept it full. Further on, the road winds around and up a hill, adorned on either side by lots, partitioned off for families; while monuments tell the tale of buried hopes and unrealised dreams. It was in such a place I found myself enjoying the society of one, who loves nature devotedly. We gazed upon these graves, overgrown with moss and girt by ivy, until our thoughts wandered far away from earth. Below the hill, was the "deep tangled wild wood," that hid, with its leafy veil, the ravine, that encircled its base. Not a leaf rustled upon its parent stem; not a sound broke the death-like stillness; save now and then a songster carolled forth her softest lay, telling me, that though these bodies were mouldering to dust around, yet there were spirits that once tenanted these clayey huts, which, to-day, were listening to music sweeter far than that of earth. At length, reclining upon the hill side, we drank in the bliss, and permitted our souls to feed upon the rich banquet God provided. Above us was snow-white marble, pointing up to Heaven's blue, that hung unclouded by mist or smoke, pure as when God spread it out; while high up in his ethereal dome, the sun painted as best he could the glory of his Maker. Below us still was the ravine, gathering wildness and beauty mingled with solemnity, as upon it we gazed. Yonder, upon the opposite bank, were two finely sculptured slabs; upon the one was the pomp and splendour of the world, displayed by the insignias of different societies; while upon the other, below the date, and name of a young lady, the touching line was written—

"I fade like a leaf."

Farther down among its forest kin, stood a lifeless oak. What a picture there presented itself! There was the dead standing among the living; here were the living reclining among the dead. The thought forced itself upon my mind, When will the dead stand among the living; not like that old tree, stripped of its beauty, and wrested of its strength; but arrayed in the robes of righteousness, when Jesus comes in the clouds of Heaven to claim his people Israel? After pondering for a time, we ascended the mount. Its summit is surrounded by two circular rails, forming a carriage-way. Within the second were benches upon which were inscribed the names of those who desired a remembrance. Nature, dressed in her brightest livery, never looked more inviting. To the south, far as the eye could reach, was the beautiful Genesee, flowing through grassy meads and fertile fields, adorned by art and dotted with quiet rural homes. Looking toward the north, Rochester was seen embowered in shade, lying in the embrace of mighty improvements. The smoke curling up from factories, the puffing car, the bustle of active life, all told where enterprise had done her work, and reaped her reward. The scene is calculated to inspire one, and infuse into an already patriotic heart, another spark of genuine love, as it comes home from the altar of freedom. But upon every picture, there needs must be a stain. As I looked upon the homes of plenty, upon the spires, as they raised my thoughts from

the grovelling scenes of life. My eye met here a cross, there another, and there another still, that spoke in language too plain to be misunderstood, that even in the centre of our own free land, was the principles of Popery spreading and widening, covered by a veil of superstition, under which, in heathenish darkness, were thousands groping their way to eternity! What a difference exists between those who follow Jesus, and those who follow the blind guides of the Romish faith! There, cloistered in his study, was the divine, pouring over the Word of God, that he might bring before his flock: truths, new and old, to feed their hungry souls with the bread of life; while there was the disgraceful, licentious priest, supping his wine, while, perhaps, two-thirds of his flock were wallowing in the gutter, or treading the incestuous halls of those who make themselves a bridge, over which innocent men are dragged down to the realms of woe;—aye, there he sits with a smile, plotting some new device, by which he can fill the coffers of a would-be church, by robbing his followers, not only of their money, but of what is far more valuable, of a sure hope in Christ. Go where you will, and the hydra-headed serpent presents itself black with the sulphurous smoke of Rome; throwing around the ignorant her coils, until multitudes of those who know no better are treading the broad road to death! Talk to me of innocence in such a church! Tell me that the United States cannot do without the Catholic Church, as did Archbishop Hughes, when all our leading men were invited to do homage to himself! No, indeed; we cannot do without her for the present: *for it is necessary that the powers of darkness should do their best.* But when God Almighty wraps the world with billows of fire—when the Heavens are gathered as a scroll, and Jesus shall call together his elect from the four parts of the Heavens and the Earth, then methinks, aye, the *Word of God tells me*, that if the United States cannot do without them, *that Heaven can*; "for there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life." Such were my thoughts, while I lingered around the summit of that hallowed spot, dear to many, as they hope to step from the Mount of Hope to the Mount of God.

I am yours,

HESPERIUS.

Rochester, September, 1851.

[FOR THE CHRISTIAN OBSERVER.]

AMERICAN BIBLE UNION.

The American Bible Union will hold its Second Anniversary on Thursday the 2nd of October, in the meeting-house of the First Baptist church, in the City of New York. The exercises will be commenced at 9 A.M., and will be continued in the afternoon and evening.

Among the speakers who are expected to address the Union, are the Rev. Messrs. D. E. Thomas of Zanesville, Ohio, Jas. Inglis of Detroit, Mich., S. Adlam of Newport, R. I., and Rev. Drs. J. L. Waller of Louisville, Ky., S. H. Cone, and A. Maclay.

A committee, consisting of Rev. Messrs. S. Adlum of Rhode Island, James Pyper of Canada West, James Inglis of Michigan, J. L. Waller of Kentucky, general chairman of the Southern Provisional Committee for a Revised English Version; D. E. Thomas of Ohio, Elder James Chalzen of Cincinnati, Secretary of the American Christian Bible Society, and Hon. Thomas Swain of New Jersey, is expected to commence its session at the Bible Rooms, 90 Chambers Street, on Friday the 26th of September, and to report to the Union upon the Plan and Proceedings of the Board and the Committee on Versions for the correction of the English Testament.

A general attendance of all persons interested in pure versions, and especially of those who wish for a corrected English version, is requested.

On behalf of the Board,

WM. H. WYCKOFF, Cor. Sec.

Canadian.

Lord Elgin in Montreal.

We give below the Address of the Corporation of Montreal to Lord Elgin, and his Excellency's reply. His Excellency had attended the Boston Jubilee, where, on the Queen's health being proposed at the banquet, and the toast received with nine hearty cheers, he made a speech which elicited much applause. On his return to Canada, he accepted an invitation that had been sent to him by the Corporation of Montreal, to visit their city, when the following address and reply were delivered:—

To His Excellency the Right Honourable the Earl of ELGIN AND KINCARDINE.

MAY IT PLEASE YOUR EXCELLENCY:

We the Mayor, Aldermen, and Citizens of the City of Montreal, beg leave to approach Your Excellency, to thank you that you have been pleased to accept our invitation to visit this City on Your Excellency's return from the Boston Railroad Celebration. We most respectfully request Your Excellency to accept our sincere congratulations and hearty welcome on your arrival in Montreal.

We witnessed with feelings of proud and grateful satisfaction the dignified and able bearing of Your Excellency, as Governor General of Canada, at the late memorable assemblage in Boston of the most distinguished Statesmen of the American Union and adjoining Provinces. And we beg to offer to Your Excellency our acknowledgments and thanks for your effective and eloquent representation of our country on that interesting occasion.

We beg leave also to express our sense of deep obligations we owe to the Authorities and Citizens of Boston, for their cordial reception and most hospitable entertainment of Your Excellency, and the Citizens of Canada, and the gratification afforded us by their enthusiastic manifestations of respect for Your Excellency, as Governor General of British North America.

We fervently hope that Your Excellency's visit will prove as agreeable to Your Excellency, as, we beg leave to assure you, it is grateful to us.

REPLY.

MR. MAYOR AND GENTLEMEN:

I thank you very sincerely for this cordial welcome to Montreal. It has greatly enhanced the pleasure I have derived from my visit to our hos-

pitable neighbors, that I should have been able on my return, in compliance with your invitation, to accompany you to this place. I think indeed that we should be justly chargeable with ingratitude if we were not prepared to acknowledge most warmly our sense of the kindness which we experienced while in Boston. In parting from the Mayor of that city on Saturday morning in the Railway Cars, to which he had obligingly conducted me, I made an observation to him, which I fear he hardly caught and which I am glad to have an opportunity of repeating now, as I feel confident it will meet your approval. I begged him to remember for himself, and to remind his fellow citizens, that the admirable Railways which had brought Canada so near to Boston, and rendered it so easy for Canadians to go thither, had had a like effect in bringing Boston near to Canada, in making it easy for Bostonians to come to us; and I ventured to express the hope that if he and his friends made the trial, they would find that the excellent virtue of hospitality which is included among the many virtues practised by the citizens of Boston, is one which we are glad to imitate.

I accept this address from you, however, gentlemen, less as a mark of personal regard than as an emphatic declaration on your part of your loyal consideration for the office and position of the Representative of your Sovereign: I value it more highly on this account. I believe that a proper respect for that office is one of the main pillars on which the fabric of social order, in the preservation of which you as members and representatives of a commercial community have the deepest interest, is supported; and I need not remind you, that the Constitution of your country has wisely provided means by which you are enabled to bring the course of Government into harmony with the feelings of the people without violating that respect.

You are pleased to express satisfaction with the manner in which Canada was represented by me on a late interesting occasion. You express that satisfaction in terms far too flattering to me personally. But most assuredly I did not forget when I found myself in the presence of a great and friendly nation, that I too had the honour, in virtue of my official position, to represent a country vast in extent, fertile in resources, and richer still in the possession of a rising, an active, an intelligent and noble hearted people.

For nearly five years at the command of our beloved Queen, I have filled this position among you, discharging its duties, often imperfectly, never carelessly, or with indifference. We are all of us aware, that the period is rapidly approaching when I may expect to be required by the same Gracious Authority to resign into other, and I trust worthier hands, the high office of Governor-General, with the heavy burden of responsibility and care which attaches to it. It is fitting, therefore, that we should now speak to each other frankly, and without reserve. Let me assure you then, that the severance of the formal tie which binds us together will not cause my earnest desire for your welfare and advancement to abate. The extinction of an official relationship cannot quench the conviction which I have so long cherished, and by which I have been supported through many trials, that a brilliant future is in store for British North America; or diminish the interest with which I shall watch every event which tends to the fulfilment of this expectation. And again permit me to assure you, that when I leave you—be it sooner or later—I shall carry away with me no recollections of my sojourn among you, except such as are of a pleasing character. I shall remember—and remember with gratitude—the cordial reception I met with at Montreal when I came a stranger among you, bearing with me for my sole recommendation the Commission of our Sovereign. I shall remember those early months of my residence here, when I learnt in this beautiful neighbourhood, to appreciate the charms of a bright Canadian Winter day, and to take delight

in the cheerful music of your sleigh bells. I shall remember one glorious afternoon—an afternoon in April—when looking down from the hill at Monklands, on my return from transacting business in your city, I beheld that the vast plain stretching out before me, which I had always seen clothed in the white garb of winter, had assumed on a sudden, and as if by enchantment, the livery of Spring; while your noble St. Lawrence, bursting through his icy fetters, had begun to sparkle in the sunshine, and to murmur his vernal hymn of thanksgiving to the Bounteous Giver of light and heat. I shall remember my visits to your Mechanics' Institutes and Mercantile Associations, and the kind attention with which the advice which I tendered to your young men and citizens was received by them. I shall remember the undaunted courage with which the Merchants of the city, while suffering under the pressure of a commercial crisis of almost unparalleled severity, urged forward that great work which was the first step towards placing Canada in her proper position, in this age of Railway progress. I shall remember the energy and patriotism which gathered together in this city, specimens of Canadian industry, from all parts of the Province, for the World's Fair, and has been the means of rendering this magnificent conception of the Illustrious Consort of our beloved Queen more serviceable to Canada than it has perhaps, proved to any other of the countless communities which have been represented there. And shall I forget—but no—what I might have had to forget is forgotten already; and, therefore, I cannot tell you what I shall forget.

CANADA CORRESPONDENCE.

(From the New York Recorder.)

MR. EDITOR.—In accordance with the resolution passed by the Council called in the case of brother Lemmon, I herewith send you the minutes.

We have no organ in Canada in which to publish the doings of our churches. The would-be organ—the *Christian Observer*, of Toronto—is not taken, except to a limited extent; and from the erratic course it has pursued, in the last two numbers especially, in taking a stand against our Associations, it has sunk itself irretrievably in the estimation of Regular Baptists in the Province. A protest has been drawn up and will be forwarded to the Editor, signed by all the ministers who were at the Council, after it broke up, protesting against the course of the Editor in allowing such articles to appear in his columns as James Buchanan's letter to Dr. Cone, containing the essence of pride and Campbellism, and the in the last number against the organization of our churches into Associations. We in Canada have long suffered under the influence of open-communionism—an influence baneful as it has been extensive. The Baptists west of Kingston, generally speaking, took strong ground against it two years ago, and for a time the snake seemed not only scotched, but dead; but now, the Regular Baptists are beginning to perceive that it has only been changing phases in the mean time, in order, while sailing under false colors, to secure the more effectually the accomplishment of its ends. It is not only assuming a somewhat different name and form, but is coming now from a new and unlooked-for quarter. Of this, however, we are now fully apprized, and will labour and watch, as duty bids. We have no doubt about the soundness of Baptists in the States. We read and love their papers, and see nothing in them which can have an injurious influence upon our churches, nor upon our influence as a body. The articles published in the *Christian Observer* have come out since the annual meetings.

You may expect to hear from me again soon.

I am yours truly,

THOMAS L. DAVIDSON.

Brantford, September, 1851.

Miscellaneous.

Triennial Convention of the Baptist Churches
of the Continent.

From the Primitive Church Magazine.

BRETHREN:—Having attended the triennial convention of the Baptist churches in Germany and Denmark at their recent meeting at Hamburg, and having, by request furnished some account of that meeting, I have since been desired to do the same for your magazine. My present letter will not agree verbally with the one previously sent to England, as I have not an exact copy of it by me. I may also take the liberty of expressing my conviction, that as the strict Baptists in England so fully sympathise and coincide with the churches on the continent, they should have had a deputation of their own, present on the occasion. The not having secured this was to forego their legitimate influence, and it might be felt by some here as a want of deep sympathy with their movements. For the expression of this sentiment, however, I alone must be held responsible.

The existence of the Baptist churches in these countries, is a remarkable instance of the care with which God watches over the interests of his truth. In Germany, the cradle of the Reformation, vital godliness was nearly extinct. There were individuals in the Establishment who knew the truth, and I trust the number is increasing. But anything like spiritual communities have no existence; perhaps they never had, as all the reformers committed the fatal mistake of uniting the church with the state. Thus, under different aspects, the church and the world are one. Conversion to God is not essential to the highest offices in the ministry; and as matter of fact the mass of the clergy are unconverted. Even the pious among them are more or less tainted with unsound views, especially as to the implicit reception of the Scriptures as the Word of God—the final appeal in matters of religion. Besides, their connection with the state trammels the freedom of their action, leads them to coalesce with the enemies of Christ, because in the Establishment, and to treat his people as enemies, because out of it. This is the natural consequence of establishments every where. Moreover the clergy and the people are severed in Germany, and the result of their neology producing an infidel community, and the hope of any great benefit, even from revival, is very small.

Another instrumentality was required, and this it has pleased God to raise up; but from a quarter as little likely to produce any great and beneficial religious change as the fishermen of Galilee. The Baptists here are a class of men simple and earnest, with none of the pride and prejudice of the schools, but with all the freshness of a new born Christianity. There is scarcely a learned man among them. But they believe the Bible to be the Word of God—they bow with reverence to its authority; their sole object is to make its long-lost, but life-giving truths known, and to bring their countrymen to the obedience of faith. They have but few persons of station and property among them. The mass of the members, both preachers and people, is from the working classes. This has been, and it may continue to be their protection. Not exciting much attention from their position in society, they have opportunity almost without notice, to prosecute their labours silently and successfully; and this they do. The very mention of the agents employed in this work, may excite in some contempt, and in others incredulity, as though little that is great and good could be expected from such a source. Such are men's thoughts. But it pleases God, by means which men despise, to produce those results which neither human talent nor learning could effect. The treasure is put into earthen vessels,

that the glory of the power might be of God, and not of man.

The persons employed in this work are, as far as the judgment of man can ascertain, truly converted to God, of earnest piety, and simple unpretending manners. They need no patronage from man; they carry with them their own credentials in their unaffected piety and the seriousness of their deportment. It is impossible for a candid mind to become acquainted with them, without feeling that they are the hope of their country, and without great expectations as to the good they are destined to produce. Devout gratitude should be offered to God for their success hitherto, and earnest prayer that they may preserve that simple piety which is so manifest in their countenance and behaviour.

In doctrine, they are what, in England, would be accounted high, and in communion strict. But they are an evidence that high sentiments do not prevent ardent zeal and self-denying labours, nor hinder the divine blessing. Our statements may be so generalised as to give no distinct utterance, and to produce no decided effect. The fallen, depraved, and lost state of all men, the expiatory death of the cross, and the sovereign efficacy of the Spirit,—points which involve what is meant by Calvinism, have always been connected with the life of God in the soul, and the success of the gospel. The state of religion in England, where these things are but feebly expressed, is no proof that we have found a more excellent way.

The business of their convention lasted nearly a week. They began at seven, with singing, reading the Scriptures, and prayer, which continued to about eight. The business, with a short intermission, went on till twelve. In the evening met at five, and sat till between eight and nine. The prayers were in general short, warm, and earnest. Glad should we be if this was the case in England.

Public meetings for discussion are a new thing in Germany, and these persons, from their position in life, not the most likely to be at home in them. But it would be impossible to find in England a number of Christians meeting together for such a purpose, who would conduct themselves with greater decorum and propriety. Every one had full liberty to speak his mind, and this was done with brevity and without display. There was not a single instance of forwardness or of egotism. Their speeches were as short as their prayers, delivered with readiness and ease. All were animated by a serious and devout spirit, and were intent on the object of their coming together,—the advancement of the cause of Christ entrusted to their hands.

There seemed, in the introduction of one or two questions, a little too much desire to legislate, though nothing of this sort was carried. They have a perfect right to lay down the basis of their union, both in the doctrines they profess and in the order they maintain. Beyond this, except in paternal counsel and co-operation, spontaneous union of heart, proceeding from oneness of sentiment, will ever be more effective for good than the most stringent [measures,] which sooner or later lead to tyranny and oppression. To some uniformity produced by law may give an attractive symmetry, and in emergencies it will secure a concentrated action for good or for evil, as the case may be. Liberty of thought, liberty of action, controlled by love, with all the irregularities that may arise, is infinitely more preferable to compulsory uniformity. May their order be preserved, their simplicity and their zeal; but even with the best intentions, may they never frame laws, which may hereafter become bonds and fetters to restrain and to enslave. No party can more effectually combat the Establishment principle, hereditary right to Christianity, or sacramental efficacy. May their faith and order be preserved, and their influence extended far and wide. Those who visited them from England will retain a lively and affectionate remembrance of what they witnessed. The countenances of many will be fixed in the memory, and devout prayers will be offered for their peace and increase.

Doubtless, as they extend, and lay hold on the classes above them, their simplicity may be endangered, and their love may decline. This will be the time of their trial, more to be dreaded than all the persecution and opposition they have endured. Considering the position they occupy in reference to our common Christianity, they cannot command too much of our sympathy and our prayers. The battle for the truth will be fought in Europe, and it will be won, not by talent or learning, but by an implicit submission to the word, and a faithful declaration of the doctrines of the gospel. "Not by might, nor by power, but by my Spirit, saith the Lord." Our brethren are waging this battle, may we help them by our sympathy and our prayers.

The first church was formed in 1834. In the beginning of 1849 there were in the various churches, 1982; and in 1851, at Midsummer, that is, in two years and a-half, there were 3,746, being an increase in two and a-half years of 1764.

Their chief difficulty is to obtain places of worship; any thing that could be done to help them in this respect would be of essential service. And if wealthy British Christians who make their yearly tour, would visit these parts, and heartily fraternize with these brethren they might encourage their hearts, and gain not a little good to themselves. Respectfully yours,

JOHN GREEN.

Copenhagen, Aug. 8, 1851.

[It was the full intention of the Strict Baptist Society to send representatives to the Hamburg conference. Repeated disappointment, however, as to the brethren who, it was hoped, would undertake the mission, prevented the committee from carrying into effect the resolution adopted at the annual business meeting.—Eds.]

Death of Rev. Wm. T. BIDDLE.

This announcement will awaken emotions of the most poignant sorrow and regret in many hearts. The editor of this paper was informed of the sad event, by the Rev. R. Stone, just as the paper was about to be issued, and was himself so stunned by a stroke so sudden and unexpected, that an obituary notice is postponed to another period.

Appropriate exercises in connection with this sad bereavement were held on the afternoon of Wednesday the 17th inst., in the Berean church, corner of Bedford and Downing streets. After singing, an affecting prayer by the Rev. Mr. Backus, and the reading of passages of Scripture by the Rev. Mr. Taylor, the Rev. Dr. Dowling addressed the numerous congregation that had assembled in the church.

He said he did not know when he had ever risen upon any previous public occasion under the pressure of similar sorrow of mind. The beloved brother, whose cold remains were now before him, had, for many years, seemed more like one that stood to him in the relation of a son. When, at half-past three o'clock of the morning of that day, he had seen his eyes close in death, he would have deemed that it would have been impossible for him to have risen here and uttered a word. He felt as if it would be like a father, or a brother, attempting to discourse upon a departed brother or son. But as the last few days of the deceased were spent under his roof, it would seem proper that he should say something in relation to his illness, and of the sustaining grace which he experienced in his death.

Dr. Dowling then referred to the ties of friendship and acquaintance between himself and the family of their departed brother, and to those afflictions by which those ties had been drawn closer in what he had himself been called to pass through during the terrible scourge of the first cholera, when he had lost, at one blow, his child and the wife of his youth. He said, that when in 1844, he had become pastor of the church, brother Biddle had

celled upon him, and opened his mind in regard to his desire to go and preach the gospel in heathen lands. He was then pursuing his occupation as a carpenter. Enquiry revealed the fact that even previous to that time he had been prayerful and industrious, and had by diligent study obtained a knowledge of the original languages in which the Scriptures were written, and could read with ease the New Testament in Greek. Conversing upon the course of contemplated preparatory study, he then, in the fullness of a heart alive to the work to which he proposed to consecrate his days, remarked that seven years seemed a very long period before he could accomplish his wish to go as a missionary to the heathen.

That time had passed away, and how short it seemed! He had finished his under graduate course of four years, had concluded his term of three years theological study at the Institution at Hamilton, and had graduated with the esteem of his instructors, and the respect of the whole community. The room which he had so recently occupied in his house was yet filled with the preparations for his departure. Only the day before yesterday, he had received a letter from the Missionary Rooms, at Boston, informing him that a vessel would sail for Calcutta in the ensuing October. And now, he has received a message, not to go to the Gentiles, but up to his Maker and God. Here, in front of this pulpit, where he lies so motionless, he had been but a few weeks ago, united in marriage to his now sorrow-stricken widow.

Only three weeks since, he was present at Hamilton, when he stood up before a delighted audience, who heard, with enthusiastic plaudits, the sentiments to which he gave utterance in relation to the missionary work. How little did we then think, that in the brief space of time that has intervened, the messenger of death would come! When about to leave Hamilton, he had solicited our dear departed brother to take up his residence with him upon reaching New York. He desired the pleasure of his society. He felt a wish for profitable intercourse with one so devoted to his Master's service, and who in that service was so soon to leave, perhaps forever his native land. In pursuance of that invitation, he had arrived at his house a week ago last Saturday. His health seemed to be vigorous until last Friday. The weather, during the week, you remember, had been oppressively warm, and his whole time had been occupied in making preparations for his departure. He had preached—the last sermon he delivered—the Sabbath evening preceding, from Heb. xii, 1, 2.

He had been told by those who enjoyed the advantage of hearing him, on that occasion, that his mind seemed to be in heaven. Subsequently, a friend had called to request him to supply his pulpit at Yonkers. But he complained of soreness of the throat, and on this account declined the invitation. About mid-day, on Saturday, his throat became more painful, and at night it was thought advisable to call in medical attendance. The choice of his medical adviser, Dr. Joslyn, and the mode of treatment, which was that of homopathy, were both selected by himself. On Sunday morning his physician saw him, but did not then anticipate a fatal termination of the disease, nor until Tuesday. Even then, many of the friends who saw him, were buoyed with hope, and he himself, feeling more relieved in his throat, expressed the opinion that he was better. But both myself and family feared, as the result proved, that mortification had already set in, and that this alone had given a seeming relief. Speaking with difficulty, he wrote on a piece of paper that ever since he had been nine years of age he had enjoyed good health, and expressed, however, his resignation to the will of God. Between 10 and 11 o'clock at night, I heard singing in his room, and upon entering it, saw his dear companion by his side, singing for him—

“Rock of Ages, shelter me,
Let me hide myself in thee.”

when she came to the line,

“When I close my eyes in death,”

I heard him endeavouring to unite with her. I then knelt down in prayer. Very much to my surprise, the moment I had closed, he broke out in an audible supplication. He said—

“O Lord, I beseech thee, do answer that prayer! If it can be consistent, O Lord, raise me up, and spare me to go and preach the gospel to the perishing heathen! I ask not for my own sake, but for the sake of the poor Karens. Yet, O dear Saviour, I pray that I may have no will but thine. Do what thou wilt with me. O precious Saviour! let me see the road clear, and help me, without wandering, to concentrate my soul on thee and heaven! And, O Lord, I beseech thee bless all my dear connexions, and O bless this, my dear companion, [putting his arm around her neck as she knelt by his side]. If she must undergo this bereavement, O grant that she may be sustained by all the rich consolations of the blessed gospel! O Lord, pour out a missionary spirit upon all the rising ministry throughout the land. O Lord, bless that dear Institution I have left, and grant that if I should be taken away, it may lead many of the dear young men to consecrate themselves to the missionary work. And, O Jesus! may I feel thee precious! May I feel thee near! And do bless my dear companion, and all my dear connexions. Amen and amen!”

On the evening preceding his death, he asked, “What does the Doctor think of me? I have no anxiety in regard to the future.” Looking at his companion, he said, “Kate, do you remember ‘ready for either’? I do not apprehend a fatal result, yet Jacob Thomas was taken away when in sight of his field of labor.”

Afterwards, he said “I wish brother Dowling would come up and pray again,” and a cloud seemed now to come over his mind. He expressed a doubt about the clearness of his way, referred to the struggle, as if with an adversary, and requested me to repeat some passage of Scripture. When I complied, he objected to them as not appropriately meeting his case. I then repeated the passage, “When the enemy comes in like a flood, the Spirit of the Lord shall raise up a standard against him.” “That is it,” he said, “I see the way clear.” At half-past seven, he was asked if he put all his trust in Christ, he answered that he did, and said, “happy, all bright, all bright.” The last spasm came, and after a few feeble gasps, all was over.

Dr. Dowling was followed by the Rev. Dr. Williams. He said, in this event, we learn several important lessons. For some time past, there has been no little controversy in the denomination as to the amount of education and attainment necessary for the missionary work. Here we found a polished shaft, a brother of the highest order of talent and education, endowed with every conceivable qualification for the work, prostrated before them, and forbidden to enter into it. By this, it appeared to him that God would have us understand that while he condescended to use such instruments, he did not need them.

Another lesson taught by this dispensation was, humility and resignation to the will of God. It was his prerogative to rule, our duty to obey. His providence is inscrutable to us. Human wisdom would have supposed that the labours and presence of the youthful Stephen were absolutely necessary to the infant church of Christ, but God weaned the repose of the saints from their most valued coadjutors to attach it more closely to himself. The instance also of the sainted Thomas, to which allusion had been made, was another illustration. He died with the sickle in his hand in sight of the harvest field, so our beloved brother, put on the armour, God having tried him, as he tried Abraham, discharged him from the war before he had entered into it.

Dr. Williams said another lesson to be learned

from this touching event, was the preciousness of a Saviour—a rock of ages, on which to rest in the hour of death.

He concluded by enforcing upon the attention of all persons the great truth that such a Saviour was just as necessary for those most distinguished for eminence, for learning, and for genius, as for the most humble, the most ignorant, the most debased.

The hymn, which was referred to by Dr. Dowling, was then sung, and the solemn service closed by prayer. The remains were taken to Brookfield, Ct., the residence of his father, on Thursday, where a discourse was to be delivered by the Rev. Mr. Perkins of Danbury. A sermon is to be preached next Sunday evening in the Bureau church, in improvement of the event, by the Rev. Mr. Stone.—*N. Y. Weekly Chronicle, Sept. 20.*

THE TWO DEATH-BEDS;

OR, WHO IS THE HAPPIER?

I had gone from my own home to a distant town, to preach on the Sunday, and was there requested to call on the following morning to converse with a gentleman who was very ill. Having an hour or two of leisure on the Monday, before the appointed time for this visit, I felt desirous of spending it usefully, and determined to seek some abode of poverty, where a word of advice or consolation might be given. The keen winds were blowing fiercely without, and driving the sleet in the face of the passenger; and the dark clouds foreboded a heavy fall of snow. The “hoary frost of heaven” thickened on the panes of glass; and the long icicles hung from the eaves of the houses, and gave an aspect of dreariness to the half-forsaken streets. But I could say, as our Saviour said when on earth, “I must be about my Father’s business;” and wrapping my warm clothing around me, I set forth on my journey.

Leaving behind the wide streets and handsome houses of the city, I proceeded to a humbler neighbourhood, and turning down a narrow and dirty passage, I came to some of the poorest dwellings of poverty. Crowded houses, with broken windows, and with all the marks of want and discomfort, were now before me. The proud man would look on such homes with disgust; the kind-hearted person would sigh as he gazed upon them, call them abodes of wretchedness and dwellings of misery; and a feeling of hopelessness might come over him, as he thought of the ills of life and his own inability to remedy them; but the Christian may contemplate such scenes in the light cast upon them by God’s word, and may feel a hope that some of the inmates of these lowly homes may be meeting for his “Father’s house,” in which there are “many mansions,” since God has often chosen the “poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him.” (Jas. i. 5.)

Descending some steps, I tapped gently at one of the poorest houses, and a faint voice bade me enter. I opened the door of a room which was partly under ground, and went in. The broken panes of glass were filled with rags, which formed but an imperfect barrier to the cold winter wind. No fire was in the room, and in one corner of it lay a man, evidently in the last stage of sickness. A little straw formed his bed, and over his body were spread his few tattered garments as a covering. Not a chair was in the cold and cheerless apartment, but by the side of the sick man stood a low stool, on which were placed a piece of bread and a cup of water. I advanced to the man with words of kindness; but how great was my surprise to hear him say, “Oh, sir, I am very happy; I need nothing!” “And what makes you happy?” I asked. “Oh, sir, it is this—it is this which tells of the Saviour and heaven—it is this which tells me my sins are pardoned.” As he spoke, he drew from under his bed an old Bible, and placed it in my hand.

We often hear it said that happiness depends rather on the state of the mind within than on the outward circumstances; yet how slowly do we receive it as a part of our practical belief. But the sight of a death-bed like this brings the truth home to the heart with power, and we at once perceive how an actual living faith in Christ can so shed its blessed aspect over the things of our mortal life, as that frail and sinful man may triumph over suffering, and even death, and may realize that expression of the apostle, "As dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as having nothing, yet possessing all things." (2 Cor. vi. 9, 11.)

I stayed some time with the sick man. We spoke together of heaven, that happy world which is described in the book of Revelation, chap. xxi. 4, where "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away;" and where the angels and the redeemed spirits from among men, sing continually; "Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." (Rev. v. 13.) We dwelt on the love of Christ to sinful men, and recalled his words to his disciples: "Greater love hath no man than this, that a man lay down his life for his friends." (John xv. 13.) And while we spoke of the sorrows of earth, we rejoiced in the blessed assurance, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. iv. 17, 18.)

I prayed with the dying man, and, having administered to his temporal necessities, parted from him, to meet no more till we bow together before the throne of God, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality. (1 Cor. xv. 53.)

And now, quitting the neighbourhood of poverty, I walked quickly on to that part of the town where the handsome streets and large houses told of wealth and comfort. As I entered the door of the mansion to which I had been invited, the physicians were leaving the house. They had been consulting on the case of the invalid, and had pronounced it hopeless. I proceeded to the sick chamber, and I could not but contrast it with the scene which I had lately left. All those comforts were here which can do so much to soften suffering, and which are felt to be truly valuable in the hour of sickness and pain. The soft thick carpet hushed the sound of the footstep; the warm curtains sheltered the invalid from the stormy gusts which sent their loud sighs around the dwelling; and the fire blazed brightly on the hearth. But, alas! the cheerful appearance of things without corresponded but ill with the heart of the sick man. There was no light there—all was darkness and dreariness; and the restless motions and mournful voice told that sorrow and fretfulness were working within. He, however, received me kindly. He told me that he was unhappy. He confessed that he was unhappy. He confessed that he was unprepared for death—that he was not safe for eternity; and entreated advice and consolation. I pointed him to God's most holy word, and read to him many passages. "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." (Isa. i. 18.) "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. xi. 28, 29.) I read to him that "God was in Christ," reconciling the world unto himself, not imputing their trespasses unto them. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness

of God in him." (2 Cor. v. 21.) I told him that it was not now too late to confess his sins to God, and to ask that God would send his Holy Spirit into his heart to lead him to the Saviour; and showed him that "Christ hath redeemed us from the curse of the law, being made a curse for us," (Gal. iii. 13;) and that the simple belief in the Lord Jesus would even now render him safe for eternity, since the Bible hath said, "Believe in the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.)

I left this gentleman, and heard only that he died shortly after the interview. Whether he was enabled to exercise faith in Christ before his death, we cannot tell; but, alas! a fearful woe is denounced in Scripture against those who have not loved and honoured God, and who have rejected the blessings purchased by the Saviour's death; for them is prepared "weeping, and wailing, and gnashing of teeth." This, at least, is certain, that all would rather die the blessed death of the poor man, than that of his richer neighbour. But we cannot choose our lot, when we are dying. It is in life that we must seek God. We know that all of us "must appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10;) and when the hour of death approaches, we shall feel, more forcibly than now, the solemnity of that momentous question of our Saviour, "What shall it profit a man, if he gain the whole world, and lose his own soul? Or, what shall a man give in exchange for his soul." (Mark viii. 36, 37.)—*The Appeal.*

WHO HAS DONE MOST TO ELEVATE THE POOR?

(From the Appeal.)

I was going along the highroad, and saw before me a person walking with a bag of tools on his shoulder, whom I found I should overtake in a little time. I soon perceived that his dress and appearance was very different from my own. He could perhaps have called me a gentleman, and I him a working, or a poor man. He will 'e company for me, I thought; perhaps he will look on my coat, and think something more of me for it; but I shall not think the less of him for his! and why not? Because I cannot look at him, and forget the class to which the Lord of Glory belonged! The working classes—what is their rank? They are equals of my incarnate Lord! What is their order? Nobility? gentry? middle-class? The order of parchment titles and coats of arms? The order who carry their distinction in their purses? No; oh, no! It is the order of man—ungilded, ungarmented man; and therefore the order of "the Son of Man." "Verily" as Jesus says, "let the poor man rejoice in that he is exalted." A peasant's garb—why should he not glory in it? Jesus wore it. A peasant's means—why should he be ashamed of them? Jesus lived on charity. The name workman—why feel lowered by it? Jesus was, and was called the Carpenter's Son. Nay, it is the name Idler, not Workman, that lowers the man. While I was thus meditating, he turned into a different road; there was only time for me to call to him and offer him the last number of "The Appeal," which he evidently received with as much pleasure as I gave it; and we went on our several ways. Are we, thought I, ever to meet again on earth? Thou art my fellow-traveller in more senses than one. Which of us will finish our journey first? Shall we meet together in the happy presence of the Glorified "Carpenter's Son?" God grant it, of his grace, for thy sake and mine, my late fellow-traveller.

Again my thoughts reverted to the "Working Class"—the "Poorer Class," and to the "great fact" of the world-long humour conferred upon it. It was Christ's chosen rank! But what if I mention these thoughts! "Fanaticism," "wild-dreaming," "ignorance of life and the world;"

yes, I should be sure to hear this, he pointed to illiterate poor men, self-degraded poor men, and similar things, and asked what I could say for my honourable class. Say; why, that compare a hundred rich and a hundred poor and I should find as many who did not like learning, though some had been forced into them, and as many self-degraded, in one class as the other. And again, I should recur to the grand fact, that the Lord of Glory—he who made you all—he passed by the monarchs, the nobles, the wealthy, the "respectable." He despised all this. He took up his abode with the peasant class. The deeds of many a conqueror, of many a warrior, of many a monarch, belong to other classes; but not the deeds of Jesus of Nazareth. It was not a noble or a king who bid the winds and waves be still (what a vulgar thing to command an army when compared with this!),—not a noble who had the waters for his carpet (how mean comparatively the most splendid palace floor.)—and it was not a noble who bid diseases depart, and life return to the dead,—bid evil spirits flee, and peace calm the raging bosom. It was not a noble who stood on earth the supreme Lord of all that was in it, and of legions of angels too. No; these were the deeds of a peasant, of a working man. Greatness of all sorts has been achieved by many; but the only true greatness of man,—the only instance of perfect human goodness, maintained, too, under the greatest difficulties—this was reserved to be achieved by the Son of a peasant. Nay, more, it was not noble blood (speaking after the manner of our nobility) which flowed on the cross, the atonement for the sin of the world,—not a noble who ascended to heaven, and sits there enthroned as man's great Representative, and God's Head of all things. No; it is the blood of a Jewish peasant which alone can cleanse from all sin,—it is a glorified peasant through whom alone earth's greatest ones may find an equal acceptance with the millions whose class the Redeemer made his own. So thought I, and a thought or two more followed before I arrived at my destination.

No marvel if others forget what class Jesus deigned to honour; but why do the poor forget it? Why should not they hold it for their chief honour, that Jesus was one of them? And again, how can any of the poor refuse their greatest honour? Had the Lord taken his earthly rank among the great, less wonderful would it be that the poor should suspect his attachment to them. But why does any poor man not merely forget, but even reject Him who is the Glory of the poor? And again, I thought that for the poor, if other things were unattainable, one thing is quite, and even especially, within their reach. "Those who honour Christ, he will honour." The poor may be his followers. By his ever-present aid, they may rise in true goodness as much above the worldly great as they are below them in "uncertain riches." I must omit, however, all thoughts further but one—He who has done most of all to elevate the poor, never envied, never showed rudeness to the rich. He was above that. If they were generous and kind, He accepted their hospitality as it was intended. If they were corrupt, and oppressive, and selfish, He sternly and faithfully rebuked their wickedness.

JUST AS YOU ARE.

Anxious sinner! if you would save your soul, hasten to Christ, just as you are.

Just as you are; for he came to save you just as you are. Had there been no sinners, he had never made atonement; he had never invited men unto himself; he had never authorized the offer of mercy. If you come in any other character than that of a guilty, ruined sinner, you mistake the grand characteristic of the Christian religion, and will assuredly never experience its blessedness.

Just as you are; for you will never be better prepared. You have spent a whole lifetime, long or short, in trying to make yourself good, but God loathes you more and more, as you go about to

establish your own righteousness. All you can do has no merit, and will never propitiate the favour of him from whom alone must come your blessing.

Just as you are; for he waits to be gracious to you. He has invited you as a sinner; why should you wish to present yourself in any other character? Can you doubt that such graciousness will secure your assistance as soon as you come unto him?

Just as you are; for his grace is infinite, and cannot fail to cover the whole extent and enormity of your guilt. Did he not know the whole case of ruined sinners, when he undertook the work of redemption? Has he not all fulness in himself, and can there be a case so desperate that he cannot rescue and save?

Just as you are; for it is only as a sinner saved, that you will have any disposition or capacity to rejoice or to join in the blessed anthems of the redeemed. Oh! what is the theme of their present and their eternal praises, but the grace that has made them clean in the blood of the Lamb?

Just as you are; for he may not wait longer if you delay. Oh! hell is peopled with those who have refused until the compassionate Saviour has turned from them, and wept over the infatuation that decided their ruin.

Just as you are; for you have nothing else to give. Penances are of no account with him; all your righteousness is as filthy rags; even your confessions, and lamentations, and self-reproaches, render you no more acceptable in his sight. It is only your polluted soul that he wants, and only that you have to give. Oh, then, wait no longer, but make the resolve to go to Jesus just as you are. Give yourself up to him to be saved just as he sees fit to save, and say—

"Here Lord, I give myself away—
'Tis all that I can do."

THE LEPER'S WIFE.

In the middle ages "Lepers" were cast off from the communion of men by a ceremony resembling funeral rites. In many instances the wives abandoned the world for their sakes, and assuming the Leper's "taint," voluntarily embraced the doom of their husbands.

The Leper he stood apart from all
Save the vested priest; and the funeral pall
Was over him thrown; and the prayer was said
And the requiem chanted, as if for the dead,
When sudden a low, a stifled sound—
'Twas scarcely a sob—yet so profound
Was the stillness of those who gazing stood—
It smote on his heart, and it curdled his blood;
Then frantic he stamped on the marble stone,
And signed with his arm, and bade her begone;
But as her eye, through its struggling tears,
Caught the anguished glance of her loved of years,
She unclasped her hands with a cry and forgot
All—all save him with the leper-spot!
Ere the astonished priest could shriek—"Forbear!"
Or the shuddering gazers gasp a prayer,
Her circling arms his waist had prest—
Her burning cheek was on his breast,—
Her doom was sealed! he kissed her brow—
The leper's taint was on her now;
She knew it, but her eyes were bright,
And heart was glad, and her step was light;
And the accursed went not forth alone,
For woman's love as a halo shone
Around his path, and lighted the gloom
That hung o'er his lone and fearful doom.

THE GREAT EXHIBITION.

The Great Exhibition continues to excite an increasing intelligent interest, in place of the vague and mere sight-seeing curiosity which it at first awakened. Up to this time, the total number of visits paid to the Exhibition ("including staff and Exhibitor's attendants") is estimated at four millions two hundred and five thousand! On Tuesday, it was visited by 1,000 persons from Sunderland, who had associated for the purpose, headed by the Mayor and Mr. James Hartley, the extensive glass-manufacturer; and the *Times* of this morning states, that eighty artisans have been sent over to this country from Sardinia, to visit the Exhibition, their expenses being defrayed by a subscription liberally headed by the King. We may remark by the way, that the Third Part of the Official Descriptive Catalogue is just issued, containing an account of the "Manufactures and Fine Arts," with abundant illustrations; which will not only greatly facilitate an intelligent examination of the various articles in the Crystal Palace, but be permanently valuable as a repository of scientific and various information, and as a memorial of the unexampled collection of works of art while the style in which the Catalogue is got up, will render it an ornament for the drawing-room table.

A special interest has been excited by the successful rivalry, in some branches of the useful arts, by which *Brother Jonathan* has retrieved the rather inconsiderable figure which he cut with his scanty display at the opening of the Exhibition. The *Times*, with an excess of generosity, owns to our having been beaten in yachting, in lock-making (or picking,) in gun making, and in agricultural implements. "It only remained for our cousins to pump us dry by centrifugal force, in order to return home from the Exhibition with a song of unqualified triumph. Mr. Appold's centrifugal pump however, is pronounced to have been proved decidedly superior to that of Mr. Gwynne, his American competitor, having performed about four times the work of the American pump, with about a hundred revolutions fewer per minute. With regard to the other American achievements, notwithstanding Messrs. Chubb and Son's bluff denial, that their locks have been picked by "the American pick-lock," it appears, that their patent locks, as well as Bramah's, have been opened by Mr. Hobbs. At the same time, the extreme ingenuity of the principal of the American lock, which is adapted to an infinite variation of the key, must be acknowledged. As to "the destructive merits of Colt's revolver," we understand, that the time occupied in the discharge, renders them not very superior to the common weapons of destruction or defence; but an English gun-maker has very successfully improved upon the American invention. The corn-reaping machine has a rather unwieldy appearance; but we have already reported, that it has been tried in this country with success, acting perfectly on level land; and, there is no doubt that, by the improvements of which it is susceptible, it will be rendered available for general use. This machine is so much the more valuable, as it will supersede or diminish, not regular husbandry employment, but only occasional labour during the very short period in which corn must be cut, for which extra supply our farmers have been hitherto dependent upon the influx of Irish labourers; and it appears singularly Providential, that, when this supply of labour is failing them, through the excessive emigration to America, and the other causes of depopulation in Ireland, America should have sent us in exchange, and as it were in compensation, for our Irish emigrants, this admirable substitute for their labour. "If," remarks the *Economist*, "the agricultural department of the Great Exhibition should produce no other advantage to our own husbandmen than the introduction to their notice of the American reaping-machine, there seems to be reason for believing, that such single benefit will amply repay all the trouble that section of the Exhibition has cost."

In yachting, confessedly, *Brother Jonathan* has distanced our gentlemen sailors; and the question now is, we are told by a writer who has exposed "the vice of our yachting system," whether the perfection attained by the English yachting has not been the perfection of a system radically faulty. "The vice of the system is, reliance on a vast spread of canvass;" and "the reliance placed on the powers of pressing a vessel with canvass, is so much taken from the care of improving or making the best of the model." In point of speed, the *America* has the decided advantage; but a yacht it is observed, must have stowage and accommodation; and both these points are, in the *America*, sacrificed to speed. Our English yachtsmen, undaunted by their present defeat "on our own element," are preparing to adopt such improvements as shall enable them next year to compete with "our cousins" in speed as well as in other qualities.—*London Patriot*.

In a note which we have received from *brother Edwards, Clarence*, he says, "the good work continues to go on in this neighbourhood. I have lately baptized eight persons; and several others have joined the church, who had formerly belonged to it."

Convention at Hamilton.

AN INVITATION having been given to the different Regular Baptist Churches in the Province to meet in Convention in Hamilton, in October instant, which, having been pretty generally responded to affirmatively, the Churches are hereby notified that the said meeting will take place on WEDNESDAY, the 8th October, in the *John Street Chapel, Hamilton*.

The Services will be commenced by religious exercises, at Eleven o'clock, A. M. on the said day.

Delegates are requested to be punctual in their attendance.

A. T. McCORD.

Toronto, October 1, 1851.

JUST RECEIVED;

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

Sabbath School Libraries and Requisites, from London and Philadelphia.

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

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

[By Order of the Committee.]

JAMES CARLESS,
Depository.

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

8-4t

Colporteurs Wanted.

THE Upper Canada Tract Society will give employment for one year to a Colporteur to travel with a Horse and Wagon, to dispose of religious publications throughout the country.

Also, Two other persons to travel for a few months, for the same purpose on foot.

None but religious persons need apply. Students of Theological Seminaries might find the employment for the latter period to answer their purpose.

Apply at the Depository, 47, Yonge Street, or if by letter, addressed to the Secretaries.

By order of the Committee.

JAMES CARLESS,
Depository.

Toronto, August 8, 1851.

Printed by CARTER & THOMAS, Book and Job Printers, 45, Yonge Street, Toronto.