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CHRISTIAN OBSERVER.

VOL. II.

TORONTO, MARCH, 1852.

No. 3.

Poetry.

THE WILL AND THE WAY.

BY HENRY SUTTON:

You mutter that temptation
Is too strong ;
You would do right, yet are forced
To do wrong,
Now I tell you, your sins current
You must stay,
As, wherever there's a will,
There's a way.

Nay, never shake your head, nor
Turn aside ;
Hard though it seem, it will seem easier
When you've tried :
And I know the truth is spoken
When I say,
That, wherever there's a will,
There's a way.

Do not say you cannot do it,
For you CAN ;
Up ! a battle is before you !
Play the man !
You ought to win the victory,
And you may ;
For, wherever there's a will,
There's a way.

Not, however, in your own strength
Can you win ;
But if Christ help in the battle
With your sin,
Then, indeed, with joyful triumph
Shall you say,
"Now I know, where there's a will,
There's a way."

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

THE FIRST RESURRECTION.

Continued.

Daniel xii. 1-4 : " And at that time shall Michael stand up, the great prince which standeth for the children of thy people : and there shall be a time of trouble, such as never was since there was a nation even to that same time ; and at

that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words and seal the book, even to the time of the end : many shall run to and fro, and knowledge shall be increased."

The final deliverance of Israel is frequently associated in Scripture with a time of great trouble among other nations : Isaiah xxiv. 10-23 ; xxvi. 20, 21 ; xxxiv. xxxv. lx. 1, 2 ; lxii. lxiii. lxvi. 15, 16 ; Joel iii ; Obadiah i. 15 ; Micah iv. 11-13, v. 15 ; Nahum i. 2-15 ; Zeph. iii. 8-20 ; Hag. ii. 21-23 ; Zech. xii. 1-9, xiv. 1-3. 12-15 ; Mal. iii. 5-12, iv. 1, 2 ; Matthew xxiv. 21 ; Luke xxi. 23, 24 ; Mark xiii. 19, 20 ; Matt. xxiv. 29 ; 1 Thess. v. 2, 3 ; Rev. vi. 12-17, xiv. 18-20, xix. 11-21. The time of the great and universal trouble, mentioned in these passages, is to precede the coming of the Son of Man in the clouds of heaven, to set up his kingdom in the earth. At this time, "*Many that sleep in the dust of the earth shall awake.*" The time in which, we have ascertained, this is to take place, proves that it is the first resurrection of which the prophet speaks. This is clear, beyond all contradiction. The great tribulation precedes the coming of Christ ; the coming of Christ precedes the destruction of the man of sin, the wilful king (chap. xi. 36) ; the destruction of the man of sin precedes the establishment of the kingdom of Christ ; and the establishment of the kingdom of Christ is the time of the resurrection of the saints, and of their reward. [Compare Matt. xxiv. 29 ; 2 Thess. ii. 8 ; Rev. xix. 19, 20 ; Daniel vii. 11 ; Rev. xi. 15-18 ; xx. 4-6.] Then the wise virgins and the faithful servants will rise and shine like the stars ; and the foolish virgins and slothful servants will rise to shame. We cannot understand the resurrection, here predicted, in any meaning but that of a literal and personal resurrection. The parties raised are those who slept in the dust of the earth ; who had previously been wise, and turned many to righteousness ; and now, as the reward of their wisdom and usefulness, they are raised from the

dead, before the other dead, and appear in the dignity and felicity of a glorified state. A spiritual resurrection would be a transition from a state of sin to a state of holiness ; but this is a transition from a state of death, subsequent to a state of holiness and usefulness, to a state of life ; in which that holiness and usefulness find their reward. And the general resurrection is not the time when our Lord receives the kingdom, in which he and the saints reign a thousand years, but the time in which he delivers it up to the Father. It is therefore clear, that neither a spiritual resurrection from sin to holiness, nor the general and last resurrection, is that spoken of in this passage ; and, beside these, there is only one resurrection for which we are taught to look, THE FIRST RESURRECTION.

Zech. xiv. 5 : " And the Lord my God shall come, and all the saints with thee." This coming is to take place at a time when Jerusalem shall be invaded and besieged. The Lord shall descend in person upon the Mount of Olives, the place from whence he ascended to heaven, and deliver his people and destroy their enemies ; after these things he will establish his kingdom. " And the Lord shall be king over all the earth ; in that day there shall be one Lord, and his name one." But when he comes to deliver his people, and set up his kingdom, he does not come alone ; his saints come with him. To this fact, the Apostle Paul adds, that the dead in Christ shall rise first ; then the living shall be changed, from a mortal to an immortal state ; and both shall be caught up together in the air, to meet the Lord.—1 Thess. iv. 16, 17 ; 1 Cor. xv. 51-53. The order of events is perfectly discernable. Before our Lord's kingdom is established in the earth, he appears in person on the earth, standing upon the Mount of Olives ; before he descends to the earth, his people are caught up to meet him, and *escort* him in his descent ; before they are caught up to meet him, the pious dead are raised, and the pious living are changed, and made immortal. Thus we are again led to the conclusion, that the object of the Christian's hope is, a part in the FIRST RESURRECTION.

Luke xiv. 14, xx. 35, 36 : " For thou shalt be recompensed at the resurrection of the just." " But they which shall be accounted worthy to obtain that age, and the resurrection from the dead, neither

marry nor are given in marriage : neither can they die any more : for they are equal unto the angels ; and are the children of God, being the children of the resurrection."

We have repeatedly seen already that the resurrection of the saints takes place before the final deliverance of the Jews, and their settlement in their own country ; and that these events are anterior to the kingdom of our Lord Jesus Christ. The time when this kingdom is established is, we are expressly informed, "the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." This is the time to which our Lord alludes in the passages before us ; the resurrection of the just, which precedes the establishment of his kingdom in the earth, and which is the only time of which we read, when works of benevolence and mercy will be rewarded. Those who obtain this resurrection, our Lord teaches us, are immortal, equal to the angels, are the children of God, and are the children of the resurrection. Not the resurrection of the dead generally—that is no privilege ; all will share it,—but the resurrection from AMONGST THE DEAD : taking a part from the whole. This form of expression is defended by Cunninghame, *Premillennial Advent*, page 60. The order of events stands thus : The kingdom of our Lord in the earth precedes the reward of his suffering and faithful people ; and the resurrection of the just precedes the establishment of that kingdom : the resurrection of the just, therefore, which precedes that kingdom, must be that which is called the **FIRST RESURRECTION** ; because the general resurrection does not take place until the thousand years of the reign of Christ and his saints terminate, and the Son delivers up the kingdom to the Father.—*Rev. xx. 12, 13 ; 1 Cor. xx. 24.* The first resurrection takes place at the time when our Lord comes to set up his kingdom in the earth ; the general resurrection takes place when he delivers up that kingdom to the Father. The kingdom commences with one resurrection, and ends with another.

Romans viii. 10-23 : "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travelleth in pain together until now ; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting

for the adoption, **THE REDEMPTION OF THE BODY.**"

In this passage, the creation groaning in pain, and in the bondage of corruption, is distinguished from the sons of God, who have the firstfruits of the Spirit. The creation, thus distinguished, is subjected to vanity, in the hope of deliverance ; and in the expectation of sharing in the glorious liberty of the sons of God, for which it is described as looking with an outstretched neck. The sons of God, who have the firstfruits of the Spirit, look and wait for the same happiness ; and this happiness is expressly described to be, **THE REDEMPTION OF THE BODY.** In other parts of Scripture the deliverance of the creation from the bondage of corruption is connected with the coming of our Lord. *Psalms xlv. 10-13, xlviii. 7-9 ; Isaiah xxx. 23-26, xxxii. 15-20, xxxv. 1-10 ; xix. 8-11, lv. 8-13 ; lxi. lxv. ; Jer. xxxii. 10-14, xxxiii. 9-14 ; Ezek. xlvi. 1-12 ; Hosea ii. 20-23 ; Amos ix. 11-15 ; Zech. ix. 9-17 ; Matthew xix. 28 ; Acts iii. 21 ; Rev. xxi. 5.* The coming of our Lord, the restoration of the Jews, the delivering of the creation from the corruption in which it is held, and the Redemption of the Body, synchronise, or take place at the same period of time. But as we have already seen that the coming of our Lord precedes the establishment of his kingdom, and that his kingdom precedes the general resurrection (*Rev. xx. 4-13*), and that the deliverance of the creation from the bondage of corruption precedes the kingdom of our Lord in the earth—*Isaiah lxxv. 17-25, xi. 6-9*,—so we are taught, by this passage, which connects the great deliverance with the redemption of the body, that the time of this deliverance is the time of the **FIRST RESURRECTION.** The bodies of the pious dead will be raised, and those of the saints then living will be changed ; then the whole creation will undergo that renovating process, which will effect its deliverance, and place it in a state, described by the prophet, as that of new heavens and a new earth.—*Isaiah lxxv. 17.*

(To be continued.)

[FOR THE CHRISTIAN OBSERVER.]

In No. II, on "Unfulfilled Prophecy," the author observes, that "There is little or no dispute among Christians as to the fact that there is to be a Millennium," &c. This is admitted, at the same time it is contended, that the one half take it for granted ; whilst very many readily conclude that it is clearly revealed in Scripture. For one, the writer can speak from experience, taught from his childhood the less extravagant theory of the Millennium, for years, he regarded it as no less certain than the day of judgment ; but the more he has examined the evidence, and the longer he has been led to judge

for himself, the less sanguine are his expectations of such a period.

That the religion of Jesus is destined to achieve great triumphs, he firmly believes—that the conversion of the Jews to Christianity, will be a notable part of this triumph, he is ready to admit. But from collateral examination of Scripture, he remains, at present, unconvinced that there will be a thousand years, *no more no less*, during which all evil, physical and moral, shall be abolished ; especially, that the Saviour is to reign personally on earth at any time previous to the consummation. The following are some of his reasons:—

1. He objects to the theory in *general*: First, because it is not mentioned any where in Scripture that a thousand years are to be distinguished remarkably from the rest of the period intervening between the ascension and the consummation, *Rev. xx.* excepted. Second, because from *that* there is equal warrant to believe that Satan will be bound with "a great chain,"—that "the bottomless pit" opens like a dungeon, is shut up and locked with a key. Further, there is as much warrant from other parts of that symbolic book to believe, that "the armies in heaven" go forth in cavalries to slaughter, that a sword shall proceed *literally* from the mouth of the Redeemer, that there is to be a marriage supper of the Lamb, that a city is to descend from heaven, that city a *bride*, that there will be "kings of the earth" and nations to be healed after the final judgment.

2. He objects to the personal reign on earth in *particular*: First, because it would *retard*, if not *prevent* the progress of Christianity. At its commencement, it was essential to its interests that the Saviour should leave the earth and ascend to heaven, "It is expedient for you," he says, "that I go away, for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him to you ; and when he is come, he will reprove the world of sin," &c. Men must be convinced of sin before they will become the subjects of Christ's kingdom, the agency which produces this effect would not be employed unless the Saviour should ascend to heaven. The Spirit produced *extraordinary* convictions of sin by the ministry of the apostles, he produces *saving* convictions of it in all believers. But in order to this, the Saviour must be in heaven, it behooved him to "enter the holy place not made with hands," for a reason distinctly stated, "If he was on earth he should not be a priest," that he should sustain the character of Saviour and High-priest, being on earth, therefore, Scripture and the event of his having left it, prove to be incompatible with the plan of redemption.

But further, according to the sentiments of the author we are examining, whenever the personal reign begins, the wicked are

to be destroyed immediately. From his interpretations (example 2 Thess. i. 7-8,) the Saviour is to appear *then*, "in flaming fire taking vengeance on those who know not God and obey not the Gospel;" which includes every impenitent Jew or Gentile living; consequently, if this Millennium were to be ushered in to-morrow, it would be the immediate perdition of every sinner on earth. Then, at its close, the wicked are to be destroyed immediately, and the last judgment to succeed apace. The conversion of sinners therefore, must be forever at an end.

Secondly, it does not accord with the genius of the Gospel age; it was ushered in without parade, and its conquests have invariably been won, by means, and a spirit perfectly accordant with its origin, open triumph, external attractions on the one hand, violence, destruction on the other, have ever been foreign to its character. The theory we are examining inverts this established order; what is offensive to the unrenewed man, it abolishes the wicked, instead of being subdued and attracted by the cross, (John xii. 32,) are to become the victims of "exterminating judgment."

The author indeed, calls the Millennium another and a future dispensation, with which this change might compact. But is this warrantable? Is it not said in reference to the present dispensation, "That those things which *cannot* be shaken may [are to] remain? Wherefore, we receiving a kingdom which *cannot* be moved, let us have grace whereby we may serve God acceptably," &c. What changes soever therefore, are to happen during the dispensation now existing, they will be such as will not change itself; otherwise it can be "shaken"—"moved" contrary to the above declaration.

Thirdly, the theory does not account with any satisfaction, for the existence of nations to be deceived at the end of the Millennium. Those nations cannot be the righteous and the wicked at the SAME TIME, any more than they can be neither, at any time. But they must be the one or the other, and at the very time Satan will be let loose. To suppose that risen or changed saints should produce an army and nations of apostates is absurd. Besides those nations are contra-distinguished from "the camp of the saints;" they must therefore, be the wicked. But how shall they have existed?—escaped the fate of those who obey not the Gospel?—the "exterminating judgment," which shall have destroyed the ungodly?—the conflagration which is to "purify the earth and the heavens?" But even if this were possible, how should their existence compact with "the reign of unmixed good" just ended? "Unmixed good!" whilst the four quarters of the earth shall be teeming with wicked nations, "in number as the sand of the sea." What interminable

difficulties centre in this Millennial theory? With due deference to those who differ from him, the writer sees in it little else than a compound of absurd contradictions.

But it will be said, though a thousand years are mentioned in Revelations only, that other Scriptures refer to some remarkable period. Two of these considered the types of many more, are cited by our author, "In the Millennium," he says, "all are to know the Lord, in every place men are to offer a pure offering."

That the *first* refers to the new covenant will be seen by its being applied to it in Heb. viii. All the subjects of the old covenant did not know the Lord, having been made with the whole nation of Israel, few, comparatively, of whom knew the Lord. The law delivered them was engraven upon stone, and laid up in the ark instead of being written in their hearts; consequently, it had not the power of an internal law or principle. Being thus defective, God "finds fault with" it, promises to make a *new* covenant, to write his law in the *hearts* of his people, by which they should know the Lord, "All know him from the least to the greatest." Let it be remembered, that the new covenant acknowledges as its subjects, those *only* who know the Lord. That there is the remotest allusion to the Millennium in the whole chapter, no candid man will affirm.

The *second*, (Mal. i. 11.) is predictive of the call of the Gentiles to the blessings of the Gospel age. To the Jews Jehovah says, "I have no pleasure in you, neither will I except an offering at your hand: from the rising of the sun unto the going down of the same my name shall be great among the Gentile, and in every place incense shall be offered to my name and a pure offering," &c. But what proof is here of a Millennium? It refers to the rejection of the Jews and the call of the Gentiles like many other predictions.

This passage has its counterparts in the New Testament writings: "This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations—your faith is spoken of throughout the *whole world*—the Gospel is preached to every creature under heaven—which is come to you, as it is in all the world, and bringeth forth fruit, as it doth also in you," &c. This prediction has been as generally fulfilled even already, as that in the last verse in Malachi, was in the ministry of John the Baptist, and the writer thinks rather more so. 2 Thess. ii. will come under consideration here after, as the author makes use of it in No. IV. Another remark will close this paper. It is nowhere stated in Scripture that Christ will reign on earth a thousand years.

P. M.

"My son, give me thine heart."

[FOR THE CHRISTIAN OBSERVER.]

SUNDAY SCHOOLS.

The influence of Sunday School Instruction on the Intellect.

No. II.

Man is the noblest workmanship of God. He is fearfully and wonderfully made in physical structure; in mind formed in the image of God, and endowed with powers susceptible of unlimited expansion. A child under favourable circumstances as soon attains the stature of a man in mental capacity as in physical energy. The mind or intellect is continually progressing, and the intellectual capacity is enlarged in proportion to the magnitude of the subject it investigates. If we leave out of view the bearing which the truths of revelation have upon the condition and destiny of sinful and immortal beings, they are wonderfully adapted to invigorate and exalt the intellectual powers. The mind in contemplating them is brought direct to the source of all wisdom, is lifted above the grovelling object of sense to a contemplation of the perfections and government of Jehovah, of the sublime economy of the intellectual and moral universe. There are recorded events of the most wonderful character; and besides the history which this book contains, here are specimens of reasoning, of poetry, of eloquence, which unite the power of a comprehensive and brilliant genius with the majesty of God's own inspiration, and the advantage which this record has over every other; that it is the infallible testimony of a God of truth. It results from the very nature of the human mind that the study of such a book must enlarge and quicken its faculties; must create a thirst for general knowledge, and awaken a spirit of inquiry on all subjects under investigation. Hence we have a right to expect that just in proportion as the principles of the Bible are studied by a child the mind will be delivered from a habit of indolence and apathy, and wax bold and vigorous in its operations.

If we keep in view the influence which the word of God exerts upon the mind, it will be readily seen that Sunday School instruction is favourable to intellectual culture. The object of such instruction is to impart information, to teach children the principles of the Bible, and thus their minds are brought to contemplate the sublime truths of revelation. As food by the process of nature is appropriated to the nourishment of the animal system, so the mind in its incipient stages of youth and development appropriates to itself truth and knowledge; which becomes as it were a part of its own being. The child not only becomes enabled to fix the mind upon important truths, but exert its own powers of reflection and memory, while its intellect gradually

ripens and becomes matured. But the influence does not cease with these direct and immediate effects, they determine in a great degree the after character and habits of the mind. The information already acquired awakens a desire for more, the discipline secured by past exertions make higher attainments more easy. Thus it will readily be perceived that the influence of Sunday School instruction will not only be immediate and efficient but its influence will continue to be felt long after its direct agency has ceased; hence many who have entered upon the stage of action with the best cultivated intellects began and finished their education so far as schooling is concerned in the Sunday School, and many have been led to acknowledge that their children have received as much benefit in a Sunday School in the course of a summer as they have at the district school. Who then acquainted with the learning of Sunday School instruction in cultivating the intellect can deny the reasonableness of and the obligation he is under to pursue such a course as shall in the highest degree promote the advancement of the Sunday School enterprise.

S. T. G.

Hamilton, 1852.

[FOR THE CHRISTIAN OBSERVER.]

Memoir of Mr. Thomas Lonsdale, KEMP-VILLE.

Genuine piety, under any circumstances, or at any period of life, is of the very highest importance. Early piety has, however, many advantages over piety commenced in old age. The latter seldom attains to much excellency, and if it ever should, it is the lustre of the evening star, hastening to be gone. The former is like the morning sun without clouds: it has before it a long and bright day. Early and consistent discipleship protracted into old age, deserves attention. How many circles of usefulness it has set in motion, whose ripples break on the shore of eternity, the light of eternity can alone disclose. He who begins his Christian career in the days of his youth, and maintains a steady and consistent conduct through a long life, becomes the subject of many delightful memories even in this world, and shall be held in everlasting remembrance in the world to come: "Though dead, he yet speaks."

The late Thomas Lonsdale, of whom the following is a brief memoir, was a native of England, born in the year 1783, in Coln, Lancashire. He lived in the house in which he was born for about sixty years, until the year 1812, when he removed with his family into Canada.

While yet a boy of 14 years of age, his father died. He was the eldest child, and only surviving son. He bore the yoke in his youth; for even at this early period he took upon him the management of his father's business, and the care of the family, consisting of his mother and four sisters. He and all his sisters were hopefully converted to

God, and were early added to the Baptist church in Coln, then under the pastoral care of John Stuard. His sister Hannah died young. Two other sisters died at a later period—having occupied, till their death, houses adjoining his own; and one sister (Susan) still survives. As a family they were lovely in their lives, sincerely attached to one another, reciprocating those nameless acts of kindness, which soften sorrow, enhance ordinary comforts, and render the domestic circle a miniature of paradise.

"When thought meets thought, ere from the lips it starts,
And each warm wish springs mutual from the heart."

In the year 1804, Mr. Lonsdale was married to Martha Cowgell—at the time of marriage she belonged to the Wesleyans, but afterwards joined the Baptist Church. She was a person of a most amiable and gentle temper. Her piety was sincere, fervent and unostentatious. She became the mother of nine children, three of whom still survive. To them the memory of their parents is fragrant, as a morning in spring, after showers. They love to cherish it; for they cannot recollect one unkind look or word that ever passed between them. In such remembrances they feel "The joy of grief." The Christian under such circumstances, is a man of sorrow as well as others. He neither claims nor enjoys exemption from the covenant of salt; but his sadness is like the subdued melancholy of Spring and Autumn, hope and resignation mingle: his grief flits away as the tarnish from the breath of a sigh on a silver mirror; for he knows "God does not afflict willingly, nor grieve the children of men."

For twenty-three years after his marriage, Mr. L. was permitted to enjoy an unusual portion of earthly good. He had a prosperous business, a useful Christian life of activity in the church, and a very happy home. About thirty-five years ago, the writer had frequent opportunities of visiting that happy home; and recollections dear to memory still crowd on the mind. The cheerful welcome, the generous attention, and enlightened conversation of that period, and under that roof, form a green spot in history, on which memory loves to dwell; and who that were ever there, will not readily concur in the statement? But, alas! where are they, who made it so now? Where? Let the Christian answer. It is, indeed, a bright day which has no clouds; a happy life that meets with no disappointments; but such was not the life of our respected friend: his sky became sadly overcast, and his heart the seat of many sorrows.

His amiable wife was removed by a most painful death, caused by stricture in the throat. Four months after, Mary, the eldest daughter, having reached her twentieth year, died; and two years after that, his eldest son, Wilham, a promising youth of twenty-four, (beginning to take an active part in the management of an extensive business, and to be the stay of his father's declining years,) also died. The sorrows of bereavement, and of such bereavements, must be experienced to be

understood. "Every heart knows its own bitterness."

In the year 1830, Mr. Lonsdale married his second wife, Mary Bracewell, widow of the late Thomas Grunshaw, Esq., Craven, Yorkshire. She was a member of the Congregational body of Christians, a woman of strong understanding, great good sense, and decided religious principles. She discharged the onerous duties of step-mother with constant kindness, industry, and propriety. She had three children to Mr. Lonsdale, the eldest of whom only survives, and is now married to Mr. John W. Gilmour of Peterboro, in this Province.

After the short period of four years and a half, Mr. L. was deprived of this excellent woman, and called again to lead his weeping family to a mother's grave; and two months after this, his second daughter, Ann, died; and within the space of a year his eldest surviving sister, Ellen, was called to her rest; so that within the compass of eight years, the subject of this sketch had eight persons, nearly related to him, removed by the inexorable hand of death. What unpublished grief lurks beneath the short sentence—*He or she is dead!* Eight such strokes must have stirred exceedingly the cell of sorrow in the heart of Mr. Lonsdale.

Under these afflictions, the piety of our friend ripened apace—the world became less attractive, and the world to come increasingly dear: his susceptible heart and strong affection gave edge to every bereavement; yet the religion of Jesus, not only sustained his spirit crushed 'neath this load of woe, but reminded him of meeting again in the "land of pure delight." He had the pleasing assurance that all those who had departed, were humble followers of the Lamb. He sorrowed not as those who have no hope. In his case, "God stayed his rough wind in the days of his east wind." There is a beautiful symmetry in Providence, though the sable curtain of sorrow may often hide it from our view, and even should not a corner of it be lifted, we know God does all things well; and the hidden why of his procedure will turn, in due time, into instructive transparency.

We should do great injustice to our deceased friend, were we to view him merely as a patient sufferer under the ills of life: he was an active member of the church of Christ, and followed his Lord through good report and through bad report. Having given himself to the Lord, he gave himself to His people according to the will of God. He was a member of the Baptist Church in Colne for forty years, and sustained the office of a deacon in the same church for more than the quarter of a century; he was one of the most active founders, and remained the steady friend, of the Sunday schools in his native town. The missionary and bible societies shared in his cordial support. Indeed, to all the interests of evangelical religion he gave a cheerful, zealous, and whole-hearted aid, at all times and in all seasons.

Man is formed to give a general and particular attention to the claims of society; the religion of Jesus does not interfere with this order of arrangement, any farther than to sanctify it, and employ

in the extension of the kingdom of Christ. Ephraim obviously took a general interest in the cause of Jesus, but there was one church to which he paid special regard.—See Col. iv. 12, 13. Now while Mr. Lonsdale engaged heartily in general efforts for the extension of the religion of Jesus Christ, he did not feel justified in neglecting the edification of that church of which he was a member. His exemplary attendance upon the means of grace, whether on the Sabbath or week days, struck many. No weather, no business, no friend, was ever allowed to supply him with an excuse for the neglect of even a prayer meeting; infirmity alone prevented him from being in his place at the appointed time. We wonder what amount would have bribed him in this matter; he did not drag reluctant feet to the house of God, nor was urged thither by the stern dictate of duty alone, he was glad to say, "Let us go up to the house of the Lord"—"I love the habitation of thy house, and the place where thine honour dwelleth."

Not only was he devout in heart, he enjoyed a very happy gift of prayer, he prayed to the edification of others; his supplications were reverent, varied, earnest, and scriptural, they revealed the workings of his heart. He was also an enthusiast in vocal music: those who have witnessed him, will not soon forget the earnest joy with which he joined in this delightful part of public devotion, he evidently sang with the heart, and with the understanding. And when at last disease prevented the utterance of those clear, manly, elevated tones of voice in which he sang the high praises of God, he turned for consolation to the assurance that, "there is no asthma in heaven." Among many others, the following instance strongly indicates the pleasure he still took in social worship. He asked the family to sing a hymn on one occasion during his illness. They wished him to name the hymn: without apparently any effort to recall one to mind, he said:

"I love the windows of thy grace,
Through which my Lord is seen;
But long to see thee face to face,
Without a glass between.

The facile movement of the heart to these words more than indicate, however, the pleasure he had in social praise, they shew he had his conversation in heaven, where he looked for the Saviour. As nature, awaked from repose, throws a balmy freshness around, and moves forward in her elaborations, so our friend awaked from the sleep of sin, preserved through a long life, the balmy freshness of the kindness of his youth, and moved forward in unwearied labours of love. Like the bird of his native land, that on a summer morning poises her wings over the green field and sings, as she ascends into the blue sky, he rose on the wings of devotion, and held communion with his God.

Mr. Lonsdale had very enlightened views of the gospel of Christ. Justification by faith was a doctrine to which he yielded most cordial consent. Salvation through a crucified Redeemer, found an echo in his heart; his experience was not fitful, but steady; he enjoyed a general assurance of an interest in Christ; his peace was like a river, and his righteousness as the waves of the sea. Though

his hope of acceptance in the Beloved was strong, and though an active and cheerful Christian, he was jealous over himself with a godly jealousy, and feared his motives might not be pure, and that he might deceive himself; he entertained a very poor opinion indeed of his own good deeds: in writing to one of his daughters, he says, "I have seen affliction, and many heavy hours have I experienced, but shall we receive good at the hand of the Lord, and not evil." Depraved nature says *all* good.

"The nature of my disease has prevented me from looking over the promises with fresh delight. I have had the scales which Jane Taylor says may be made of paper and string, and motives for weights, and a sad collection I brought together; and virtues scarce deserve the name. I have in some measure been driven from these things to what can neither be weighed, or measured, simply to cling to the cross. All our searching should never allow us to find a substitute for this. I find great comfort in the idea that many Christians pray for me. May their prayers be answered."

The unstudied effusions of confidential epistolary correspondence, mirror the state of the heart better than any other medium; and if greater transparency can be attached to one kind of correspondence than another, it is that of an affectionate father to a beloved daughter. We therefore mention another short extract: "I think I see my end in this complaint. The body dies, because of sin; but the spirit is life, because of righteousness." O for a thankful heart, that this perfect robe has been wrought by the Lord Jesus Christ, and dyed in his own blood! O that we may be clothed in it, when we appear before the Judge in the last day!

"Jesus, thy blood and righteousness
My beauty are, my glorious dress."

What a mercy! The Lord our righteousness; and that he condescends to be our teacher. O that while sitting at the feet of Jesus, our hearts may not be left, either in ignorance or perplexity. We are just about going to chapel, to break bread. We have got rock gems and polished gold to gaze on; but in Christ a thousand glories more."

Mr. Lonsdale loved to retire, for the private reading of the scriptures and devotion. On one of those occasions, and a short time before his last illness, he was overheard by a member of the family earnestly expostulating with himself. It is thought he was reading the 4th chapter of Ephesians, for he said, very emphatically, "Put away these, with all evil speaking."

He suffered much, very much, during his last illness; but bore it with exemplary patience. Nature was giving way—the soul was preparing to leave its frail abode. A spirit throwing off this mortal coil, pluming herself for a new and untried flight—where? and in what company?—taking her last look at this scene of conflict,—sobbing forth her last earthly affections, to become entirely ethereal, and sit for the calm and glory of Heaven's challenges attention, and gives a fossil interest to

last sayings. The family was now surrounded to the post of danger, waxing darker every hour. His great difficulty of breathing and speaking allowed the state of his mind to be gathered only from short expressions thrown out as his breathing would permit. "At thy command I venture down securely to the grave." "Lord take me to thyself, not to be freed from this suffering body, but to dwell with the redeemed in heaven." "I shall be near and like my God." "The doctor need try no more experiments on me. Since the disease cannot be cured, let me go home now." "Surely the doctor does not think I shall be here two or three days longer?" "I don't want to leave you (meaning the family), but to be with the Lord; and where it is no more said, 'I am sick.'"

The last encounter he had with the disease was on Thursday morning, 15th May, 1851. When the spasm was over, he said, "I have no religious raptures; but I have a hope, in the strength of which I think I could plunge into eternity. He here alluded to Mr. Fuller's remark. He then referred to meeting with the saints in Heaven, and said: "I cannot forbear to mention the illustrious Watts." In the afternoon of the same day, he said, "O, for some portion of His sweet word! O, read me some verses!" Mr. Joseph Leeming, his son-in-law, read a portion of the Scriptures. He said, with a look of regret, "How strange that these promises that have so often comforted me, should now be so utterly forgotten!" On Friday he continued more easy in body, but dull and heavy; and at one time he said earnestly, but not impatiently, "Come, Lord Jesus, come quickly, and take me to thyself, if it be thy blessed will." And at 11 o'clock, on the 16th May, he left us, and went to his Lord.

Mr. Lonsdale had few faults, as those who knew him best will readily admit. Yet he was subject to one great infirmity: he could not say "No." The *importunate petitioner*, however unworthy, would overcome him. He was also defective in that method and order in the affairs of this world, which make the business man; and was not, therefore, a successful hoarder of wealth. This great weakness, however, did not prevent him from a bold, undeviating profession of attachment to the Lord Jesus. Now, to make and maintain this profession in a world where there is so much in opposition to God, evinced some moral courage. Yes! here the grace of God overpowered the weakness of the man. But, from that infirmity he has now escaped; and has gone to a world where moral courage is not tested. Weeping memories easily forgive him that infirmity; and gentle hopes fostered at the fountain of forgiving love, long to meet him in the sky.

"Farewell, dear saint, a short adieu;
Some angel calls thee to the spheres;
Our eyes thy radiant path pursue,
While rapture glistens in our tears.

Farewell, blest soul; a short farewell;
Till soon we meet again above,
In the bright world where pleasures dwell,
And trees of life bear fruits of love."

THE MORNING'S WALK; OR, THE BROKEN HEART.

BY THE REV. CORNELIUS ELVEN.

In a recent morning's walk, the writer saw a poor old man sitting on the ground *breaking stones*; and, remembering the injunction, "Preach the word, be instant in season and out of season," the following colloquy ensued:—"Well, friend, yours is hard work, breaking these stones." "Yes, Sir, I have to strike some of them a great many times before they'll break." "But don't you know there is something a great deal harder than the hardest of these flints?" "Why, Sir, what can that be?" and the poor old man was then told it was the *human heart!* He did not appear to understand this; so after a few more words of plain evangelical teaching, the morning's walk was continued, and a train of reflection followed, which shall be given to the reader of "The Church"—[The Baptist Penny Magazine, published in England.—E.D. CHR. OBS.]

1. *Every one's heart needs breaking.* "What," says the proud, selfrighteous Pharisee, "is not mine a good heart?" And then making out a catalogue of his virtues, he boasts that he is "rich, and increased with goods, and is in need of nothing." Alas! his heart is petrified; he neither feels that he is a sinner, nor that Christ is a Saviour. He will be undone for ever if his heart is not broken. "Oh, but," says another, "I am beloved and esteemed by all that know me, as a pattern of gentleness and amiability; surely my heart is right. As for that poor drunkard, that swearer, that Sabbath breaker, I can understand that if he is not converted, he can never enter the kingdom of heaven; but as for me, I hope you don't compare my heart to the stones on the high-road." "Yes, friend, 'one thing thou lackest,' and, in the language of the late lamented J. J. Gurney, we say, 'Let no one mistake an amiable and kindly natural disposition for the saving work of grace. The good natured and the good-tempered of mankind require to be broken to pieces and converted to God like the rest of our species. Thus alone will the pride of their hearts be demolished, and their temper become not only easy, but gracious, not merely smooth for the world, but suited for heaven.'" " "

2. *It is the prerogative of the Holy Spirit to break the heart.* Mercies cannot,—judgments cannot,—parental instruction, christian solicitude, ministerial exhibitions of the thunders of Sinai or the tender accents of Calvary, are all alike unavailing; the adamant heart repels every attempt, till a voice is heard exclaiming, "Is not my word a hammer?" "Yes, Lord," faintly replies, "and in thine omnipotent arm it can break the heart of a Manasseh, a Magdelene, or a Saul; for nothing is too hard for the Lord." He alone can take away the heart of stone, and give the heart of flesh. And He will do it for you, reader, if you ask Him.

3. *The heart must be melted as well as broken.* For it was observed in that morning's walk, that the stones that were broken where in every whit, though in fragments, as flinty as ever, with their sharp cutting angles. So, it was thought, are those who are even said to "die with a broken heart," through the "sorrow of the world which worketh death." We have visited such,—we have seen their broken hearts, riven in anguish, cutting, and tearing, and piercing the bosoms that contained them. They were broken, but not melted. The heart of stone was not transformed into the heart of flesh; it was only shivered into jagged fragments, which pierced them with many sorrows, till death closed the earthly scene. Now, reader, is thine heart melted into contrition and godly sorrow at the cross? Art thou weeping there? Oh, blessed tears! Let the eye of your faith look through them, and behold the heart that was pierced for thee. Hark, how He speaks, as our devout poet George Herbert quaintly, but most sweetly, expresses it,—

"If ye have any thing to send or write
(I have no bag, but in ray pierced heart there's
room)

Unto my Father's hand and night,
(Believe me) it shall safely come.
And that I shall not slight what you impart,
Look I may put it very near my heart.

"Or if hereafter any of my friends
Will use me in this kind the door
Shall still be open; what he sends
I will present; and somewhat more,
Not to his hurt! and even broken sighs will safe
convey;
A message to my throne I will not turn away."

It is even thus that Jesus the great Physician will heal your wounded spirit, according to that sweet promise, "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."

4. *A heart thus broken and melted, thus wounded and healed, must henceforth be the Lord's.* "My son, give me thine heart," is the Saviour's requisition. Oh, that we could give him our hearts in every prayer, in every sermon, in every song, and in every service! By nature a man's heart is divided and parcelled out, a part to this creature and a part to that, a part to this lust and a part to this pleasure. But the renewed heart is melted in the crucible of love, that it may there be transformed, and cast anew into a holy oneness; no more to be divided among the creatures, but so entirely the Lord's, that with all sincerity we may exclaim,—

"Here's my heart, Lord, take and seal it;
Seal it from Thy courts above."

And to this let every christian responsive say,
Amen, Amen.

WHY THE RICH SHOULD BE LIBERAL.

1. Riches are the gift of God; they should be used, therefore, according to his will. "Freely ye have received; freely give."

2. Prosperity is very dangerous. Hence the caution addressed to Israel, "Lest when thou hast eaten, and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied; then thy heart be lifted up, and thou forget the Lord thy God."

3. Judicious liberality is invaluable as a means of grace. "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

4. Many have fallen into great spiritual darkness in consequence of forgetting the declaration of Christ, "It is more blessed to give than to receive."

5. Few men of wealth are called to be heirs of eternal life; for "a rich man shall hardly enter into the kingdom of heaven." It becomes those few, therefore, to acknowledge God's distinguishing grace in a peculiar manner.

6. The possession of riches is very dangerous to children. This is proved by our daily observation. In this way God is constantly shewing that money is to be judiciously expended, not hoarded up.

7. The example of Christian liberality is very salutary. Those who see a man of wealth crucifying that "love of money which is the root of all evil," acknowledge the power of the Gospel over his heart and life.

8. The call for money at the present time is very loud. Many young men have been kept out of the missionary field, and many heathen have perished without hearing of Jesus Christ, because the rich were not more liberal. Shall it be so hereafter?

9. In the case of many rich men, their property is their principal talent. If this, therefore, is "kept in a napkin," wherein do they honour God?

10. Rich men, as they approach a dying hour, often regret having given so little. For one who is soon to appear in the eternal world, it is a sad reflection, "I am going to meet the heathen; and how few will have been saved by my liberality?"

THE SIN OF IDLENESS.

Idleness is the worst of crimes. In the language of a contemporary, "There is nothing which it will not injure, if brought under its influence; the dearest interests of life and the cause of heaven are hindered by its clinging, poisonous rust.

It consumes time! No man has the liberty from Him who holds life in his grasp, to lose one moment of time; the business upon every man's hands demands the employment of every moment as it passes; and it must be employment, or guilt must cling to the skirts of the negligent. There are hundreds of men who, between sleeping and resting, yawning, and dread of labour, lose one half of every day, accomplish little the other half, and pass the whole of the night in deadening slumbers. These men are criminal in the sight of Heaven, for idleness is forbidden in Heaven's law. I dare any man to prove, from the Scriptures, that he can be an acceptable Christian and an idler at the same time. Read David, Solomon, Paul, and Christ, upon this subject, and conviction is sure.

It wastes an estate. The money and goods of this world are God's, placed in the hands of men, to be improved or increased; and he that allows it to slip from him by carelessness or idleness, is guilty of wasting his Master's property. The parable of the talents given to the servants—to one, five; to another, two; to a third, one;—will precisely illustrate the idea; and the fate of the idle servant, who would not improve his talent, is a warning to all idle men. Many idlers not only waste their property by inactivity in business, but frequently remain listlessly by the fire-side, while their families suffer for the necessary comforts of life; and we are obliged to conclude that they are a stain upon the character of man, and occupy a seat upon the very summit of crime.

It weakens the mind. The sympathies between the mind and body are intimate and universal; and when the latter is inactive, the former will be inactive also: one does not move without the other, and so the man of idleness has long since experienced. A want of proper employment will sink the mental faculties into weakness and lethargy; for idleness is the rust of the soul, biting sure and deep into its vitals, till all that is noble and worthy is consumed. The mind makes the man—without this he is an inferior animal; and he who destroys his powers destroys the worth and dignity of his own nature, and thereby sins against himself and his Maker.

It begets vice. "An idle brain," says some curious body, "is the devil's workshop, in which he works on jobs of mischief and sin, and sends them out amongst the people. Most wise men dread these establishments of his satanic majesty as degrading and destructive in the highest degree; and they put their mark upon them wherever found, and warn the world to beware of their influence. Men, out of regular employment, devise and set up all manner of sin and wickedness."

DANGER OF DISOBEYING GOD.—Dr Carson makes the following serious remark on this subject:—

"It behooves those who change the mode and the subject of baptism to consider the awful judgments of the Lord in the case of the disobedient prophet at Bethel. If Christ has commanded his disciples to be baptized on their belief of the truth,

who can change it into the baptism of infants? If he has commanded them to be immersed, who can change it into pouring or sprinkling?"

THE MOST EFFICIENT MISSIONARIES.

BY MRS. EMILY C. JUDSON.

Among the various opinions which prevail with regard to the qualifications most desirable in a missionary, care must be taken that the "title of merit, and anise, and cummin" do not occupy too prominent a position, to the detriment of the "weightier matters of the law." Devotion to Christ and love to man are, after all, the great qualifications.

Some seven or eight years ago, there came to Maulmain a fine old British officer, who had, in the dawn of his career, served in the Peninsular wars, and brought away a French love-token, in the shape of an honorable scar, from the battle of Salamanca. He was an earnest, active, fearless sort of a man, and yet not particularly gifted with anything, except the life living influences of the Holy Spirit. In his regiment he was a sort of dissenting chaplain; in the little English church he was the first in every good word and work; and in the prison and hospital he was like a ministering angel, until forbidden by his superior to degrade his office by familiar intercourse with the common soldiers; and then he submissively took his stand in the doorway, and read and preached the gospel to the sick and friendless within. Thus much for his own countrymen—but that was not all. His association with the American missionaries opened a new field of usefulness, and in spite of jeers, reproaches and expostulations, he entered upon it manfully. By the help of a Burmese Christian, who had been taught the English, he went up street and down, preaching the gospel to all he met, and distributing tracts from the ample satchel of his interpreter. He also stood in the zayat by the way-side, assailing every passer-by; he entered the lowly doors of the lowliest natives; and in the monasteries he boldly opposed his own commission to the lofty pretensions of the proud proprietors of the shaven crown and yellow robe.

Now that is the sort of man, whatever his other qualifications may be, most needed in the great missionary work. The command of the Lord Jesus Christ, "Go ye into all the world, and preach the gospel to every creature," was not addressed to ministers alone, and is no more restricted to a particular style of man, or a particular set of qualifications, than it was to the twelve disciples. The commission includes every man, woman and child who loves the Saviour. It is addressed personally and distinctively to each one; and whoever evades it in this enlightened age, should at least be prepared with reasons to present it at the bar of God. Every converted soul has a duty to perform to his fellow-men. If he cannot go—if he is sure, positively sure, that he has an excuse which will stand the searching light of eternity, let him stay at home, and help others to go. But if he has not that excuse, he is disobeying the last positive command of his ascended Lord. And though, through the sufferings of that slighted Saviour, he may be forgiven as not to prove an outcast from the realms of bliss, just so sure as "one star differeth from another star in glory," will he be crippled for his remissness throughout the never-ending ages of eternity. I am advocating no wild theory; I speak the words of truth and soberness. And in doing so, I appeal to conscious hearts. Are there not hundreds—aye, thousands of truly converted men in our American churches, who dare not—dare not enter the closet, and there, making an unreserved confession of self, solemnly pray for light on the subject of personal duty? No; I will make no such general appeal; but you—you who hold this paper—dare you do it? Have you ever done it? Will you do it now, or do you fear the result?"

"I have an extensive business."

Ah! "I have bought five yoke of oxen." That is it.

"I have a family."

"He that loveth son or daughter—" Take care!

"I am approaching middle age."

And therefore should make the greater haste, remembering at the same time for your encouragement that, "they received every man a penny."

"I believe the conversion of the world is to be a gradual thing." It is to be feared that it will, until persecution scatters the church, which is hedging herself round with worldly comforts, and forgetting the noble purpose for which she was raised up. And there are things in the political and religious horizon, which foretell a day of persecution, now not far distant.

But I am wandering from my subject. While the great mass of Christians are waiting to be driven out, while one only in thousands will go or can be sent, should not that one be of the very choicest kind? Yes; as has been often said, the church must yield up her jewels, her richest and brightest. But what is it that constitutes the brightness of the Christian jewel? What was it that made the face of Moses to shine when he came forth from communion with God? Yes, let the church give her best men—men of the warmest hearts, the strongest faith, the most prayerful spirits—men who thank meekly of themselves, and feel that they are honored in being permitted to engage in this Christ-like work—and not that their poor weak intellects, and paltry accomplishments confer honor on the cause. This is what is holding back the chariot wheels of God. Wise men think they stoop, they condescend, when they become missionaries. Well, let the wise men—the Pharisees and Sadducees—go their ways. Take the humble, zealous, faithful fishermen of Galilee, and God will use the weak things of this world to confound the mighty. Men whose hearts are overflowing with the love of Christ, in whatever walks of life they may be found, will always make the most efficient missionaries.

THE SET TIME COME.

A minister of the gospel, in one of our northern cities, some years ago became deeply impressed with a desire for increased usefulness. He thought much upon the most probable means for the accomplishment of this object. The ordinary opportunities of access to his people, by pulpit ministrations and customary pastoral visits, did not satisfy his soul. He longed to lead his flock even more directly to Christ,—to witness a greater degree of spirituality among them. With this view he resolved to visit every family, and, as far as practicable, to ascertain the spiritual condition of each of its members, by personal conversation upon religious experience. At an appointed time he commenced his labours of love. He called on one and another of the families of his people, had every household gathered, and with affectionate concern, spoke to them of the necessity of living each day for God and for eternity. His own soul was comforted, and he felt that his labours were not in vain in the Lord.

A day or two after he had commenced this employment, he called at the house of one of his most pious and influential members—a man of wealth. The father was absent at his place of business; but the mother, an amiable and pious woman, was at home. On making known to the latter his desire that she should summon her family to the parlour, and acquainting her with his design to speak personally to them—to admonish, exhort, or encourage, as they might need—the mother thanked him with tears of gratitude, but said, "I have one request to make of you, sir."

"What is that?" said the minister.

"It is that you will say nothing to my daughter, Mary, on the subject of religion. I have prayed for that child for years. I have talked to her again and again; but her heart is set upon vanity, Fashion and the world are predominant in her af-

fections. She has become, of late, exceeding sensitive to reproof or admonition. Respectful in every other relation, she will not permit me to speak to her on religious subjects, without returning a violence of language entirely unbecoming a daughter. I have determined, therefore, to refrain from any direct appeal to her, until she shall give evidence of a greater docility. You will please, therefore, say nothing to Mary, whatever you say to the others. I should be sorry to have your feelings injured, as well as my own, by the manner in which I am too confident she would respond. May God bless your admonitions to the rest!"

In a few moments the family was gathered in the presence of the minister. Mary sat among them. She had entered, with a respectful courtesy, and taken her position at a window looking upon the street, apparently more interested in what was going on without, than attentive to the conversation within. The minister spoke first to the mother, of her responsibilities; then to a son, a youth of intellect and promise; then to a younger daughter; and so on until he had administered his kind and fatherly instructions to all. I mean all except Mary; to her he said nothing. He seemed to be unconscious of her presence. Tears of tenderness flowed freely from all who participated in the delightful interview, while Mary sat at the window, playing idly with the tasselling at the silken curtains, her proud spirit refusing the least intimations of sympathetic feeling. The brightness of her eye was undimmed by any gathering tear,—the loveliness of her carriage was not, for a moment, relaxed by the affecting scene before her; and when the minister said, "Let us pray," she arose not from her seat, but remained still in her position of scornful unconcern, her delicate fingers toying with the silken fringe of the drapery before her. The minister poured out his soul in a fervent address to the throne of grace. Oh, how earnestly did he commit that family to the guardianship of heaven—referring to them in his supplications individually, and appropriately presenting them to the mercy of the Father, through the merit of the Son. But he offered no prayer for Mary. Unconcernedly and proudly, she still played with the silken toys. The prayer ceased—the good man arose. Taking each by the hand, he affectionately gave a parting admonition and invocation; and bowing coldly to Mary, who as coldly returned his civility, he left the room, and made his way to the entrance of the dwelling.

He had scarcely passed the threshold, when the words of the Redeemer, "I am not come to call the righteous, but sinners to repentance," flashed upon his mind. Suddenly pausing, he said to himself, "Shall I refuse exertion for any soul, to save which my Master came down from heaven? Nay, God being my helper, I will return."

Again he stood in the parlour. The family sat just as he left them, musing upon the things he had spoken. Mary was, to all appearance, still cold and unmoved.

With a courage imparted by the Holy Spirit, he walked to where she sat, and taking her hand in his, said, "It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners. Shall he save you?"

The rock was smitten! The waters gushed forth freely and fully! Mary, proud and scornful as she seemed to be, needed only the word of invitation, to bow, and weep, and pray. Then was heard the bitter cry, "God be merciful to me a sinner!" Angels hovered over that little assembly, and ere the descending sun gave place to the gathering twilight, the shout of conversion ascended to the throne, and there was joy in heaven over the sinner that had repented.

It is many years since the above was related to us, and we do not know that it has ever been in print before. Its lesson—which is two-fold—is borne upon its very face. Mothers may learn from it never to despair, and ministers may learn from it never to falter.—*Methodist Protestant.*

The Christian Observer.

TORONTO, MARCH, 1852.

With this Number receipts will be sent to all who have paid for the present year. Those who have not paid are requested to do so without delay.

We are glad to announce that brother Wilkinson has accepted the General Agency of the Regular Baptist Missionary Society of Canada. He will enter the field immediately.

TO CORRESPONDENTS.—We have on hand articles that will appear when we can find room for them. We have others that we fancy had better not be printed. We would be glad to write privately to our correspondents and state to them our reasons for taking such a course, but positively we cannot spare time.

REV. B. M. HILL'S LETTER.—We published in our January No. a letter from Benjamin M. Hill, and followed it with a few comments. Our friend of the *New York Recorder* has also published it and assailed our comments. Mr. Anderson has certainly a peculiar method of quoting documents. Of a certain statement made we said, "It is correct, we do not say that brother Hill's exposition and application of it are equally so." We supposed also that the parties in New York who had written to parties in Canada might be ignorant of the use that would be made of their epistles. Mr. Anderson overlooks all this, resolutely puts the whole matter in a new light, and wonders what our motives can be in making such statements as his gloss would indicate.

TOO LATE.

It is a patent fact that men are rarely behind in any matter possessing for them sufficient interest to enlist the desires of the mind, or the affections of the heart. *Too late*—presents an idea from which the mind of a correct business man recoils. *Too late*—is a barbed arrow in the soul of waiting love; and it is the death-knell of hope in the case of a departing spirit. God's people ought never to be voluntarily *too late* in any matter, and especially in the service of Christ. Here they ought to be up to the mark: exhibiting in this, as in all other respects, an example worthy of imitation. But Christians forget this sometimes; and not unfrequently destroy men's confidence in their sincerity. Think for example of an individual member of a church so systematically *too late* in entering the house where God is worshipped, as to attract the attention of the other members! and what is the estimate which the punctual make of the zeal of such voluntary loiterers? Is it not most pitiable to think, that with days and nights at command in which to prosecute the business of the world, professing Christians must also trench upon the brief season set apart to the worship of the Saviour. Is it not in many cases a sure indication that the heart is so engrossed in the things

of the world, as to be reluctant to leave them? Is it not in other cases an evidence of indolence; and an indolence that is incompatible with holy love? Reader, if you are *too late* to the house of God, remember, that you are crippling if not destroying, your spiritual influence, you are a grief to those that are punctual, you disturb the devotions of a whole assembly, and we would warn you to beware lest what has frequently been said of you on earth, may be echoed in eternity—he is, as he always was, *too late*,

REVIVALS.

Our exchanges as well as our private correspondence bring cheering tidings of religious awakenings in every direction. From cities, villages and rural districts comes the voice of rejoicing over the dead made alive and the lost found. In a majority of instances, we observe that these refreshing seasons have been the fruits of protracted efforts; but characterized by deep pervading solemnity, rather than by boisterous excitement. There can be no doubt but that efforts so conducted may strengthen churches; and prove an infinite blessing to thousands of souls. When, instead of wild declamation and exciting appeals to human sensibilities, the judgment is enlightened, and God's method of justifying the ungodly through faith in Christ clearly exhibited, when the inquirer is carried above anxious seats, prayers, tears, desires and feelings to the work of Christ as the only ground of a sinner's justification before God; as the only foundation of his hope, and the only guaranty of his joy, there can be no doubt but that lasting good will be accomplished; where this is neglected, a church, and the society around it, may ride triumphantly for a brief season upon the wings of the storm; but when the antecedent of their elevation subsides, they will find themselves surrounded by wrecked hopes and blighted promises, while on every member of Zion will hang the incubus of spiritual death.

It is cheering to perceive, according to the statements of the correspondents of exchange papers, that animal excitement has been avoided and that Christ as an atoning Saviour has been the theme of their endeavours and the consummation of their hopes. The mere circumstances in which a soul is brought to Christ, must ever be of minor importance; the all absorbing question is, has he really abandoned every false refuge and trusted *solely* in the Redeemer for salvation? Has he looked upon the life, the sorrows, the anguish, the death, the burial, the resurrection of Christ as a work which magnified the law of God and made it honourable; and instead of falling back upon his feelings as a ground of hope and comfort, does he intelligently fall back on this work of Christ, as being that which alone makes him acceptable in the sight of God? Is he a creature of feelings, which may be destitute of any moral character; or is he the son of a faith which, taking hold of Christ, brings his soul to life, and makes him "the righteousness of God in Him."

We learn that God is blessing the labours of his people in various parts of the Province. Brother Hewson, writing from Beamsville, says:—

"I am happy to state, that since I saw you, God has graciously visited his heritage in Beamsville, and has revived his work, forty-six have been added to the church, forty-three of those are new converts, who have begun the Christian life by being buried with their Lord in baptism.

"A number of anxious inquirers are yet remaining; and several have been brought back into the Methodist fold.

"This work is truly of God, he alone deserves the glory. I have been much pleased with the entire absence of animal excitement, and with the calm and intelligent manner in which nearly all the converts have apprehended Christ as their Saviour."

Additions have also been made to the churches in Pickering, King, Font Hill, London, Toronto. It also affords us much joy to learn that in Unadilla, Michigan, God has drawn to himself many to whom we have in former days preached the Gospel. A friend says, "Glory to the Saviour is the all-absorbing theme. The leafless woods of Unadilla, (as the people pass to and from the place of worship,) are vocal with his praise. Nearly all the people within a circuit of five miles have been hopefully converted, and many beyond that circle have been brought to a knowledge of the truth." Our prayer to God is that the converts in those different fields may all adorn the doctrines of God our Saviour, and ultimately find an abundant entrance into his everlasting kingdom.

THE DIVINITY OF THE HOLY SPIRIT.

In our last issue we noticed several fundamental errors of doctrine said to be held and taught by parties in Canada, and promised to devote a separate article to a much neglected subject, namely, the divinity of the Holy Spirit. We proceed to fulfil that promise, and in doing this we would premise that the *fact*, as revealed, is all that can engage, legitimately, our attention; we cannot reason on the mode of God's existence. Indeed, it is a gross perversion of reason to seek to fathom omnipotence: sound reason must ever proclaim the absurdity of such attempts. A man may scatter light upon the world around him, so long as he remains within the legitimate field of human thought; but the moment that he passes beyond the authentic limits of a finite intelligence, his light becomes darkness, and the philosopher ends in the fool. The doctrine of the Trinity is a subject above reason, and as a philosopher has said, "The first exercise of true reason is to know that there are boundaries to her powers and to find where those boundaries are. Right reason publishes to man his ignorance because it is truth, and right reason can only be employed upon truth. In any other engagements it degenerates into nonsense and folly. And if it be a truth that reason by searching cannot find out God, is it not perfectly reasonable for reason to confess that inability." Is it not folly for man in his best estate to affirm that he cannot believe the doctrine of the Trinity, merely because he cannot comprehend how the one eternal God can exist in Trinity? Can such objectors understand, any thing about the mode of God's existence either in trinity or in unity? If we must

reject the trinitarian mode of existence merely because we cannot fathom its mystery, we shall be constrained to abandon the unitarian mode of existence for the same reason, and thus by a summary process arrive at the fool's conclusion, namely, that there is no God. On such an awful subject as this we must use our reason in an humble and close investigation of revelation. The question is not, what says that unaided fallen reason, which is so diverse in different men; but what say the Scriptures? God is certainly competent to speak of his own existence and to enlighten our minds on the matter, as far as it is possible for us to appreciate the light. We have the fact presented to us in the Bible that God exists as Father, Son and Holy Ghost, and this is decisive. And it is just as easy to believe this in relation to the Divine existence as it is to believe any other sentiment. Admit what every thing but Athesism will admit that God is infinite, and you admit that he is above the grasp of finite reason. What then we know of God's mode of existence must be matter of pure revelation.

The divinity of the Spirit is not meagerly revealed in Scripture, nor left to rest as some suppose on a few strong passages of Scripture; on the contrary, the doctrine is interwoven with the whole fabric of revelation. The inspired penman do not give us lengthy dissertations upon the subject, but they assume it as they do any first truth of revelation, without debate. Take a few examples of the manner in which this doctrine is made to rest at the very foundation of everlasting truth. And we will perceive that some of the inspired writers speak of things being accomplished and suffered by Jehovah, when, it is distinctly said by others, that the Holy Spirit is meant. The Bible opens by affirming that God created the heavens and the earth; and yet the creation is ascribed alike to the Son and the Spirit. It is said of man that Jehovah breathed into his nostrils the breath of life, and yet Moses describes (Gen. vi. 22.) this breathing to be the work of the Spirit; Malachi says, (ii. 10.) Hath not one God created us? Job says, The Spirit of God made man, and gave him life. Creation is also ascribed to the Son, but it is not his Divinity that we now discuss. It is said by David, that the Israelites provoked the "MOSR HIRCU" in the wilderness and they tempted God in their hearts by asking meat for their lust, yea they spake against the Lord. Therefore Jehovah heard this and was wroth, &c. Yet Isaiah says of this provocation of the Israelites that it was against the Holy Spirit. Stephen also says that they resisted the Holy Spirit, and Paul declares to the Hebrews that the Holy Ghost saith your fathers tempted me, proved me, and saw my works forty years. Again, all the prophets were taught of Jehovah. They preface their predictions, councils and cautions with the sublime annunciation; Thus saith Jehovah, yet these holy men of old spake as they were moved by the Holy Ghost. Luke and Micah both say, That Jehovah the God of Israel spake by the mouth of his holy prophets which have been since the world began. Yet Luke also says in the Acts, well spake the Holy Ghost by Esaias the prophet. Isaiah records a message sent by Jehovah to the Jews, it is, Go, tell this people, Hear ye indeed but

understand not, and see ye indeed but perceive not, &c. Yet Luke informs us that it was the Holy Ghost that sent this message, Acts xxviii. 27. We might multiply scriptures of this character as every reader of the Bible knows, much beyond the limits of a single article; but by these we perceive, that the doctrine stated in 1 John, v. 7, is every where assumed, that there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are ONE. We find at the baptism of the Saviour the three present. The Son submits to the immersion as an example to his followers. The Father proclaims him from heaven his well-beloved Son. The Spirit descends upon him in a bodily form, and all who would follow him in this institution, are commanded to be baptized in, (or rather into,) the name of the Father, and the Son, and the Holy Ghost. To the three are given the same names, they are said to possess the same attributes, and to wield the same power. They are equally presented as the objects of supreme love, and of profound adoration. Inspired men worshipped each separately or all as one, according to circumstances, yet always speak of themselves as worshipping only God. And the benediction pronounced upon the church by Paul, was, The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. Amen. It follows from this brief review of several portions of Scripture, that we have either three Gods, or a trinity in the Godhead, for in each we have omnipotence, omniscience, and omnipresence; the attributes of wisdom, power, holiness, justice, goodness and truth shine with infinite splendour and equal intensity in each. The appropriate work of deity is ascribed interchangeably to each, and it is only in an official capacity that actions performed or effects produced by one, are not common to all.

That there are three Gods, no man in christendom believes. That there exists in the Godhead a trinity in unity is evident; three divine actors, one in essence, three only in assumed offices. The divine essence is found in three actors, and these three sustain official relations to each other for a specific purpose. Thus the Son is officially subject to the Father, the Spirit subject to both, while the divine essence is the same in all. They sustain different official relations to men. The Father is the lawgiver, the Son the mediator, and the Holy Ghost the enlightener and sanctifier. And how beautifully is the work of the Trinity developed in the work of redemption. God the Father calls, the blood of Jesus justifies, and the Holy Spirit, who first convicts of sin, sanctifies, and protects, and glorifies. Such is the plain and simple teaching of God's Word, and happy is the man who bows to the will of the Father, who yields to the drawings and teachings of the Spirit, and who casts his polluted soul upon the Saviour.

Dinner to the Honourable M. Cameron.

On Monday evening last, the 23rd ult., the friends of the Hon. M. Cameron gave him a public dinner in the St. Lawrence Hall, which was ornamented for the occasion by a large transparent likeness of Her Majesty the Queen. This, says the *Examiner*—

"Was placed opposite the centre window at the south-end of the room. Immediately under it was the Royal Arms, and on each side the British flag formed a handsome drapery.

The table was set out in splendid style, and was richly and elegantly ornamented. We cannot pretend to give a description in full of all the decorations, but one large centre piece attracted general attention. It was a miniature Temple of Liberty. On the top, was a representation of the globe—the arms of commerce, surrounded by lions and eight small British flags. The whole surmounted by a shield with the mottoes, on one side—"Union and Progress;" on the reverse side, "Lord Elgin and Popular Rights." Immediately below was the name of the Hon. Malcolm Cameron, and on the base "Industry and Commerce." We observed also, that the Beaver and sheaves of wheat were happily introduced as Canadian emblems."

The speeches as reported are spirited and able; and such of them as refer to the unscrupulous efforts made by high-church zealots here, backed by their coadjutors in the British Parliament, to fasten upon the Province the incubus of a state-church, will serve to remind the people, that nothing but untiring vigilance and a resistance almost desperate, has saved our country thus far from the consummation of a daring plot against religious equality. But the tactics of the enemy are not yet exhausted. Chicanery is not defunct; arrogance and bombast are playing their respective parts; vested rights, justice, spoliation, sectarians, dissenters, infidels, are sounds as familiar to our ears as household words, and faltering statesmen are the hope of our loaves-and-fishes "churches." That the reformers of Toronto should give a public dinner to one who has from first to last spoken and voted on ecclesiastical questions in conformity with the "well understood" mind of the people cannot excite surprise, and that the demonstration should pass off with enthusiasm, was a thing to be expected.

There was one feature of the demonstration which ought not to be over-looked, as it reflects the highest honour upon the gentlemen who planned and consummated the arrangements. *No intoxicating drinks were included in the bill of fare.* A thousand thanks to those gentlemen and let every Christian, philanthropist, and patriot in the land say, Amen. What a rebuke does this circumstance administer to those professing Christians who give Private Dinners, and with all the woe of drunkenness before their eyes, and its revealed consequences brought out in terrible relief by the Word of God, still put the bottle to their neighbour's mouth, and sent their guests home bitten by the serpent and stung by the adder. When will men professing godliness cease to countenance the most fruitful source of evil in our land? When will they learn that to bring a professedly Christian influence to aid in the infamous work of making drunkards, is seeking to fasten the endorsement of the Son of God upon a course that terminates in perdition. Think of this, ye public and private wine-bibbers; and if ye will do Satan's work, throw off at once the livery of our Lord,—steal not the purity of Christ, to give sanction to your tipping, and authority to your mischief.

Communications.

RULES TO BE OBSERVED

By Applicants to the Regular Baptist Missionary Society of Canada for Aid.

I. Ministers applying to the Society for aid to enable them to supply destitute churches, must in their applications inform the Board:—

- 1st. Whether they are married or single.
- 2nd. State the number of their family dependent on them for support.
- 3rd. What salary they will require to sustain them, while giving themselves entirely to the work of the ministry.
- 4th. What proportion of the requisite amount can be raised on the field in which they intend to labour.
- 5th. What will be the lowest sum that will secure their services to the Society.

II. Individuals applying for aid, must forward with their applications, a resolution of the church or churches which they intend supplying, concurring in the application.

III. Churches applying, must state the number of their communicants, and the amount which they can raise amongst themselves, towards a missionary's salary.

IV. General remarks from applicants on the destitution of the field, will be serviceable to the Board.

V. Missionaries employed by the Society will be expected to report quarterly to the Board.

VI. All applications and reports must be addressed to the Corresponding Secretary, at least one week before a quarterly meeting of the Board.

By order of the Board,

JAMES PYPER,
Corresponding Secretary.

To the Editor of the Christian Observer.

TORONTO, February 24, 1852.

DEAR BROTHER,—I have received the enclosed letter from Brother Fyfe. It was not intended by the writer for publication; but as it contains so much information and so many valuable suggestions suited to our denomination in our present circumstances, I trust you will find a place for it in the next issue of the *Observer*.

I am, Dear Sir, Yours, &c.,

A. T. McCORD.

WARREN, R. I., December, 1851.

A. T. McCORD, Esq.

MY DEAR BROTHER,—I was glad to learn, from a recent number of the *Observer*, that a Regular Baptist Missionary Society has been formed in Canada. I have long been satisfied that nothing but a Canadian Society can effectively carry on the work of ministerial education and of domestic missions in the Province. None but Canadians or

those who have lived in the country some time with their eyes open, can understand the wants of the people. The peculiar affliction of the Baptists in Canada, has been foreign interference and influence—at one end, too English—at the other, too American. Society in Canada is neither like that of England, nor that of America: and it is absurd to insist upon conforming it in every respect to either; as it would be, upon making Corinthian metal, pure silver or pure brass.

The Baptists of Canada ought to be the sole judges in regard to the proper location for their Educational Institutions: and in regard to the basis or platform on which the energy and the intelligence of the denomination can be made to cooperate in missionary work. I am glad to see that you have taken both these points into your own hand. Let your present platform receive a liberal interpretation. Let it be carried out fairly, firmly, and kindly; and there is yet hope for the Baptists in Canada. It will require patience and persevering kindness to secure the cooperation of those whose origin, views and sympathies are so varied. But I am persuaded it can be secured on a liberal basis. "Be of good courage and do it." There is too much intelligence and piety among the body of the denomination to be long influenced by the arts of the demagogue, especially when practised by men who have themselves hoaxed the compass on the chief points in debate. My old friend and fellow student of the *Recorder*, is the last man who would obtrude his advice where it is not wanted, or who would continue to fight the battles of faction. And he is too shrewd a man not to find out in a short time the height, depth, and breadth, of those who are at present his "Canadian Correspondents."

It is high time the Baptists should learn to rely fully upon their own Church polity. And the brethren in Canada, if fairly dealt with at home and abroad, will soon earn that cooperation with any society for a given end does not imply church fellowship, nor the approbation of all the sentiments which may be held by the various members of that society. The venerated Dr. Cone, who has always been the strictest of the strict—a regular of the Regular Baptists—who has written and preached long and ably in defence of his practice, actually now cooperates with *bona-fide* Campbellites, for the purpose of securing a new translation of the English Bible. He does not agree with them on all points, he does not commune with them: but he cooperates vigorously with them to secure the object on which they are agreed. No man living understands better than Dr. Cone, what Society connections involve. He knows well that each Baptist Church is an independent body, which no society nor association can meddle with. It has not only the right, but it is bound to guard its own communion, making it just what the New Testament requires. And this obligation is neither increased nor diminished by the breadth or the narrowness of the platform on which any general society or association may be based. Still each particular church is responsible for the purity of its own communion and for that only. This is the first principle of independency, as it is the first principle of liberty. Canada, of all places under the heavens,

should be familiar with these first principles; for there is no country where cooperation is more essential to success—and no country where greater forbearance is required in order to secure it. A missionary society is not a church, nor a synod of churches. It is a company of individuals who are agreed to cooperate for one object, and it may be for no more.

Strict communion has been carried on in Canada beyond anything that is known here. I know there is not a church reported on the minutes of the Hamilton Convention, (except it may be Peterboro, and I know not but that is practically strict,) which is not as strict so far as receiving unbaptized communicants as the churches in New England. Some of the strongest churches in this country have for many years communed with the baptized members of pædo-baptist churches.

The correspondents of Dr. Williams and Brother Lathrop, and also those of the *New York Recorder*, have practised, (it may be unconsciously to themselves,) a mystification on these esteemed brethren, as to the open communionism of the Canadian churches. The words should have been defined by the accusers of the Canadian brethren. For the sake of stating my meaning in few words, I shall give a definite case. The first Baptist church in Providence, the oldest in America, has always since the days of Roger Williams, *communed with baptized believers, restricting the ordinance only thus far*. None need be told of the ability and intelligence of this church. The faculty of Brown University have been members of it successively for three-quarters of a century. Now some Canadians would call this church "open communion," but it has never occurred to the brethren on this side to do so.

I mention the above things simply as facts. Now if less strictness is insisted upon in this country where it is much easier to be rigid than it is among such a diversified population as that of Canada, we cannot fail to see that the rule attempted to be enforced by some in the western section of the Province, must scatter the Baptist forces. I am persuaded that the narrow interpretation given by many to the word "regular," and the harsh spirit in which unhappily sometimes their interpretation has been enforced, have made more irregular Baptists, than all the open communion preachers and semi-Campbellite teachers put together. Whatever is overdone will produce a reaction.

When the first principle of Baptist Church polity is fully guaranteed, viz., that each church is the exclusive guardian of its own discipline and ordinances, surely no church can fear contamination by aiding an object of which it heartily approves. If the society that asks the assistance of a church, should directly or indirectly claim any power over its affairs, it should say *No*, in tones of thunder. But this can never be the case in a society of individuals and not of churches.

Surely all the Baptists in the Province must be agreed in the important work of sending the gospel to their destitute fellow countrymen. O, were the whole denomination in Canada to unite, shoulder to shoulder, in this, leaving all those points which no society has the right or the power

to regulate, to the exclusive management of the several churches, what a glorious day would soon dawn on the whole body!

I love the Baptists in spite of their faults, and though it is not probable that I shall again lift my voice in the assemblies of my Canadian brethren, yet "I cannot forget them." I will ever rejoice in their prosperity. May God bless the efforts of Brother Pyper—and of the other good men and women who have yet longer borne the burden and heat of the day, for their good.

One word about education before I close this communication, which has spun itself out to such a length. It must be self-evident to any clear-sighted man, that nothing but a *Canadian Institution* can supply Canada with a ministry. I have lived on both sides of the line, and am satisfied that the denomination in Canada lose much in every way by sending their sons to be educated in this country. Society on the two sides of the line differs widely in sympathy, modes of thought, &c. If the candidates for the ministry are young men of talent, they are almost sure to be picked up here; if they are not, Canada scarcely wants them. They lose in sympathy and in patriotic feeling, when their tastes and habits of thought are formed here. I do not think any well-wisher to Canada would like to see it a mere appendage, a kind of spiritual *shanty* of the United States. And those who are educated here can scarcely help imbibing the notion or feeling that all countries under the sun are secondary to this. I do not blame the Americans for their high appreciation of their country. I think it is proper and amiable in men to love their country. But it is quite a different affair when this feeling is rooted in the heart of one who means to spend his days in a different land.

Your enterprise fully proves that you are all aware of these things in Canada; and I have only to wish you most heartily "God's speed" in your efforts. If you are fortunate in your choice of a professor I have no doubt of your ultimate success.

With kind wishes to yourself and family,
I remain yours, truly,

R. A. FYFE.

"Was John's Baptism Christian Baptism?"

To the Editor of the Christian Observer.

ST. CATHARINES, February 10, 1852.

DEAR SIR,—By your permission, I will occupy a small space in your very liberal and valuable journal, on the subject of "John's Baptism." I have no inclination to attack any one's views, for the purpose merely of opposition, but for the sake of truth and correct gospel views. I beg to differ from the conclusions of Deacon Beam and Mr. Shenston, two of your correspondents.

I agree with the view that John came to announce the advent of Christ, preaching the baptism of repentance for the remission of sins, and to "make ready a people prepared for the Lord;" but that John's baptism was Christian baptism, I have not yet learned from the most careful perusal of the Scriptures. He himself affords us some light on the subject. In the Gospel of St. John, first chapter, we are informed that the Jews sent

priests and levites to question him, and ascertain who he was; and why he baptized, if he was not the Messiah. His reply we find in the 26th, 27th, 28th and 31st verses: "John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not. He it is, who, coming after me, is preferred before me, whose shoe's latchet, I am not worthy to unloose. This is he of whom I said, After me cometh a man which is preferred before me; and I knew him not. But that he should be made manifest to Israel, therefore am I come baptizing with water." The object, therefore, of John's baptism, according to his understanding and explanation of it was, that Jesus, the Messiah, should be made manifest to Israel,—that they might faithfully believe in him when he appeared among them.

John was to be filled with the Holy Spirit from his birth. He received his commission from the Father; and those that came to him were baptized on confession of their sins. But there is no instance recorded in the New Testament, where he ever baptized in the name of Jesus. The Saviour himself submitted to John's baptism, "to fulfil all righteousness." But the commission of Jesus to his Apostles, after his resurrection, plainly implies what was required of all who should be converted through their teaching,—something more indeed than was required by John,—they were required to believe that Jesus Christ had come in the flesh, that he was the Son of God, that they should repent of their sins, and be baptized into the name of the Father, and of the Holy Spirit, and receive the gift of the Spirit, according to promise. This brings us to the passage in Acts xix., upon which the conclusion was predicated, that John baptized in the name of Christ. John's disciples, with whom Paul met at Ephesus, evidently knew little or nothing about the nature of Christian baptism, according to the apostolic commission; and we are most distinctly informed in the fifth verse, that after they heard Paul's explanation, they were baptized in the name of the Lord Jesus.

Now, if I prove that there could not have been such a thing as a baptism in the name of Christ, until the day of Pentecost, will it settle the above passage? Read, then, from the 24th of Luke, beginning at the 44th verse. The Saviour there opened the understandings of his Apostles, and said unto them, "Thus it is written, and thus it behooveth Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem." Follow the history of the Apostles now, and we find them waiting at Jerusalem, until the day of Pentecost; and in the second chapter of Acts, we have a clear account of the manner in which they began to carry out the instructions of the Saviour. Now, can one learn from the Scriptures, that after this period, a single individual was ever received into the church without being baptized? Until an instance is furnished, I shall rest assured that John's baptism was not Christian baptism.

I am, dear Sir,

Yours in the good hope,

WILLIAM BRADT.

Miscellaneous.

AMERICAN BAPTIST REGISTER.

This new work, it is hoped, will be ready for the press by the 1st of March. It is designed to present a series of tables, showing the statistical condition of all the Regular Baptist Churches in North America.

The first series of tables will exhibit the names of all the Churches with their Pastors—the number baptized in each in 1851—and the total number of communicants in each; arranged alphabetically, according to the several States and Associations.

The second series of tables will present the full returns of each Association for 1851, with the name of the Moderator, name and Post Office of Clerk or Corresponding Secretary, and time and place of Anniversary for 1852.

The third series of tables, will exhibit an alphabetical list of the names of all Ministers, ordained and Licentiated, with the Post Office address of each, indicating also what ministerial relation each sustains to the Churches—that is, whether Pastor, Missionary Agent, Professor, Teacher, &c. &c., or without charge.

There will also be a series of comparative tables showing the statistics of the Churches in the several States at different periods of time.

Also, tables exhibiting the condition of our educational institutions.

Also, tables of Sunday School statistics, so far as they can be obtained. The work will also contain notices of the operations of the several State Conventions, and of our general benevolent Institutions.

The work will be illustrated with handsome engravings of Church buildings, Colleges, Theological Institutions, &c., and will in all respects be made as attractive and useful as possible from the materials which have been gathered at much labour and expense.

The Editor takes this method most earnestly to request all persons who have received circulars or letters relating to any of the features of this work to answer them immediately, if it be simply to acknowledge their receipt. A proper courtesy requires that the reception of every such communication should be acknowledged, even if the information or favor asked cannot be given, that in such cases application may be made to other sources.

We wish the Minutes of any new Associations that have been organized within the last five years.

There are about 440 Baptist Associations in this country. We have received the Minutes for 1851, of nearly 300 of these Associations. In order to obtain the rest, we have sent out circulars and letters into every locality occupied by them. We are in the daily receipt of new Minutes; and if the friends of the Society, and of an enterprise like this, of no mere personal interest or profit, will but aid us in completing the list by sending copies of the Minutes that are still wanting, we think we may promise them a work of greater practical value and interest, than any work of similar character ever yet published.

Minutes and letters for the American Baptist Register, should be addressed to the "American Baptist Publication Society, 118, Arch Street, Philadelphia."—*Baptist Record*.

NEW VERSION IN ITALIAN.—A manuscript translation of the New Testament, made by Dr. Achilli, in the Italian language, by order of the American and Foreign Bible Society, has been sent to that Society for publication. It differs considerably from the received version, and renders baptism to immerse. If this version is better than the one in common use among the Italians, as, we

doubt not it is, it ought by all means to be preferred. But why we may not have as good a version as the Italians, we do not understand. Will any one tell us why a new version is such an awful thing in the English language, and yet so important in the French, Italian, modern Greek, and every other tongue?—*New York Chronicle*.

Grande Ligne Mission:

A LOOK AT THE PAST YEAR.

In casting a glance upon what has been accomplished in our missionary field during the past year, we feel compelled to pour forth our gratitude before the throne of our Great Head, thanking him for the success granted to his feeble instruments.

Indeed, a chapel under construction at St. Mary; the house at St. Pie enlarged sufficiently to accommodate twenty pupils; a Society formed at Grande Ligne for the purpose of sustaining the Mission; nineteen persons baptized and united with the churches in the different stations; a number of Romish families brought under the influence of the Truth; a new field open at Granby, and promising to be fertile; the establishment of a religious paper (the *Canadian Sower*) which disseminates the Truth among the higher classes of Canadian society: these are visible effects of the blessing that God has poured out upon the Grande Ligne Mission.

Yes, God blesses our field, and he will continue to bless it. Many doors are opened; the influence of the priests diminishes rapidly; they are daily losing ground, and beating a retreat. Numerous appeals come to us from divers places; but our feeble band is already overworked. Even now we need six more ministers, and a greater number of colporteurs. The harvest is great and ripe, but there are few laborers; let us then pray the Lord of the harvest to send us more, and to sustain with his Spirit from on high those who are already engaged in the blessed work.

Among the signal benefits of our God, the past year, we would not fail to acknowledge the warm sympathy that he has excited for us in the hearts of many of his children; a sympathy which has not alone consisted in words but in deeds. After having thanked God, who has inspired such sentiments, it is to us an agreeable duty to thank them cordially for their generous aid;—we beg the American Baptist Home Mission Society, we beg the Ladies' Societies formed in aid of the Grande Ligne Mission, we beg all those Christians who have contributed to the support of the Mission to accept the most sincere assurance of our gratitude.—*Grande Ligne Mission Register*.

THE DOCTOR AND THE COLPORTEUR.—Colporteur R—, was one day passing in a small village, when the physician of the place called out to him and said:

"I wish to speak to you about your religion: you are of Roussy's religion, are you not?"

"What is that?"

"Why, the Grande Ligne religion."

"I do not understand you—what do you mean?"

"Well, are you not connected with the Grande Ligne? do you not sell religious books? you have a religion, what is it? tell us your belief."

"Here it is: 'I believe in God the Father, Almighty.'" &c., (repeating the Apostles' creed.)

"But that is our religion."

"You imagine it is your religion; but it is not."

"How is that?"

"You call yourselves Catholics; and you are not Apostolic. Your catholicity is false."

"We are Apostolic, for we believe in the Apostles' creed."

"You call yourselves Apostolic; and you trample the Apostolic teachings under your feet."

To prove this the Colporteur opened the New Testament, and showed the disagreement between Romanism and Apostolic Christianity.

The Doctor was quite astounded at the learning of one he considered as an ignorant man; and as the Colporteur withdrew, he called out to him: "When you pass this way again, do not forget to bring me a New Testament." But, on perceiving some one near him, he quickly repeated: "Do not forget my potatoes, will you?"

Notwithstanding the fear of man, evinced by this last clause, he has found means to meet with R— often; and always manifested much surprise to find himself so ignorant on religious subjects. He is reading the New Testament with zeal. May he there find what shall reach his conscience and his heart!—*ib.*

CHRISTOPHER ANDERSON,

AUTHOR OF THE ANNALS OF THE ENGLISH BIBLE.

No. II.

Mr. Anderson and his little church persevered amid very strong prejudices and some considerable discouragements from without. Nevertheless, he was full of hope. His discourses were impressive, faithful and eloquent. His congregation gradually increased. One and another, from time to time, were converted and added to the little band. A Sabbath morning prayer meeting by a very few brethren was commenced, and it was delightful to join in those supplications for a blessing on the pastor, and on the labours and services of the day. That meeting, we believe, is still continued. Mr. Anderson was about the first in Edinburgh to establish a monthly prayer meeting for the spread of the gospel. Those meetings were in general thrillingly interesting. The intelligence which was read on these occasions from Fuller, Carey, Marshman, Ward, &c., about the progress of the gospel, and translations of the Scriptures in India, waked up a missionary spirit amongst many who attended those meetings from other communities. Oh, that the same fervour in prayer—the same deep interest—the same liberality in giving which was felt for years in those "missionary prayer meetings," were now felt to distinguish the monthly concerts in all our churches.

An intimate correspondence was kept up between Mr. A. and the fathers and leaders of the missionary enterprise, both in England and India. None took a deeper interest in that blessed enterprise than Mr. A. But he did not confine his influence to that field. He was the main instrument in founding the Edinburgh Bible Society, in 1810, of which he was the active, efficient and leading Secretary of the three who bestowed their labours gratuitously for that institution. He also formed a Society to maintain Itinerating Preaching in the Highlands and Islands of Scotland, by which Mr. D. Sinclair and others were helped for years in their faithful and successful labours. He wrote and published a pamphlet called "a memorial in behalf of the native Irish," which wakened up an interest in behalf of that wretched people, and led to the formation of the Baptist Irish Missionary Society in 1814. He went with the late Joseph Ivemy, of London, to Ireland at that time, and laid plans for the commencement of operations. Shortly after, his prolific and benevolent mind devised and brought before the public the plan of the *Gaelic School Society*, and labored much as its corresponding Secretary, to put the machinery of that admirable Society into play.

Meantime, his little church gradually increased in numbers. His congregation became too numerous for the capacity of the meeting-house. Often we have seen it crowded half an hour before the time of public worship, and hundreds go away who could get no admittance. A chapel, or church as it was called, in which the Episcopal Bishop had officiated for years was in the market for sale. That place was purchased, and most commodiously

fitted up by the little church. The altar was removed, and a beautiful Baptistry was formed in its place. (Baptists have but one altar; and *One Priest—one mediator* between God and man.) This was in 1818. This new house became crowded also. No man in Scotland, at this time, had a more commanding influence for good than Mr. A. He was esteemed for his devotedness, his philanthropy, and for his searching, instructive and eloquent preaching. He was for years considered, by good judges of several denominations, as one of the best, if not the best natural pulpit orator in Scotland. Every Lord's-day might be seen the meeting-house crowded with people of all classes of Society, from the working mechanic and laborer to the man of letters and the titled lord, listening with deep and solemn attention to the eloquent and soul-stirring strains of the preacher.

The church never became large. Mr. A. was very (perhaps too) particular in testing candidates for membership. Hence, many who had been benefitted by his ministry, preferred joining other churches. The church kept up a strict discipline, contributed much for the spread of the gospel, and were generally, very active in visiting the poor, and the neglected in the city, and in preaching and teaching the word of the Lord. They contributed of their substance, every first day of the week, for the poor and other purposes, and commemorated the dying love of Christ, in the observance of the Lord's Supper every week, and they do so still.

Mr. Anderson has written several very able works. His later years have been more devoted to study and writing, than as in earlier years, to our benevolent institutions. His work on Family Government, or the Domestic Constitution is invaluable; it has been republished in America. His 'Annals of the English Bible,' is a work of great research, and is most instructive. It is mainly valuable, however, to the scholar or antiquary. It is too heavy and minute for the ordinary reader.

Mr. A. is now an aged man. Like other men he has had his weaknesses, although, on the whole, few men have carried religion into all his actions, more than he. May the Lord crown his last days with holy serenity and joy, in believing in the finished work of Christ, who, of God, is made unto his people, wisdom, and righteousness, and sanctification, and redemption, that no flesh should glory in his presence. He has not been left to labour these many years in vain. Not a few, alas! who seemed to be genuine converts to Christ, under his ministry, have made shipwreck of faith, and of a good conscience. But many, blessed be God, have long since passed into heaven, others are on the way to it, and a number of his converts are now ministers of the Word, in India, England, Scotland, and America.

PRIESTISM RAMPANT.

From the *Nonconformist*.

"As it was in the beginning, is now, and ever shall be." Priestism never changes the essential features of its character. Human ambition striving to reach its objects by subjecting to itself the religious sentiment in men, is apparently destined, by the essential laws of its own being, to pursue the path which inevitably leads to its own ultimate destruction. What it was in the days of Hildebrand it is now. That pertaining to it which evoked the Lutheran Reformation will, probably, before long strike out from the heart of humanity a still more decisive protest against all attempts to govern, by man's authority, that part of man's nature which God alone has right to control. Christianity has sowed in society the seed of spiritual individualism. And it is the main object and purport of all priestism to destroy them if possible, and if not to check their development. Hence, ecclesiastical history presents us with a series of illustrations in which the same prominent idea is successively repeated. Man, the individual, thinking, speaking, acting, suffering, in vindication

of his spiritual rights against man the representative. From time immemorial, there has always been an organized body in every community claiming the government of thought, conscience, faith, and worship; and in every age the means by which this claim is sought to be enforced, the pretences by which it is sustained, and the lengths to which its advocates will go, are substantially the same. Given, the end in view, and, surrounding circumstances being duly considered, all the steps to that end may be surely predicated.

This strain of reflection has been naturally suggested to us by the recent manifestations of ultramontanism on the continent, and especially in connexion with the military *coup d'état* of the French President. The contrast between the position now assumed by the Roman priesthood, and that which it took up during the revolutions of 1848, thrust itself upon the notice of every thoughtful observer. When the sovereignty of the people had successfully asserted itself in Paris, the first power which came forth to meet it, glorify it, and pronounce over it its solemn benediction, was that of the Church. Priests attended at the planting of trees of liberty, and ostentatiously invoked Heaven's blessing on the act. Bishops gave in their adhesion to the new order of things, in documents which proclaimed the intimate and necessary alliance of religion and liberty. All solemn acts of state, no matter what their character, these representatives of Rome, and of the false principle which Rome embodies, sanctioned by their presence, and ratified by their ritual observances. They have played precisely the same part with regard to the usurpation of Louis Napoleon. 'Tis doubtful, indeed, whether, in this latter case, they have not been engaged in actively preparing the way for his success. Certain it is that they have attached themselves, with a readiness and zeal, to the new regime, indicative of the confidence which they feel that they can make it subservient to their own purposes. The part which the bishops and clergy have taken in the recent election—the joy displayed by the Pope and cardinals over the successful crime of the French President—the single exception which M. Montalembert exhibits to all the prominent statesmen of France, in consenting to serve a man who had violently overthrown the constitution he was sworn to observe—the restoration of the Pantheon to sacerdotal keeping, and its reconsecration to St. Genevieve—and, finally, the religious solemnities which in Notre Dame are to accompany the President's installation to supremacy, plainly indicate the use which priestism intends to make of the revolution which once again places it in the ascendant. In 1848 it was subtle, insinuating, cautious. In 1851, it is bold, rampant, bigoted. Then it was in presence of a calamity to be obviated. Now it is in possession of a power to be used. The circumstances in each case were different—the end was the same, as well as the spirit in which that end was to be prosecuted. Priestism on its knees before a triumphant people, offering the incense of flattery, and priestism hand in hand with an unprincipled despot, sanctioning his crimes, and lauding to the skies his selfish purposes, is but working out the same result—its own triumph over human nature by the daring perversion of religious sentiment.

The aspect of the continent at this moment in regard to religious liberty is as gloomy as it well can be. Jesuitism is everywhere victorious. In Austria it suppresses every form of religious manifestation but that which directly tends to exalt itself. In Hungary it incessantly worries the Protestantism which it cannot wholly put down. It is creeping into Prussia under the auspices of royalty itself. Once more it is becoming clamorous in Switzerland. Sardina will be compelled to make its peace with it by unworthy concessions. It vaunts itself into Spain, reinstating itself in its temporal possessions. It governs the court at Lisbon. It is quite at home in Naples; whilst at Rome, its influence is paramount. It has now recovered lost ground in France, obtained the direction of the people's education, and found an

ally, or a tool, as may best suit its purpose, in the man who is entrusted with the entire political power of the nation. Under these circumstances, none can reasonably anticipate the preservation of even the small remains of religious liberty yet left in the continental States. The true genius of ultramontanism can brook the presence of no spiritual power beside its own. It claims to be the authoritative voice of God. It cannot, therefore, sanction, even by tacit connivance, any questioning of its own rights. Its true method is, not to argue but to coerce. In its view, the most unrelenting severity is the truest mercy. The intelligence of the age, no doubt, will, to some extent, modify its action—but, having free scope, it may be expected to put forth unwonted vigour.

Ultramontanism, we cannot avoid thinking, has outwitted itself by its eager and ostentatious alliance with the political despotism of modern times. To the eye of every reflecting man, unlimited monarchy has upon its forehead the seal of its doom. The once stately tree, though its leaves have once again appeared, is known by many signs to be rotten at the core. The creeper may twine about it, and attempt to beautify it with Divine sanction, as in former days—but no real strength is added to the oak by the flaunting glory which clings about its trunk. When the tempest sweeps over its head, as assuredly it will, ultramontanism will only expose it to additional fury, and serve to hasten its fall. Both will go together. Despotism, laid prostrate, will drag down its ally. Monarchy and the Popedom are exposed to the same fate. The bolt of wrath which shatters the one, will be sure to blast and consume the other.

We are closing an eventful year. Who knows whether the cup of sorrow of which the nations are now compelled to drink may even yet be full? Who can foresee what ingredients of bitterness may be thrown into it? Still, there is consolation for those who will exercise a rational faith. He reigns over all who out of evil can educe good. Nations survive, though dynasties may perish. Truths continue to live, even when the outward forms of them have been crushed by tyranny, and given to the four winds of heaven. From the ashes of every fiery trial which is permitted to overtake humanity, it emerges, phoenix like, a purer being to a happier destiny. In chastisement its wayward follies are corrected. In grief it becomes familiar with those better guides to action which in gaiety it is apt to overlook. Let us wait, and patiently hope to the end! for more important revolutions are taking place than those which are effected by the sword, or recorded in the columns of the journal.

CLERICAL COMPETITION IN MARRIAGES.

There are two or three old parish churches in the east of the metropolis, which, from various circumstances and on certain days in the year, are much resorted to by wedding parties. The oldest of them—St. Dunstan's, Stepney—is preferred, we believe, from an ancient superstition in favour of a church into which you enter by the descent of one or two steps;—at St. Mary's, Whitechapel, and St. Ann's, Limehouse, a low rate of charges is considered to compensate for the less auspicious approach. For some little time past, the incumbents of one of the ten new churches in the neighbouring parish of Bethel-green has been performing the marriage ceremony at less than the regular sum; a brother minister followed the example; and more recently, a still more "reduced scale of fees" was affixed to the old parish church. The whole story has now been told in the columns of a Church contemporary, by the Rev. Timothy Gibson, senior curate of the non-residual rector, in vindication of himself from some unpleasant imputations. We will allow him to narrate the facts in the order of occurrence:—

Since the consecration of St. Philip's, one of the ten new churches in Bethel-green, nine years ago, the incumbent, the Rev. George Alston, has

solemnized marriages, up to a very recent period, at the charge of seven shillings for each, whilst the charge at the old church was thirteen shillings, and at all the new churches, except St. Philip's, was ten shillings and sixpence.

The consequence of the entrance of this free-trader into the old Protectionist district was, as usual a great increase of business to the sensible and practical clerical reformer. Mr. Gibson goes on:—

The result was a large influx of marriages at Mr. Alston's church, and a great falling off from all the others. The number of marriages during the last year at St. Philip's amounted to more than 360, producing upwards of £175.

Who can wonder at the discontent of the old established hands? A great portion of this £175 lost to the high-priced sellers, is the result of cheap weddings. The consequence may easily be foreseen. The business-like men yielded to the "pressure of the times as the commercial phrase is, and lowered their terms. Mr. Gibson informs us:—

During the present year the Rev. Allen T. Edwards, incumbent of another of the new churches St. Matthias, Huee-street, Bethnal-green, in self-defence, reduced his fees for marriage, and published throughout his district, and in some others, a placard announcing the items of his reduced scale of charges.

The thrifty and early marrying population of Bethnal Green did not even hesitate to prefer the cheap red brick house in a back street that had been run up under their own eyes to the venerable edifice where their fathers and mothers had wedded for generations. The fees at the old parish church fell off to such an extent as to rouse the sleeping rector in the North.

In consequence of the system of *undercharging*, the old church suffered to a still greater extent. The rector, who resides at his other living, near Liverpool, wrote to me, to inquire the reason of the great falling off at the mother church, and I replied, by informing him of the undercharging system that had obtained in Bethnal-green, and assigned that as the reason of the great decrease in the number of marriages at the old church. On the receipt of this information, the rector directed me to publish the following reduced scale of fees for marriages at St. Matthew's; namely, publication of banns, 1s.; minister's fees, 2s. 6d.; clerk's fees, 9d.; sexton's fees, 9d.; certificate, 1s.; total, 6s.

The curate, reluctant openly to descend to the level of the shopkeepers in the neighbouring Shore-ditch High Street, did what tradesmen sometimes do—attempted to restore the old and orthodox uniformity of prices. Before he introduced his "reduced scale of prices, he called a council or synod of the clergy of the district." The majority of this synod we suppose to have been favourable to the primitive rates, as he tells us that their deliberations on the subject came to nought on account of Mr. Alston's natural and proper determination not to consent to the assimilation of the charges at his church to those of any other church. He would not be driven back to high charges. As the rector "near Liverpool" must be fed with no diminished supplies, nothing remained but to undersell the original innovator. But Mr. Alston was not to be outdone. Hearing of the reduction at the mother church, he made another alteration to five shillings, and shortly afterwards "went down," to use Mr. Gibson's business-like phrase, "to half-a-crown," stating as his reason for the last reduction that he had heard that the latter had commenced marrying at St. Matthew's, at the charge of 4s. 9d.—And there, we believe the competition pauses.—*Non-conformist.*

TIME.—Time is like a creditor, who allows an ample space to make up accounts, but is inexorable to the last. Time is like a verb that can be used in the present tense. Time, well employed, gives that health and vigour to the soul, which

rest and nourishment give to the body. Time never sits heavily on us, but when it is badly employed. Time is a grateful friend—use it well, and it never fails to make a suitable requital.

DIOCESAN SYNODS.

From the London Patriot.

Those who dream of quiet within the Establishment must, however, be themselves under some narcotic influence. It is not only the Baptismal Regeneration controversy that is agitating the Church. Its very frame-work is threatened by the movement in favour of the Diocesan Synods. At an adjourned "consultative meeting" on this subject, held at the Hanover-square Rooms, on Thursday last, the Rev. THOMAS COLLINS, B. D., of Farnham, Rural Dean, in the Chair, it was announced by the Chairman, that the Bishop of Ripon had, since their last meeting at Derby, expressed an opinion in favour of such Synods; and a similar opinion was believed to be entertained by many other Prelates. The Honourable J. TALBOT, in moving the first Resolution, remarked that "the Kirk of Scotland, and the Free Kirk, each had Synods; and they had also heard of a synod of Thuries; why then should the Church of England be called upon to stand by with her hands tied behind her? If they looked to the Church across the Atlantic, they found that she had entire freedom of action." Lord LYTTLETON said, that, in the restoration of Synods, the laity, as an integral part of the Church, were deeply interested; and he moved a Resolution recording the humble judgment of the meeting:—

"That the spiritual rights of both clergy and laity demand that diocesan Synods should be collected together from time to time, to consult with their bishop, in solemn assembly, as to what is needed for the benefit of their respective dioceses; and that the present mode of diocesan government, by the sole and unlimited mind of the diocesan, is inconvenient and injurious to the Church itself, inconsistent with the true principle of Episcopal authority, and opposed alike to Scripture precepts and the practice of the primitive Church in the best and earliest ages."

This Resolution was seconded by the Rev. Canon Trevor, and carried unanimously; as was the following one, moved by Sir Walter James Bart., and seconded by the Hon. and Rev. W. Howard. At the close of the proceedings, the meeting was adjourned to April 29, to be held at Gloucester.

It is evidently contemplated, to keep up the agitation by holding meetings throughout the country. The High-Church clergy are becoming more and more impatient of those State trammels which the Evangelical clergy so fondly cling to, trembling at any innovation that would loosen their fetters, or put an end to the sham of a hollow and deceptive uniformity. How long things can remain in this unsatisfactory state of political compromise and theological schism, we will not venture to predict; but nothing, we apprehend, can avert, ultimately, either a disruption of the Established Church itself or its divorce from the State.

MARTYRDOM.

During the persecutions of the Scotch Covenanters, on the same day two women, Margaret Machlachan and Margaret Wilson, the former an aged widow, the latter a maiden of eighteen, suffered death for their religion in Wigtonshire. They were offered their lives if they would consent to abjure the cause of the insurgent covenanters, and to attend episcopal worship. They refused, and they were sentenced to be drowned. They were carried to a spot which the Solway overflows twice a day, and fastened to stakes fixed in the sand, between high and low water-mark. The elder sufferer was placed near

the advancing flood, in hope that her sufferings might terrify the younger into submission. The night was dreadful; but the courage of the survivor was sustained by an enthusiasm as lofty as any that is recorded in martyrology. She saw the sea draw nearer and nearer, but gave no signs of alarm. She prayed and sang psalms till the waves choked her voice. When she had tasted the bitterness of death, she was, by cruel mercy, unbound and restored to life. When she came to herself, her pitying friends and neighbours implored her to yield. "Dear Margaret, only say God save the King!" The poor girl, true to her stern theology, gasped out, "May God save him, if it be God's will!" Her friends crowded round the presiding officer. "She has said it; indeed, sir, she has said it." "Will she take the adjuration?" he demanded. "Never!" she exclaimed. "I am Christ's; let me go!" and the waters closed over her for the last time.—Macaulay.

PRIDE.

The word pride, etymologically considered is of the same derivation as the word "parade," and the German word "praacht," meaning show or splendour. It primarily signifies that temper of mind which makes a man esteem something in himself as beautiful or splendid. Self respect is a just source of satisfaction, when confined within proper limits. Pride is its excess. The proud man magnifies himself disproportionately, till his pride induces haughtiness, contempt, and envy.

The examples of pride and its consequences, as set forth in the Scriptures, one would think were sufficient to lead every reflecting mind to repress a spirit so hateful and ruinous. How unlovely and how fatal was the pride of Pharaoh! He was temporarily softened by the divine judgments. Yet, returning mercies inflated his self consequence, till he was led by it into the bed of the Red Sea, where the refulgent waters swallowed up his whole army, and the surge dashing upon the shore has scented ever since to be murmuring forth the language of the proverb—"Before destruction, the heart of man is haughty."

Pride was the sin of Nebuchadnezzar. It deposed him from his kingly throne, and reduced him to a fearful state of madness. Haman and his tragical end, Herod and his loathsome malady, are equally signal instances of the consequences of a proud and haughty temper.

These provocations of the judgment of God did not rise at once. They commenced with small beginnings. The pride of Pharaoh did not spring up suddenly from an humble and gentle nature. It must have been nurtured in childhood. The mortification and scorn of Haman, and the diabolical plot to which his pride excited him, were not due to a sudden temptation. Nebuchadnezzar's boast was not like a clap of thunder from a clear sky, and Herod's boastful spirit was not suddenly put on like the robe of silver that enveloped his form, and glittered gloriously in the sun. The power of a bad passion is the result of a long continued growth. It is first small and unobserved, like a bubbling fountain in a deeply secluded recess. It trickles noiselessly through the grass. Thence it comes quietly forth, flashing in the sun-light. Anon it bubbles along the declivity of its course, "making sweet music with the enamelled stone," till swelling to a river, it sweeps on in resistless might, prostrating every barrier that opposes its progress.

Let the young be warned against the dangerous vice. It grows like your frame when you think not of it. It destroys confidence, weakens friendship, awakens enmities.

God has pledged himself to abase the proud. The whole scheme of divine grace assumes the necessity of an humble temper. Every Christian who has had a conscious struggle with scepticism before he embraced the gospel, will admit that his great difficulty was pride. The scheme of mercy

was mortifying to his unhumiliated spirit. This was the foundation of his difficulties regarding the divine nature of the Messiah, the atonement, and forgiveness through the sacrifice of Christ. Cowper has beautifully expressed the thought:

"Through various foes against the truth combine,
Pride, above all, opposes her design;
Pride, of a growth superior to the rest,
The subtle serpent with the loftiest crest,
Swells at the thought, and kindling into rage,
Would hiss the cherub Mercy from the stage."

Pride is a hateful spirit. If it could enter heaven, it would unstring every golden harp, and change the sweet songs of that blessed world into voices of lamentation and woe.

The Infidel and Dying Child.

Euston Hastings, the father, is an infidel. The child's disease was scarlet fever. Ten days and nights of ever-deepening gloom has passed, and, in the silent night, having insisted that Evelyn, who had herself shewn symptoms of illness through the day, should retire to bed, Euston Hastings sat alone, watching with a tightening heart the disturbed sleep of the little Eve. It was near midnight when that troubled sleep was broken. The child turned from side to side uneasily, and looked somewhat wildly around her.

"What is the matter with my darling?" asked Euston Hastings in tones of melting tenderness.

"Where's mamma? Eve wants mamma to say 'Our Father.'"

Euston Hastings had often contemplated the beautiful picture of his child kneeling with clasped hands beside her mother to lisp her evening prayer, or, since her illness forbade her rising from her bed, of Evelyn kneeling beside it, taking those clasped hands in hers, and listening to Eve's softly murmured words. Well he knew, therefore, what was meant by Eve's simple phrase, to say "Our Father."

"Mamma is asleep," he said; "when she wakes I will ask her."

"No, no, papa, Eve asleep then."

"I will call her at once, then, darling," and he would have moved, but the little hand was laid on his to arrest him.

"No, don't wake poor mamma; papa say 'Our Father,' for Eve."

"Will Eve say it to papa? Speak then, my darling," he added, finding that, though the hands were clasped and the sweet eyes devoutly closed, Eve remained silent.

"No; Eve too sick, papa; Eve can't talk so much. Papa kneel down and say 'Our Father,' like mamma did last night; won't you, papa?"

Euston Hastings could not resist that pleading voice; and, kneeling, he laid his hand over the clasped ones of his child, and, for the first time since he had murmured it with childish earnestness in his mother's ear, his lips gave utterance to these hallowed words of prayer. At such an hour, under such circumstances, it could not be uttered carelessly, and Euston Hastings understood its solemn import, its recognition of God's sovereignty, its surrender of all things to him. He understood it, we say; but he trembled at it. His infidelity was annihilated; but he believed as the irconcilable believe, and his heart almost stood still with fear while "Thy will be done on earth, even as it is done in heaven," fell slowly from his lips.

Soothed by his compliance, Eve became still, and seemed to sleep, but only for a few minutes. Suddenly, in a louder voice than had been heard in that room for days, she exclaimed, "Papa, papa, see there! up there, papa!" Her own eyes were fixed upwards, on the ceiling, as it seemed to Euston Hastings, for to him nothing else was

visible, while a smile of joy played on her lips, and her arms were stretched upwards as to some celestial visitant.

"Eve coming!" she cried again; "take Eve!"

"Will Eve leave papa?" cried Euston Hastings, while unconsciously he passed his arm over her, as if dreading that she would really be borne from him.

With eyes still fixed upwards, and expending her last strength in an effort to rise from the bed, Eve murmured in broken accents, "Papa come too, mamma, grandpa, little brother, dear papa!"

The last word could have been distinguished only by the intensely listening ear of love. It ended in a sigh; and Euston Hastings felt, even while he still clasped her cherub form, and gazed upon her sweetly smiling face, that his Eve had indeed left him for ever.

And yet not for ever. He straightway sought the Lord, and has now followed her to glory.—*From the "Christian Treasury."*

A THOUGHT IN THE PRAYER-ROOM.—"Oh, what could we do without the Saviour?" The words came from a warm, full, Christian heart. It was no stereotyped "taking up of the time," but one simple, heartfelt expression; and it fell like an electric thrill upon that little company of Christians. Gray hairs were about the temples of the speaker, and he was a stranger to all around him; but the name of Jesus was a common tie; and our hearts blessed him for those fitly-spoken words. We had often thought before how much simplicity was desired in our weekly circles of prayer; but we never felt until now the magic charm, the all-pervading heart-warmth which one simple, earnest sentence might diffuse. Why so much reserve, so much chilly formality, when we meet to praise and pray? Our cause is one, and the same God is our Father; we are fellow travellers to an endless eternity. Why so much backwardness in matters of so great moment? why not give full vent to the free outpourings of the heart; and rising on the wings of faith, forget the vanities of time, and get a foretaste of the rest, the hope, the melody of heaven. Could we shut the ever-obtruding world out from those sacred precincts, and talk of what is laid up for us in the mansions of our Father, as children, anxious and restless for some promised good, the prayer-circle would not so need its animation. It would be remembered as an holy feast, and we should wait with anxiety for its coming, and hasten thitherward at the appointed time, to get our hopes brightened, the fervour of our love increased, and our hearts warmed, and strengthened, and revived. There, in contemplating with a solemn joy, and meekly trusting faith, the treasures we hope to receive who are steadfast and enduring; how our hearts would be filled with gratitude, and a yearning love for every child of sin and sorrow, whose bosom glowed with the like the precious faith. Oh, Christian brother, sister, what could we do without the prayer-room, and what do we there without the Saviour!—*N. Y. Evangelist.*

THE POWER OF THE WORD OF GOD.—A missionary was once met by a poor Indian woman, in the wilds of Canada, who found out by his conversation that he was a preacher of the gospel, and she begged of him, with a strange earnestness, a Bible. She had heard it read enough to convince her that it was the book to cure the aches and longings of her wounded spirit, and would not go away without it. The missionary had no Bible with him; he had only his own pocket Testament which he could not spare. Moved by her cries he at last promised to give her the Testament, on the condition of her meeting him on the spot one month afterward, and returning him the volume. The month passed, and the missionary was on the ground at the appointed time. Presently he saw the woman walking slowly toward him, but with

an air that plainly told she had bad news to tell.

On being asked if she had the Testament, she said, "no."

"What have you done with it? Sold it for rum?"

"No," said she, "I took it among my people, and read it to them; and as I read they became so eager to possess it as to compel me to tear it apart, and give each one a leaf; and here is my part of it," said she, pulling from her bosom a leaf torn from the Testament. Such is the preciousness of the word of God to the awakened heathen.

PEACE WITH GOD.—Peace with God means peace with reference to God, "that is, peace in the prospect of meeting God." This peace is obtained not by looking inward upon the state of the heart, or backward upon the course of the life, but outward and upward upon "Christ the crucified." Hence it was that the martyr Lambert when expiring in the midst of the flames, shouted out with his last breath, "None but Jesus—none but Christ." It is Christ, then, that is the giver of Gospel peace. As to the nature of the emotion, you and your children may learn something about it from the experience of the Rev. Dr. Simpson. This worthy minister was for many years tutor in the college at Hoxton, and while he stood very low in his own esteem, he ranked high in that of others. After a long life spent in the service of Christ he approached his latter end with great and holy peace. Among other expressions which indicated his assured peace with God, on the footing of the word of Christ, he spoke with disapprobation of a phrase very often used by some pious people, "venturing on Christ." "When," said he, "I consider the infinite dignity and all-sufficiency of Christ, I am ashamed to talk of venturing on him. O, had I ten thousand souls, I would, at this moment, cast them all into his hands with the utmost confidence." A few hours before his dissolution, he addressed himself to the last enemy in a strain like that of the Apostle, when he exclaimed, "O, death, where is thy sting?" Displaying his characteristic fervour, as though he saw the tyrant approaching, he said, "What art thou? I am not afraid of thee! Thou art a vanquished enemy through the blood of the cross."—*Gospel Catechism.*

THE GOSPEL.—Yes, the Gospel of Christ finds man in his depraved state, reveals to him a Saviour, opens and sanctifies his heart, makes him a new creature, fills his soul with the love of Christ, leads him through the different changes of his earthly pilgrimage, comforts him in the hour of trial and affliction, supports him in death, and points to the tomb as the pathway to heaven, to happiness, to a blissful immortality. His soul catches the beams of the Sun of Righteousness, his ears hear the song of the Redeemed, his eyes behold the Lamb of God upon the throne, radiant with glory, surrounded by myriads of the holy. His soul is full of light and love. He shouts in transports of joy, "O death, where is thy sting? O grave where is thy victory?" 'Tis done. The curtain drops. Time ceases. Eternity, a blissful eternity commences. Blessed Gospel! well mayest thou be styled "glad tidings of great joy."

LAWS OF HEALTH.

Children should be taught to use their left hand as much and as well as their right.

Coarse bread is much better for children than fine.

Children should sleep in separate beds, and should not wear night caps.

Children under seven years of age should not be confined over six or seven hours in the house; and that time should be broken by frequent recesses.

Children and young people should be made to hold their heads up and their shoulders back, while standing, sitting, or walking.

The best beds for children are of hair, or, in winter of hair and cotton.

From one to one pound and a half of solid food is sufficient for a person in the ordinary vocation of business. Persons in sedentary employments should drop one-third of their food, and they will escape dyspepsia.

Young persons should walk at least two hours a day in the open air.

Young ladies should be prevented from bandaging the chest. We have known three cases of insanity, terminating in death, which begun in this practice.

Every person, great and small, should wash all over in cold water every morning.

Reading aloud is conducive to health.

The more clothing we wear, other things being equal, the less food we need.

Sleeping rooms should have a fireplace, or some mode of ventilation besides the windows.

Young persons and others cannot study much by lamp-light with impunity.

The best remedy for eyes weakened by night use is a fine stream of cold water frequently applied to them.—*Lancet.*

Objections to the Resurrection.

—*From the Advent Herald.*

A correspondent of the *Evangelist* notices an article in a recent number of the *Democratic Review*, presenting certain objections to the received doctrine of the resurrection of the body. We give some extracts:

"The statements to which we have referred are the following: Now, if a resurrection of all who have lived should take place, even within a short time, without any material increase of the vast numbers who have lived on the earth, where would they find room, even for the shortest space of time, to dwell in? Their numbers would cover the whole surface of the earth in one solid mass, to a depth or height of miles in thickness."—p. 244. And again: "According to computation on the subject, there has already existed upon the earth a sufficient number of inhabitants to constitute a bulk of matter equal in amount to the whole contents of this globe, which amount will increase as time rolls on, until it may exceed it by ten thousand fold."—p. 223.

These are grave statements: let us see what they amount to when weighed in the balance of a just and undeniable demonstration. The flood, which emptied the earth of its inhabitants, took place in the year of the world 1656. The whole number of the human race previous to that period, and all on the earth at that time, could not have amounted in round numbers to more than as many millions; and probably not half that number. But we will put it down 1,556,000,000. Since the flood, there may have been, say 4,200 years. This is forty-two centuries. Now, it is supposed that the earth changes her population three times in a century. There have been, then, 126 generations since the days of Noah. There are at present upon the earth's surface according to the most accurate accounts, 1,000,000,000 of inhabitants. But as this number diminishes, in proportion as you turn back towards the days of Noah, it is unquestionably above and beyond the truth, to say that 500 millions is the mean number that have been upon the earth since the day that Noah came forth out of the ark. This sum is to be multiplied by 126, the number of generations since that period, which gives in round numbers, 63,000,000,000, sixty-three thousand millions. This sum, added to that which had been upon the earth pre-

vicious to the flood, gives 64,653 millions. But we will call the whole amount in round numbers, sixty-five thousand millions, 65,000,000,000.

We will next determine how many can be buried on one square rod, or 16 1-2 feet square. Taking the human race as they die, there can be at least 136; for we are at liberty to place them in any position, so that one shall not over-lay, or lie on another. Well then, we place each body on its side. We will take from a square rod a strip 6 1-2 feet wide, on which we will lay persons of that height, the head of one to the feet of the other. In this position, it is demonstrable that at least 16 might lie in that course through. We will next take a strip five feet wide, on which we will place the bodies in the same position; and on this course we shall find it easy to lay at least 20. Next we will take a strip three feet wide, on which, placing the dead in the same position, we can place as many as 30. In the remaining strip of 2 feet wide, we can place as many as 70. These added together make the number 136, but we will put it down at 130 to every square rod. Now, there are 160 square rods to an acre; therefore, on one square acre we might bury 23,800; but we will put it 20,000 per acre. There are 640 square acres in every square mile we could bury 12,000,000. The State of New York contains 46,000 square miles. This sum multiplied by the number just given, 12,000,000, or that which can be placed on every square mile, gives 588,800,000,000. But we have found only 65,000,000,000 on the earth since the days of Adam. According to this, the territory of "the Empire State" would make something over nine burying grounds for the whole world! And if you place the bodies in their usual position as they are buried, the State of New York would furnish land enough now for at least two cemeteries for the entire race of men.

Alas for the *Review*! How this statement (which by the way, no man can question,) looks by the side of the declaration, that there had been enough already on the earth to form a body approximating in size to the earth itself. We heard the statement made not long since, by a gentleman whom we supposed incapable of committing such an error, that there had been a sufficient number already upon the earth to cover the land at least four feet deep. This statement was made on a funeral occasion, while dwelling upon the resurrection. We are inclined to think, if his eye shall fall on the above solution or result, call it what you please, he will review his sermon somewhat severely before he preaches it again.

There are other positions which the writer in the *Review* has taken, and brought forward as objections against the commonly received notions of the resurrection—which are equally absurd and foolish—to which we may, as we shall find time, at some future period, direct the attention of the readers of the *Evangelist*.

In conclusion, we will modestly suggest to the managers of the *Review*, either that they correct this mischievous blunder, or confine the attention of their correspondents exclusively to politics.

We should not have felt called on to notice this matter as we have, but our eye has been directed to this *Review* several times before. Several articles on moral subjects have appeared in it within the past year, which are quite as absurd and pernicious in their tendency as this which we have noticed, and in some cases, to our knowledge, fair and courteous replies in defence of the truth have been denied insertion.

A SIGNIFICANT FACT.—Mr. Chiniquy, the celebrated temperance lecturer, preached little more than a year ago in a parish, where some Canadians have received the Gospel. He was consequently led to speak about the Bible; and dwelt particularly on the calumnies of the Protestants, who pretend that the Holy Catholic Church forbids the reading of the Scriptures to the laity. "Such assertions," said he, "are utterly false;

and to show it is so, I have ordered a certain number of copies of the Scriptures that will be sold to whomsoever wants them, which books are to come to-night, expressly for the instruction of the inhabitants of this parish." The books came, and people began to think that the Protestants had made a mistake in accusing the Romish Church of not being favourable to the dissemination of the Bible. But very soon a circumstance took place, which was well calculated to confirm the Protestants in their opinion on this subject: the priest of the parish, fearing the influence of those books, though they were New Testaments, issued by the Archbishop of Quebec, and full of notes and comments, packed them up and hastened to send them back to Montreal, as soon as Mr. Chiniquy was out of sight. And then it was clearly seen by all on whose side the truth was, and who were the calumniators.—*Grande-Ligne Mission Register*.

"I cannot leave my Class."

So said a young lady, when urged to spend the Sabbath with some friends she was visiting a few miles from home. "I should be happy to stay with you, but I cannot leave my Sabbath-school class."

"Will not the superintendent find them a teacher just for one Sabbath, when he sees that you are not there?" asked her friends, as they continued to press her to prolong her visit. "It is so long since you have been here, we cannot consent to your leaving us to-night."

"Oh, yes, a teacher might be found readily, but I said nothing to them last Sabbath of a possibility of my being absent, and they will feel disappointed if I am not there."

"There seems now a prospect of a rainy day to-morrow. If so, your class will not be there. I think you had better stay, if that is all that requires your return," remarked an elderly lady present.

"A rain will make no difference," replied Miss R.; "my little girls are always there, unless sick. Besides, I promised to explain to them to-morrow some allusion to ancient Eastern usages, which they did not understand, by reading some descriptions from the Bible Dictionary. I thank you; I should love to be with you, but I must go to-night."

The friends ceased to urge her; but while they admired her devotedness to the Sabbath-school, they could not forbear still asking, "Do you never allow yourself to be absent from home on the Sabbath?"

"Never, on ordinary occasions," she answered; "if a long journey, or anything (sickness excepted) demanded my absence, I endeavour to make arrangements previously, so that no interruption or disappointment need occur in my class. They are so punctual themselves, I certainly should be so too."

Happy little girls! to be blessed with the instructions of such a teacher; and happy teacher, too! who may place such confidence in the punctual attendance and unabated interest in her pupils.

RELIGIOUS CONTROVERSY.—Controversy, it must be admitted by those who are its most devoted champions, is not the atmosphere a Christian wishes continually to breathe. It seems to me, when we pass from the contentions of controversy to the exhibition of the glorious truths of the gospel, as if we had escaped from the storm and the windy tempest, and got into a sweet haven, in which we are peacefully and safely sheltered; for in all controversial discussion, however carefully conducted, there must be some harsh expressions that require to be explained, some sentences that need to be expunged, and some remarks that ought to be softened and qualified.—*Cumming*.

WHAT DOES IT MEAN?—It is three hundred years since Rome entered on the work of missions. Within this period she has made converts among

people speaking sixty or seventy different languages, but not a single instance is known of her having translated the Scriptures into the language of the people where she has her missions.

THE INSPECTOR GENERAL GOING TO ENGLAND.—We learn that the Inspector General leaves Quebec to-morrow for England. His visit is understood to be connected with the proposed loan for the Triunk Railway. Mr. Hincks will, no doubt, use every means in his power to get the loan on such terms as will enable the government to extend the road to Montreal at least, out of the money guaranteed by the Imperial Parliament. Mr. Hincks will also we presume represent to the Imperial Government the necessity for an immediate fulfilment of their promise to carry through a Bill giving us authority to deal with the Clergy Reserves.—*North American*.

HYDROPHOBIA.—This fearful disease, says the *Hamilton Spectator*, is becoming alarmingly common in Canada. The severity of the winter, and consequently scarcity of accessible water, appears to have had an effect on the wild forest animals. Some time since, a farmer in Esquering, with his dog, succeeding in killing a silver gray fox. The dog was lacerated by the fox; and in a short time began to show signs of incipient madness. Two members of the family, one married and the other a single man unthinkingly began teasing or playing with the animal, and were both bitten by him. Still, not dreading any evil consequences, application for proper medical aid was neglected until, it is feared, too late. The most intense anxiety prevails in the neighbourhood as to the result. They are both young men of good constitutions, and well respected for their industrious habits, &c.; and it is ardently hoped that the awful calamity of death by hydrophobia may yet be averted. If ever there was a time requiring the intervention of the competent authorities for the chaining of dogs, it is the present. No one can tell how far the evil has already spread, and it would only be an act of simple justice to the community were our Municipal guardians to exercise the powers vested in them in this respect.

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