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# CHRISTIAN OBSERVER.

VOL. I.

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No. 5.

## Poetry.

### TOO LATE.

BY A. M'FARLANE

'Twill be too late

To seek forgiveness at death's gate,—  
When all the work of life is done—  
And mercy's hour of pardon gone;  
Too late! when gospel sounds have ceas'd,  
That whispered oft the voice of peace,  
And pointed, through the Saviour's love,  
The way to blessedness above,  
Too late to think of joy or rest,  
When man departs from earth unblest;  
The guilty spirit wanders then,  
And finds no resting place again.

'Twill be too late!

When all the dead,—the small, the great,  
The rich, the poor,—together meet  
In silence round the judgment seat!  
Too late to turn the wildered eye,  
When neither rock nor hill is nigh,  
In that decisive, dreadful day,  
When earth and sky have fled away;  
Too late the voice of God to hear,  
Or bow the soul in awful fear,—  
When sounds the dreadful word, Depart,  
And anguish strikes it to the heart.

## Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER]

### SALVATION EFFECTED BY DESTRUCTION.

THE FLOOD—BAPTISM—THE END OF ALL THINGS.

The world's cry of "a good time coming," in which a secularized church is so ready to join, grows out of views of man's state and prospects which directly conflict with the word of God. It supposes the individual to enter upon existence an innocent, but a helpless and an ignorant creature, who may be educated to a perfect man. And it supposes the race to be now in a course of improvement from just such a rude, but innocent, origin to just such a perfection of humanity, when the ills that flesh is now heir to shall have been abolished by sanctified science; and peace, liberty, plenty, contentment

and benevolence shall cover the earth. Any evil which is acknowledged in man is the mere absence of light or virtue; a deficiency to be supplied; a power to be developed. Any evil in his circumstances is consequent upon a trespass of some natural law, which has merely to be put a stop to and the evil must cease. With a numerous class of professing Christians the Gospel is nothing more than an efficient means of promoting this development, and Jesus Christ is the great Apostle of progress, the teacher and the example of the perfection to which the world is hastening. We are not, on this occasion, to undertake any formal exposure of the world's delusion or the professing church's heresy, but shall simply set in contrast with them the Scriptural view of salvation man needs, and which God offers.

The Scriptures every where represent man's moral character as evincing not a mere absence of virtue, but a positive prevalence of sin and the evil of our fallen condition as being the curse of a holy God. The salvation needed, therefore implies a destruction of evil, as well as a bestowment of good, and that both in our characters and our condition; and this is the invariable characteristic of God's works of grace in the world in all its aspects and applications, life is brought out of death, glory out of suffering, salvation out of destruction. It is not necessary that we should at present pause to illustrate this principle in the great act of deliverance in which safety is brought to man, by the bruising of the serpent's head. The destruction of the work of the devil, for Christ also hath once suffered for us, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. Hence eminently and illustriously, life is brought of death. But we would rather come down to the carrying out of the purpose of grace amongst and upon men, and shew that suffering and destruction, in order to deliverance and safety, has been, is, and ever must be, the characteristic of God's gracious procedure with His people in this world.

And first, this is displayed in all God's providential interferences in behalf of His people, in the history of the past. Take as an example the destruction of the old world by the flood. This awful catastrophe, in common with the other more signal interpositions of Divine power in the affairs of

this world, is commonly most grievously misunderstood: It is for the most part represented as nothing else than a terrible judgment on iniquity; sometimes it is spoken of as a mere ebullition of wrath. While the truth is, that the day of retribution and righteous indignation is not yet come upon the ungodly. This and all similar events in our present state, whether in the history of nations, or in the lives of individuals, are to be understood rather as instances of mercy accomplishing salvation by the destruction of evil. The wickedness of man was great upon the earth, and it seemed as if truth would be obliterated, and the righteous remnant swallowed up. It was then that God announced His intention to sweep away the corruption with a flood. That this is the correct view of the aim and purpose of God in the deluge is evident from the reference to the event in 1 Peter iii. 19, and 20. That mercy, and not wrath, was presiding over that disaster is there shewn—

First, by the forbearance and compassion with which God continued to warn the world by the mouth of Noah, a preacher of righteousness. Christ, it is stated by the Spirit, went and preached unto the spirits in prison, which sometime were disobedient when once the long suffering of God waited in the days of Noah, while the Ark was a preparing. This statement sufficiently explicit in itself, has been made a mystery by the attempts of the corrupters of God's word to pervert it to sustain their doctrine of purgatory. "Spirits in prison," say they "are Spirits in some place where they are not finally reserved for judgment, since the Lord went and preached to them," that is, as they allege, during the period between his crucifixion and resurrection. It will relieve the passage of all obscurity, if we inquire how did he go, where did he go, and when did he go? How did he go? not personally; but by the Spirit "by which also he went and preached." In the same way, as Pauls says to the Ephesians—"Christ came and preached peace to you who were afar off." The two remaining questions, where, and when did he go? we shall join together in our reply,—"*he went and preached to the spirits in prison,*"—the time of his preaching is past, but the time of their being in prison is present. It is not spirits who were in prison at the time he went and preached, but spirits now in prison,

that is at the time Peter wrote the sentence. The mode of speech regarding the condition of men who departed this life in a state of final impenitence is in harmony with Scripture usage. "The Lord knoweth how to deliver the ungodly and to reserve the unjust unto the day of judgment to be punished." Spirits in prison, is the description of their present state, not of their state at the time when he went and preached to them. The description of their past state and character follows, which sometime, that is to say, "who formerly were disobedient." Disobedient to what? is a question to which there seems but one answer, "to the preaching;" and it so, the next clause fixes the time and occasion of his preaching "When once the long suffering of God waited in the days of Noah while the Ark was a building;" then it was that, moved by the same pity that led Him to die the just for the unjust, He went and preached not personally, but by His Spirit to a race who were then disobedient and unbelieving, and who are now, as the consequence of their unbelief, spirits in prison reserved unto the day of judgment to be punished.

2. That mercy presided over that catastrophe is shewn by its results; "Wherein few, that is eight souls were saved by water;" they were saved in the Ark, but they were saved *by* water. According to a superficial view of this event, the only use of the water was to destroy the world; but according to the apostles' view of it, the use of the water was to save these few souls. Now the question arises from what were they saved? and the first answer that that will probably suggest itself, is "from the deluge; but on a moment's reflection, such an answer will appear absurd, to be saved by the water from the water; to send a flood to deliver them from itself, would be a salvation of which it is difficult to perceive the advantage. But when the condition of the world is remembered, "God looked upon it and beheld it was corrupt for all flesh had corrupted his way upon the earth;" that one family alone walked with God, alone struggled to hold the lamp of truth above the swelling tide of corruption and violence; then it is easy to perceive what was the salvation effected for this faithful few by the waters which prevailed exceedingly until every living substance was destroyed that was upon the face of the ground. There was a terrible destruction, but it was a destruction of evil for the safety of the good. There was a glorious salvation, but it was effected, as all salvation must be in such a world through suffering; so did the fires of heaven deliver righteous Lot; so did the waters of the Red Sea deliver the children of Israel from the pursuing foe.

II. That the plan of bringing salvation out of destruction, is that upon which God proceeds is shewn in the spiritual history of every believer. In the sequel of the passage in Peter, above cited, we have an illustration

of this also. It is plainly intimated that there is an analogy between the salvation of these eight persons by the flood, and the salvation of every believer symbolized in baptism. "The LIKE figure whereunto baptism doth now save us, by the resurrection of Jesus Christ." Nothing could be more puerile than the controversy about the mode of baptism in connection with this passage; "The ark was rained upon," says one, "and that was a figure of the ordinance of sprinkling."— "Noah was buried in the Ark," says another, "and that was a figure of the ordinance of immersion."— "All flesh is grass," says the prophet;—"grass is green," says the commentator; "therefore all flesh is green." Should not the third be as judicious as either of the former?

The supposed obscurity of this passage may partly arise from an unhappy translation in the words "like figure." There is but one word in the Greek *Antitupos* which signifies "emblem." And the whole clause might be better rendered "just as the emblem immersion doth now save us;" in other words, just as our salvation is emblematically represented in our immersion. The view of salvation presented in Baptism is the burial of the old man and a resurrection to newness of life by the resurrection of Jesus Christ. And this is the point of comparison and analogy in the passage. Life brought out of death; salvation effected by destruction.

The admirable view of this subject contained in Mr. Juke's letter in the third number of the *Observer* renders the farther illustration of it unnecessary.

As the great change in the commencement of the spiritual life is correctly represented in a symbolical burial and resurrection, so is the continued progress of that life spoken of in all its successive stages in this word as a continuation of the same process, the destruction of evil in and around the believer, the conquest of his enemies, mortification of appetites, and the crucifixion of the world. The whole scope and aim the providential government of this world, so far as relates to the believer and the church. It is a militant state in which there is a conflict which shall never cease till all things are put under the feet of our captain. It is a suffering state which shall continue until the glory shall be revealed.

The way to the crown is by the cross, and the key to the whole order of temporal things is, these present light afflictions "which are but for a moment work out for us, a far more exceeding and eternal weight of glory." The world may dream as it pleases, but the believer in God's word cannot cherish the thought of a time coming within the compass of this world's day of grace, when troubles and trials will not be necessary. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth: if ye endure chastisement,

God dealeth with you as with sons, for what son is he whom the Father chasteneth not; but if ye be without chastisement, wherewith all are partakers, then are ye bastards and not sons."

III. The same characteristic will mark the grand consummation of a work of grace. By death, or otherwise, the frail tabernacle will be dissolved in order to our being clothed upon with our house which is from heaven; "this mortal shall put on immortality;" life will once more and most gloriously be brought out of death. And so of the redeemed collectively, as the righteous remnant were saved by the flood; so will they be saved by the fire of judgment; when that wicked shall be consumed with the spirit of His mouth, and destroy with the brightness of His coming; when all enemies shall be put under His feet; when death, the last enemy, shall be destroyed; when there shall be nothing left to hurt or annoy in all God's holy mountain.

We repeat, then, that destruction in order to deliverance; suffering in order to glory; death in order to life, has been, is, and ever must be the characteristics of God's order of procedure with His people in this world.

This throws light upon the page of history and solves much of the mystery of providence. This shews the true character of a work of grace in the soul, and may lead us to resignation under the afflictions and disappointments of life. This, too, may give direction to the expectations and the hopes of the church, and lead her away from the carnal, though specious lure, which a false philosophy has thrown in her way to a pure and animating hope of our high calling. It sets before her a Deliverer and Redeemer in his true character and in the greatness of his enterprise, and will lead believers with new earnestness and patience to look and long and wait for His coming. Even so come, Lord Jesus.

[FOR THE CHRISTIAN OBSERVER.]

MAMMON.

(Concluded.)

Wealth, so much desired by thousands is, after all, a most undesirable boon; it is a weight which few souls can bear; and the very desire for riches which burns in some minds, is the embryo workings of a spirit which, if unsubdued, will carry the soul to the blackness of darkness for ever. When a man desires a competency of this world's goods, (and what more does any human being need for himself) we can at once comprehend the desire; but when his soul craves wealth, we are led at once to enquire, what is the origin of this craving? There is something to him peculiarly attractive in wealth which gives birth to the de-

sure to possess it; what is that something? Whatever it may be, rest assured that it is not the glory of God, hence his is the position of the man who should earnestly desire a responsible stewardship for the solitary purpose of employing its revenue for the purpose of ministering to the demands of a selfish heart. And if on earth such a steward would soon find himself covered with shame, and immured within the walls of a prison, what must be the consequences to a rational being acting thus as a steward of God, when he reaches the day when the Lord shall come and reckon with him? Will not everlasting shame and contempt be his only inheritance?

In desiring wealth, then, men desire the privilege of becoming unfaithful stewards, they long to handle the instrument of their own destruction. But some suppose if they only possessed wealth, they would employ it with a far-reaching liberality, that would make thousands to rejoice. It is possible that they might; but not at all probable. Such a benevolent calculator is not taking into the account the natural influence which growing wealth exerts upon the human mind. He forgets that a morbid appetite is formed in the soul for gain, as the natural result of wealth's accumulation, just as a morbid animal appetite is formed by the tippler, as the natural result of the constant use of intoxicating drinks. In the latter case, every glass adds strength to the inebriate's appetite, and rivets upon him with greater security the manacles of a degrading slavery; so with the former, every new thousand, cast into the treasury of self, only whets to a keener edge, the desires of avarice, and he finds the desire to do good waning, as wealth is increasing. The only exceptions which you will find to this rule, exist in the case of some great and good hearts, sanctified by the grace of God. Who then can lay the flattering unction to his heart, that he could guide so frail a bark as his, safely through the whirlpool of wealth, and gain the port of heaven in peace?

A high authority has said, that it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And shall we desire a condition in which it is extremely difficult for a man to live and be saved? And again, let us remember the growing power of covetousness; a man is often generous and compassionate, and contributes freely of his substance for benevolent objects, when possessing little of this world's goods, who when brought into the possession of wealth becomes another man, manifesting to the world a totally different character from that which made him the admiration of all who knew him. Mammon dries up his once gushing sensibilities. A mark is fixed by him which must be reached; that point gained, and he has another set in the

distance, and the claims of benevolence, or the demands of Christ upon his property, are thorns in his path which impede in his estimation his progress to his golden height. And that once friendly heart now ceases to be warmed by the genial fires of friendship. This reluctance to reciprocate the glowing sentiments of friendship is often ascribed to pride; this in some instances may have its effect, but a darker demon than pride itself is gnawing the vitals of social feeling, and hedging up the soul against the encroachments of social intercourse. That demon is *Mammon!*

As the love of money increases, the soul in the same proportion ceases to love every thing else, and soon deems it positively dangerous to have a friend, unless it may be one here and there carefully and cautiously selected from the number of those who are in no danger of needing his assistance. And thus a once generous heart, that beat true to the exalted impulses of a hallowed friendship, voluntarily excludes himself from the pleasing joys of the social circle, and the sympathies of his race. Poor miserable man! the beggar on the street whose heart is free to roam amid virtuous loves, is richer far than he!

And then look at the effects of avarice upon his intellectual capabilities! He might, until caught in the snare of mammon, have been a leader in every public movement, having for its object the spread of truth or the salvation of man. But public interests must be consigned to the management of others, however incompetent they may be for the task imposed upon them. Mammon has no affinities for public welfare; this is the appropriate work of benevolence, and covetousness and benevolence can never coalesce. Hence the reason why an avaricious spirit robs God of its intellectual capabilities, as well as its money. A son of mammon would be acting contrary to the superinduced instincts of his degenerated nature, were he to cooperate heartily in works of public benevolence; and then, besides being contrary to his nature, there is ever before him the dread thought of incurring responsibility. And he seems to be willing to go down to the grave, and to meet Christ in the judgment, having declined to assume responsibilities obviously connected with the interests of Christ's glory upon the earth; declined them lest, peradventure, in moving forward, instrumentally, the glorious work of salvation, he should retard the work of money-making. Retard the work of accumulating that dross, which will soon, ah! very soon, be able to do nothing for him, unless it may be to procure a richer coffin, and a more costly winding sheet than those which will wrap up the mortal remains of the poor.

Thus, whether we regard covetousness as a direct embezzlement of the Lord's

goods; or mark its scathing and desolating effects on the heart and the intellect, we equally feel the terrible appropriateness of the Saviour's declaration, "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Our Lord here refers to those who trust in riches; and it is of such that I have been descanting. I repeat what I formerly stated, that it is no sin to be rich; but it is a sin to be covetous, whether we be rich or not. Covetousness may develop itself in small matters, as well as great ones. The man who unrighteously detains from the service of God, his shillings or his pence, may be as truly covetous as the man who detains his thousands. It is true in this respect he that is faithful in that which is least, is faithful also in much. And he that is unjust in the least, is unjust also in much. If a man cannot find it in his heart to part with a small sum to sustain the cause of Christ at home and abroad, with what propriety can he cherish the deceitful thought, that the possession of wealth would open his heart and make him liberal? would not riches have just an opposite tendency?

It is a mercy on the part of God to keep many of us poor, otherwise we could not, without a miracle, be saved, and the days of miracles are past. It is a solemn question which we may all propose to ourselves, "how much owest thou unto my Lord?" Covetousness, and not wealth, is said to be idolatry, and ruinous to the soul. The Saviour knew its dangerous tendency, and often rebuked it, and cautioned the disciples against it. And what a striking reproof does David give the avaricious: "Let them be as grass upon the house-top, which withereth before it groweth up; wherewith the mower filleth not his hand, nor he that bindeth sheaves, his bosom; neither do they that go by, say, the blessing of the Lord be upon you! we bless you in the name of the Lord!"

Now, instead of sustaining such a character as this, it ought to be said of us, "The blessing of those who are ready to perish come upon us;" and such blessings will come sooner or later, if deserved! It is our appropriate work with the mammon of unrighteousness, so to employ it, as to make unto ourselves friends, who, on discharge from our stewardship, will receive us into everlasting habitations. And what a field opens up before us in which to operate with effect. If we look at home, even at our own doors, how many objects of charity appeal to our sympathies, and invite our liberality; and how many hearts may we make to rejoice by sharing with them only a little of the bread that perisheth. But when we think of the moral destitution of the people, their church-going privileges to the contrary notwithstanding, it must affect profoundly every benevolent

heart. Thousands amongst us are moving to eternity without God, and without hope in the world; while others rush contentedly forward, the dupes of a specious and deceitful superstition. How shall we make friends of these? I reply, by sustaining rigorously amongst us the various instrumentalities, which are in operation, to pour light upon the surrounding darkness. And while one enlightened soul may trace the proximate cause of its salvation to a tract, another to a Bible, another to a home missionary, and another to a pastor, they all may bless your name, reader, in time and eternity, for sustaining those institutions which furnished them with reading; or those men who urged successfully the truth upon their consciences. And then think of the destitute portions of our province. How many of Christ's sheep are scattered over the back settlements who long to hear the sound of the gospel, but cannot raise the means to sustain pastors, and who have none amongst themselves who possess the gift of teaching; and then their children, springing to man and woman-hood, and mingling with those who fear not the Lord, nor think upon his name, are but little in advance, in point of reverence for the ordinances of God's house and religious sensibility, of the sons and daughters of those nations, where the pure gospel is never heard. How many of those souls might by the faithful efforts of home missionaries, or colporteurs, be led to Christ, and led on earth and in heaven to bless the names of those who sent unto them the messengers of peace.

Here again, by the mammon of unrighteousness, we have a wide opportunity of making unto ourselves friends, who will meet us with joy, and greet us with unmixed affection in heaven, before the very throne of Him, whose faithful stewards we have been. And then, think of the heathen world, six hundred millions of human beings, groping their way to eternity, in worse than Egyptian darkness. The Macedonian cry, rushes upon our ears from the four winds of heaven. The fearful death-groans of tens of thousands of departing spirits who know not whither they are going, are made by the faithful press to fill the land. The pathetic pleadings of the missionaries for the benighted and the degraded and the anguished solicitations of converts from heathenism, in behalf of their perishing fellows, all, all appeal so strongly to our sympathies and our consciences, that to detain our Lord's goods in such circumstances, must be to fasten upon our souls the brand of unfaithfulness, and to constitute our gain, be it more or less, emphatically the mammon of unrighteousness.

But how many friends may we make unto ourselves in this field? And what an interesting thought is it, to look forward to the gathering together of all nations!

When the redeemed from every kindred, and tribe and tongue shall be assembled around the throne of our common Lord. And, Oh! when one simultaneous shout of praise shall burst spontaneous from the heart of the innumerable multitude—when gratitude will inspire every tongue; and pure, profound, boundless, and endless love shall impart heaven's fire to heaven's songs—when every soul is overflowing with heaven's benevolence—every countenance glowing with heaven's sympathy, and every faithful steward in the possession of the true riches—what would a sordid son of mammon do in such a company?

[FOR THE CHRISTIAN OBSERVER.]

#### PETER'S ADDRESS IN THE PORCH CALLED SOLOMON'S.

The principal object of the present observations is to correct a supposed misconception of Peter's avowal of the ignorance of the Jews in the murder of our Lord. But to prepare the way for this it may be proper to glance at the circumstances in which the avowal was made. Shortly after the remarkable scenes of the day of Pentecost, which must have produced an extraordinary sensation in Jerusalem, a man who was well known to all the inhabitants as having been from infancy till his fortieth year a helpless cripple, who was daily laid down at a gate of the temple to ask alms, was seen, to the amazement of the multitude who thronged the temple at the hour of evening prayer, walking and leaping in the perfect and vigorous use of his limbs. In a transport of joy and gratitude he clung to Peter and John, pointing them out as the benefactors through whom he had received such extraordinary relief. An eager crowd soon gathered around them, when Peter, disclaiming all personal merit or honour in the miracle, ascribed it to the name, the power or authority of Jesus, whose cruel death was yet fresh in the minds of all the people. Such an explanation of the event must have awakened painful if not fearful emotions in the minds of the crowd. They had seen the untarnished purity of his character, they had listened to his words and felt that never man spake like him, and they had witnessed; some of them had participated in his deeds of heavenly beneficence, yet without cause they had imbibed the bitterest animosity and malignity against him, had demanded his crucifixion, overwhelmed him with injustice and insult, and mocked his dying agonies. How startling must it have been to find that his supernatural power was not extinguished. They had wagged their heads in insolent triumph as their victim hung in apparent impotence on the cross; but here again they find the might of his name haunting them. Taken in connection with the ru-

mours they had heard of his resurrection and with what they had seen and heard on the day of Pentecost, this event must have well prepared them for the claim which Peter immediately urged that he whom they had crucified was the son of God, the promised Messiah.

"There" said he, pointing to the man, "there is the proof of it; God, reverses your unrighteous judgment, refutes your aspersions and glorifies him you rejected. Look upon this man and know certainly that he whom you killed is raised from the dead, that Jesus was all he claimed to be, and that our testimony regarding his resurrection is true! Could the name of a crucified pretender effect this notable and undeniable miracle as certainly as this man stands before you in perfect soundness, these things are so."

Peter then cuttingly alluded to the circumstances in the case which illustrated the enormity of their guilt. Even an unprincipled and unscrupulous Roman governor could not resist the claims of his manifest innocence; but Pilate's remonstrances were thrown away upon rancorous malignity. It further shewed their desperate wickedness that they had preferred to have a notorious murderer released, when Pilate, reluctant to yield to their clamour, proposed to give Jesus the advantage of a custom of pardoning a criminal in honour of the passover. Nothing would satisfy their fury but the death of one who was revealed to them as the author of life.

Here was proof, not only of a conspiracy against innocence and goodness, but of the appalling guilt of having rejected the Messiah; heaped indignity upon the head of the Son of God and of actually having murdered him whom God had sent. Here also was the proof that he was then alive, exalted at the right hand of God and invested with all power. What a position for these men! their sin had found them out. If there was justice in the universe, what had they to expect but that the head they had crowned with thorns would bow an assent to their condemnation, and that the hand they had nailed to the cross, would scatter amongst them the thunderbolts of a righteous indignation. The Spirit had come into the world to convict them of sin, because they believed not on him. It was then that Peter discharged his true office, and proclaimed repentance and the remission of sins in his name.

"And now, brethren, I wot that through ignorance ye did it as did also your rulers; but those things which God before has showed by the mouth of all prophets that Christ should suffer, he hath so fulfilled."

The admission "I wot that through ignorance ye did it," is explained as originating in Peter's fear that by "aggravating the crime they had been guilty of, beyond due bounds, he might drive them to do."

pair." It is said "he presents their guilt as mildly as faithfulness would allow, and even makes some apology for it." What! Peter apologize for the murder of his Lord? Peter try to moderate their self-condemnation and join himself to those false prophets who seek to save human feelings at the expense of human souls? Peter inspired by the Spirit of truth, palliate and gloss over the most atrocious deed in the annals of human crime! It is not credible. View it in any light, if it was nothing more than their malignant rage and base conspiracy against an innocent and defenceless man, it is impossible by human language to exaggerate the guilt and barbarity of the deed. It is true that they did not acknowledge his claims, and in one sense were ignorant of who he was, but this was their fault, not their misfortune. And is it possible to conceive that Peter would try to soothe their pungent remorse by representing such a deed as a mere mistake, a sad one indeed, but still, at the worst, a culpable homicide about which they ought not to be too much cast down. If so, he ought to have abstained from harrowing up their souls with such harsh and acrimonious charges. In fact, if such is the import of this passage, the previous part of his address was mere fustian and bombast of the most wanton and unscrupulous character. Instead of palliating their crime, he rather takes away the only solace with which the most hardened amongst them could ever reflect upon it. He is about to exhibit God's gracious purpose in that event, of which they had been the guilty instruments, and all that he does in this passage is to deny to them and their rulers all merit in the blessed results.

As if he had said "settle as you and your rulers intended it, you then completed his errand of mercy to this world. So far from defeating his pretensions, as you thought, and frustrating his design you inconsciously accomplished it. Those things which God had foretold that Messiah should suffer, he hath thus fulfilled. You thought of nothing more than wreaking your malice on the holy and just one, but in reality God was there "laying upon him the iniquities of us all." When you were heaping insult upon injury, he was making good his prediction. "I gave my back to the smiters, and my cheek to them that plucked off the hair, I hid not my face from shame and spitting; you killed the author of life: but *there*, as the fulfilment of all promises and types, "he made his soul an offering for sin;" "After three score and two weeks Messiah was cut off, but not for himself;" that was "the Lamb of God that taketh away the sins of the world." You shed his blood; but *there* was "a fountain opened to the house of David and the inhabitants of Jerusalem for sin and for uncleanness." His blood cleanseth from all sin, even the crimson sin of those who shed it. The scripture is fulfilled

the propitiation for sin is set forth, Christ hath suffered, God can be just and the justifier of him who believeth in Jesus. And, matchless grace! he left it as his parting charge, that the first offer of pardon and peace through his blood should be made to you. Repent ye, *therefore*, and be converted, that your sins may be blotted out."

*There* Peter preached the gospel, glad tidings of infinite love, triumphant in infinite sacrifice, justice satisfied by the death of the Just One. And the sinful were entreated to be reconciled to God, for he was made sin for them who knew no sin; thus the Spirit fulfilled his mission in not only convicting men of sin because they rejected the Christ, but also in convincing them of righteousness, of God's righteousness, because having suffered, he was exalted, the sacrifice was accepted, and God can justify the ungodly."

Reader, are you reposing your confidence in this peace-speaking blood? have you found the propitiation, and being justified by faith have you peace with God? "blessed is the man whose transgression is forgiven, whose sin is covered, unto whom the Lord imputeth not iniquity."

#### Existing Differences of Sentiment and Practice among Christians, injurious and indefensible.

BY ALEXANDER CARSON, LL.D.

The differences that subsist among Christians are among the chief obstacles to the progress of the gospel. Scoffers triumph in our divisions, and the world in general are stumbled. By the existence of so many religious sects, unbelievers are prejudiced against the truth; and believers who are blended with worldly churches, are kept from considering the duty of separation. With good reason, then, did Jesus pray with respect to his disciples, "that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me." To the same purpose ought to be the prayers and exertions of all the friends of Jesus. The peace and prosperity of Jerusalem should be preferred to our chief joy.

Of all opinions, that which accounts for the diversity of religious sentiment and practice by the ALLEGED ONSCURITY AND DEFICIENCY OF SCRIPTURE, is the most HOSTILE TO UNITY, as well as MOST INJURIOUS TO THE CHARACTER OF REVELATION. As long as it prevails among Christians, present diversities may be expected to subsist. There is neither the authority of God, nor a probable hope of success, to stimulate the advocates of this opinion to exertion in the advancement of UNITY. Their example must tend to keep all parties in countenance, and to prevent them from examining the grounds of their peculiar views.

Men will not distract their minds with investigation which is likely to terminate in the same uncertainty with which it commences. Will they be for and to encounter the odium attending change of religious sentiments, the resentment of a deserted party, or the loss of worldly interest, in favour of opinions, which, after all, may not be more scriptural than those which they renounce? If once men persuade themselves that those who hold two opposite views may be equally right, or at least equally blameless on account of their views, it will be no difficult thing to determine on the side of interest or popularity. . . . If we may lawfully suppose that we are not blameable for difference of views on certain parts of church-order, why may not others suppose, that the obscurity and defectiveness of Scripture render them without blame in the most important errors?

The opinion to which we have adverted, having NATURALLY CAUSED MANY TO DESPAIR OF COMPLETE UNION BEING EVER EFFECTED AMONG CHRISTIANS, EXPEDIENTS HAVE BEEN INVENTED to create harmony and cooperation among all religious sects, and thus to exhibit a kind of union independent of views of the nature of Christ's kingdom, and of every part of social order. This has an air of liberality and enlargement of mind; and is therefore exceedingly popular. All parties may follow their interests or their prejudices in their religious association, if they will but make nothing of those things in which they differ one from another, and cooperate in some general plans of usefulness. They must not disturb each other, nor prevent the diffusion of the gospel, by disputes upon smaller matters. Attention to externals, as they speak, is injurious to spiritual mindedness, and minute regard to the will of God must be avoided, as hostile to the progress of the gospel. This scheme is supposed by its advocates to be among the noblest discoveries of modern times. They speak or themselves as a kind of religious *illuminati*, superior to the narrow prejudices of those who contend for a perfect rule of social duty. Fundamentals and essentials, externals and circumstantial, are their favourite phrases; and the Scriptures are parcelled out according to this judicious arrangement. The most complete proof of enlargement of mind and religious candour is, to declaim against those who pretend to keep close to the scriptures, with respect to all the arrangements of the first churches. Half a dozen sects making a sacrifice of peculiarities, to show their union in the main, would appear to be a more grateful spectacle to persons of these views, than to behold the same PERFECTLY UNITED IN ONE MIND IN THE SAME RELIGIOUS FELLOWSHIP. If this cannot be justified from the Scriptures, they can point up to heaven, and tell us that the same thing takes place there.

This is the wisdom of man, and, instead

of producing real union, tends to retain that union which alone is valuable—a union founded in the knowledge of the will of God. They who adopt these sentiments, are prevented from searching into the mind of God on all the points of difference; and thus the same diversities may be expected to subsist so long as such sentiments are held. . . . It is not at all strange, that men who are ignorant of God should form opposite judgments concerning the *testimony of Scripture*; but that Christians should conclude differently respecting the meaning of the Divine records, is truly surprising. It cannot be supposed that the word of God really affords a shelter both for the opinions I defend, and those which I oppose; or that it does not afford ample materials to prove the one and condemn the other, and thus leave him inexcusable who is in error. The Scriptures certainly must clearly decide on these points, if they are the word of God. What, then, can be the reason that these things strike different Christians in such a very different point of view? Let them be what they may, they must be sinful on one side. . . . Guilt, and no small guilt, must lie upon him who forces the Scripture to speak a language the Spirit did not intend. If the Scriptures teach one thing, and I another, under the sanction of Scripture, I am fighting against God; and although I am doing this ignorantly, *my ignorance is sinful, for God has given his Word to instruct me.*

It is no trivial matter to be the occasion of leading the disciples of Jesus from the path of duty. . . . I am ready to renounce any opinion that can be proved to want a Scriptural foundation, and to receive any that comes thus recommended. I never suppose myself to have attained to perfection, and therefore there is no period at which I will pledge myself to go no farther. I acknowledge no extremes, but such as are without the bounds of Scripture. *To condemn the most exact copying of the churches planted by the apostles, is to raise up a standard different from the Scriptures.*

I entreat Christians to consider that it is their real interest to receive truth. Let them come to the examination with an unbiased mind. . . . They who turn from discussion, discover a secret distrust of the soundness of their own principles; and if their hearts condemn them, God is greater than their hearts. . . . If they can allow themselves to evade scripture, there will be nothing easier than to find expedients.

When I have not sufficient evidence to decide in favour of any side of a question in matters of revealed truth, I attribute this to my own imperfect acquaintance with the Scriptures, not to their deficiency, and hope that farther search and more enlarged knowledge of them will afford me what I want. I find that, in many points in which I might formerly think the Scriptures very

scanty in evidence, there is evidence completely satisfactory; and that my not seeing it must have been owing to some improper state of mind—to inadequate acquaintance with the manner and analogies of revelation, or to some prepossessions unfavourable to the discovery of certain parts of truth. To resolve our doubts into the deficiency of the scriptures, is to suppose ourselves perfectly acquainted with them; yet I think it more reasonable to suppose that we are slow to learn, than that God has not afforded us the means of instruction. The Scriptures must be both a FULL and a CLEAR RULE; otherwise, the blame of our ignorance and difference must lie upon God.

#### HOW CAN I LIMIT MY PASTOR'S USEFULNESS?

Much every way, but chiefly—

1. *By neglecting his ministry.* This will grieve and depress him, and fill his mind with the most torturing anxiety whenever he appears in public. Everybody around you will also see that in your opinion he is not worth hearing. Moreover, it will effectually lessen in their estimation the value of the public ministry, and the importance of attending the worship of God. For how can the Sabbath-breaker and the ungodly of any class attach importance to these, when they see you who profess to "love the habitation of God's house, and the place where his honour dwelleth," practically disregarding them? Be assured that you cannot more effectually keep others from hearing your pastor than by neglecting his ministry yourself.

2. *Do not pray for him.* He may request it a thousand times, as the most precious influence you can throw around him; but never give it. Should you occasionally engage in the social circle of your brethren, be sure that they never hear from your prayer that you are interested in the success of his ministry. If you gather your family around you, forget him, lest your children or domestics should incidentally discover that you feel for him. Do not carry his wants, with deep and intense earnestness, before God in the closet. No: withhold all these, and you will accomplish your object. Deprive him of the prayers which his office claims, and you will paralyze his right arm, and deprive him of success.

3. *Never speak well of him.* Not only never admire or commend him in the presence of others, as one who should be loved for his work's sake, but be sure you play the great man! If occasionally you hear him, be the critic for the remainder of the day. Analyze the whole sermon. If a figure was not quite appropriate, spare it not. If an action was not classical, condemn his want of taste. If any error in language is discovered, expatiate upon his ignorance; and should a sentence be badly constructed,

dissect it with great glee. This will effectually serve your purpose. It will eradicate from the minds of your family any feeling of respect for your pastor. Nay, it will do more; for as you will no doubt exercise your power on other occasions, so a greater number will see that a profession of religion is only hypocrisy, and that attendance upon the service of God is only for amusement rather than the solid advancement of the mind in holiness and piety. I will only add,

4. *Let your example in daily life be a full refutation of his ministry.* Always stand in contrast with the truth he preaches. Never let it be seen in the circle in which you move, that it exerts any influence upon you. If he urges you to be heavenly-minded, spiritual, holy—then be as worldly as possible. If he cautions you against the world, rush into it headlong. If he inculcates the spirit of love, and advises you to be clothed with humility, be sure and assume all the airs and pride of the worldling. Whatever he may commend from God's word, admit it but never practise it. Be satisfied with the form, but never exhibit the power of religion. Do this, and you are sure of success. He cannot stand before it. He will be weak as an infant in your presence, and the might of your principles will be seen in leaving him powerless for good.

Reader, you will understand us. The success of the pastor, under God, is dependent upon the church. Its responsibilities are grave: its iniquities are fearful. Long and loud has been the cry about the ministry, and the condition of the church. We think the former is paralyzed by the latter. Let the church awake. But the church will only awake as individuals awake; and it becomes us therefore individually to ask, How far have we limited the success of the ministry? Dear reader, is this your condition? Do you frequently neglect the ministry? Do you never pray with earnestness and faith for your pastor? Are you ever captiously finding fault with his ministry, and lowering him in public estimation? Are you living inconsistently with the high profession you have made? If so, you have been hindering the gospel of Christ, and limiting the usefulness of your pastor. The blood of souls is in the skirts of your garment, and God is angry with you. Form immediately the holy purpose in everything to sustain the ministry, and a new era, we believe, will dawn upon and bless the church of Christ. S.

PAYING DEBTS.—Men may sophisticate as they please, they can never make it right, and all the bankrupt laws in the universe cannot make it right, for them not to pay their debts. There is *sin* in this neglect as clear and as deserving Church discipline, as in stealing or false swearing. He who violates his promise to pay, or withholds the pay-

ment of a debt, when it is in his power to meet his engagement, ought to be made to feel that in the sight of all honest men, he is a swindler. Religion may be a very comfortable cloak under which to hide; but if religion does not make a man "deal justly," it is not worth having.

## For the Young.

**"KNOCK, AND IT SHALL BE OPENED UNTO YOU."**

*Alice.* Well now, Betsy, I will try to make you understand why it is that we must always pray to God through Christ; and I hope, my dear, you will understand it well, or else you will never pray in the plain, holy, earnest way that the piece of poetry speaks of; nor, I fear, will you ever pray at all so as for God to hear you, for God never changes from what He says, and He has told us that through Christ is the only way of coming to Him. So you see if we were to go in any other way it would be of no use, for it would be against God's mind.

*Betsy.* Then I suppose you mean, Alice, that God will hear us only through Christ because he has made it so, and won't alter?

*A.* That is one reason, Betsy; and it would be reason enough if there was no other. But you should say *can't* alter, rather than *won't*; for, you know, God could not alter and yet be true to His word; and He could not alter when He had the best reasons for making it so. But to say He *won't*, looks as if He could, but was not kind enough to do it.

*B.* I did not mean that God was unkind. Only I could not see any reason He had for it, and thought it was just because He had a mind to make it so. What reasons had He besides, Alice?

*A.* He might have a great many reasons besides, which we don't know of. But there is one great reason He has told us of, and it is a very plain and sufficient one, and that is, we are not worthy to come to Him in any other way.

*B.* Not *worthy*, Alice! What do you mean?

*A.* I will explain. You know that God is a holy Being. He loves goodness, and hates sin. He drove the devils, who were once holy angels in heaven, away from that blessed place, because they sinned; and He cast Adam out of Paradise, because he sinned; and He has said in His holy word that He will send all the wicked at the last day into everlasting fire, and this is all because He cannot endure sin. Well, then, you know, Betsy, that we are all sinful creatures; and how do you think God could let us go near him, and speak to him as we do when we pray, unless Jesus Christ were between him and us?

*B.* Well, but I wonder that he could let us go near him at all, if he hates sin in that terrible way. Did he not drown all the world once, and send fire and brimstone upon Sodom and Gomorrah, for their sins?

*A.* Yes; and so you see how much he hated it. But you forget, Betsy, who Jesus Christ is, and what he has done for sinners, when you say you wonder God will let us come near him at all. You forget that Jesus Christ, the Son of God, died to save sinners.

*B.* Well, I have often heard our minister say so, and the teachers too. But did his dying make God hate sin any less?

*A.* No, not at all. It shewed still more how much he hated it. But when Jesus Christ died he took our sin away from us; and you know when our sin was taken away from us, God would have nothing more to hate in us.

*B.* But how did he take it away, Alice?

*A.* By taking it upon himself, just as I might take your name upon me. Your name does not belong to me, you know, and our sin did not belong to Jesus Christ; but I could take your name, and wear it all my life, and for that matter you could have mine in exchange too. In that way Jesus Christ took our sin upon him and died for it, and so make an end of it. Do you know what the end of sin is, Betsy?

*B.* No.

*A.* Do you know what the end of sinners is?

*B.* It is to be cast into hell for ever.

*A.* Yes, the only way of making an end of sin is to suffer its punishment, which is death. As it is said in the sixth chapter of Romans and the twenty-third verse, "The wages of sin is death;" and in another place, "Sin, when it is finished, bringeth forth death." It is *eternal* death to those who are not saved through Jesus Christ, because they can never to all eternity suffer as much as is due to sin; but when Jesus Christ died on the cross he put an end to sin *at once* by suffering in his death as much as was due to the sin of men. The Scriptures say, "in that he died, he died unto sin once." And thus Jesus Christ, by taking our sin upon himself, not only took away that for which alone God was angry with us, but by dying on the cross he suffered all that was due to us for our sin, and so cleared us from eternal punishment in hell. So you see, as God is love, and hates nothing but sin, he can and does love us, with a love full and free, and therefore is well pleased with us when we come to pray to him; but then it is all because Jesus Christ died for us, or, as the Scriptures say, that "he put away sin by the sacrifice of himself." Now, I think you will see that there is reason enough for our coming to God through Christ.

*B.* Why, I can see, Alice, it is our being

sinful that would hinder our coming to God in prayer, and that Jesus Christ has taken away that hindrance by dying for our sins, and so has made our way to God clear.

*A.* Oh, yes, clear! How could we come to God in any other way than through Christ? Suppose, now, we had all our sins upon us yet, how could God, so holy as he is, do anything else with us than he did with the devil and his angels,—drive us from him into hell to suffer for our sins for ever? I think it is plain, Betsy, that we could never have come near to God at all had it not been for Jesus Christ; and, therefore, I think it is quite as plain that when we come to God in prayer, it must be through Christ, and through Christ alone.

*B.* I see. Well, then, is that what you meant, when you said, that if we were to come to God in any other way than through Christ, it would be like as if the blind beggar-man had rapped with his stick against the wall?

*A.* Yes; that is what I meant. If we do not pray to God through Christ, we can no more expect him to hear us than the beggar-man could think to be heard by rapping at the wall instead of at the door. And so, when God says, "Knock," we must remember to come to Christ, for only then will God hear and answer our prayers. If we pray for God to forgive us our sins, we must ask him to forgive them through Christ, or for the sake of the death of Christ for sin; and so if we want anything else from God, we must knock there till we get what we want, and keep knocking, as the beggar-man did, till we get it, and we have no need to fear but that God will open to us, and give us all we want; for the promise is, "Knock, and it shall be opened unto you." But it is chapel-time, and we mustn't be late.

## THE ARDOUR OF JUVENILE PIETY.

When Mr. Whitefield was preaching in America, a certain lady in New England became a subject of grace, and of course, a praying, experienced Christian. But she was alone in her exercises; she could influence none to pray with her but her little daughter, between nine and eleven years of age. This child she took into her closet with her from day to day, a witness to her cries and tears. It pleased God, after some time, to touch the heart of the child, and, after sorrow for sin, to give her the knowledge of salvation through the remission of sin. The child, then about eleven years of age, in a transport which is so peculiar to such a blessed experience, said, "Oh, mother, if all the world knew this! I wish I could tell every body! Pray, mother, let me run to some of the neighbours, and tell them, that they may be happy, and love my Saviour too." "Ah! my dear child," said the mother, that would be needless; for I

suppose, if you were to tell your experience, there is not one in many miles but what would laugh at you, and say it was all delusion." "Oh, mother," said the child, "I think they would believe me."

## The Christian Observer.

TORONTO, MAY, 1851.

**ENGLISH BAPTISTS**—Members of Baptist Churches, leaving England for this Country, ought invariably to bring with them from the Churches where they have held their membership, certificates of their standing in such Churches; otherwise they will be put to much inconvenience, as our rule here is to receive into our Churches only those who can produce evidence of good standing in some Baptist Church at home. Will our English exchanges call the attention of their readers to this subject?

**CHEERING**.—We hear of additions having been made by baptism to the churches in London, Brandon, Peterboro', and Montreal. Since our last notice, twenty-one have been baptized in Bond Street, Toronto, and the work goes on.

The display at laying the foundation stone of the new Episcopalian College in this City, would have gratified the heart of *Pio Nono*, had he been present to have witnessed it. When will men learn, that theatrical exhibitions in the name of the Trinity are grossly impious.

### WORK FOR THE CHURCHES.

It will be seen, by a reference to our correspondence, that the attention of churches and associations is called to the spiritual destitution of various places and regions in the Province; and our private correspondence is continually bringing to our ears the Macedonian cry, "Come over and help us." Hundreds of Baptists are scattered amongst the population of the back settlements, and are like sheep without a shepherd. Little churches languish and pine away, unable to sustain pastors, and consequently destitute of the ordinances of God's house. Such a state of things is truly deplorable, and every pious heart amongst us must be moved profoundly in view of such destitution.

But the question arises, what can be done to relieve this distress? That we have amongst us the means of relieving it, to some extent at least, will not be questioned by any one acquainted with our resources as a denomination; but the grand difficulty seems to lie in bringing our whole strength to bear in the work.

We would call the special attention of the churches and associations to the subject. We need an efficient system of domestic missionary effort to enable us to relieve the spiritual wants of those who seek our aid. The Home Mission Society has done much for our denomination in the Province, and did that society possess sufficient means, it would cheerfully do

much more; but the extent of its field of operation, the numerous pressing demands made upon its treasury; the comparatively small amount of funds at its disposal, together with other obstacles of a minor character, shut us up to the conclusion, that for the dissemination of truth, as held by our churches, we must call into existence an agency better adapted to meet our present exigencies, than the society in question. The back settlements must be aided as well as the frontier; and destitute regions must be cultivated as well as cities and prominent villages. Now this work cannot, we believe, be accomplished by each church acting in an isolated capacity; neither can the work be efficiently done by each association acting thus. The experience of all denominations in this land, and in other lands, witness to the fact, that in order to operate *successfully*, we must operate *unitedly*. We cannot afford to divide our strength. We cannot accomplish all that our Lord calls upon us to accomplish, without a vigorous effort put forth by warm hearts, and united, willing souls.

Some of our brethren seem to think that we are not prepared to accomplish much in the domestic missionary field, while others are full of faith and hope, and with big hearts throbbing for the interests of Zion, are only waiting a suitable opportunity to enlist with others in a strong effort to advance the glory of Christ, and instrumentally to save souls. Let us enter fully into such feelings, and the work will be accomplished.

But it may be asked by what system of means can it be effected? On this point we can only give our opinion, and shall briefly do so in the hope that it may elicit discussion before the churches and associations, and result in the permanent establishment of a plan of co-operation creditable alike to our heads and our hearts, and pleasing to God. The Union will hold its next session at Drummondville, on the second Wednesday of July; this will furnish an opportunity for all the churches to express fully their views and feelings with reference to our engaging, as a body in a united effort to supply destitute regions and feeble churches with the word of life. Let a full representation be sent up by all the churches, and whatever is necessary to complete an organization that will command our entire strength, can then and there be adopted. Our "platform" adjusted, we can appoint a brother, acquainted with the field, to act as a General Agent, whose duty it shall be to visit the churches throughout the Province, imparting unto them information relative to the necessities of our denomination, and taking up collections in behalf of domestic missionary efforts. Let a brother be appointed around whom we will at once cast our sympathies, open to him our hearts, our houses, and our pulpits, and, without the shadow of a doubt, our work will prosper.

Our Agent appointed, our next business will be, to make provision for the employment of missionaries, (as fast as we have the means of supporting them, and no faster,) whose duty it shall be to enter the field designated by the Board, supply destitute churches, establish new ones, and report quarterly; when the Board will give them an order on the Treasurer for the amount of salary due. This simple arrangement, the details of which we need not at present consider, would, we believe, if efficiently carried out, prove a blessing to the Province, and such a work could not fail to react upon the churches engaged in it; they, too, would be abundantly refreshed.

There is one difficulty connected with any plan of missionary operation, which could be devised in a new country, and with which every man who has ever acted on any Home Mission Board must be, by a painful experience, conversant, it is this; a much larger number of churches make application for aid than can be assisted; the Board is called upon to decide the exceedingly delicate question as to which claims ought, all things considered, to be allowed, and which, for time being, rejected. They may make the decision in the fear of God, and it may be the best that men could make in their circumstances; still the disappointed parties will not unfrequently censure them keenly, and raise around them the ungracious cry of *favouritism*. This difficulty however may be measurably avoided; first, by having a full Board to vote appropriations; and second, by directing our efforts principally to the sustaining of missionary colporteurs. Such labourers might supply various stations, until the churches under their care were able to sustain pastors, and then move to another field. That we are able to accomplish much good on some such principles, will only be questioned by those who have given no attention to the subject. We can make many destitute regions to rejoice if we will. United hearts, and willing minds, will triumph over all obstacles. We have in the Province, at a moderate calculation thirty thousand individuals who ought to aid in the undertaking. Let these contribute one quarter of a dollar each, annually, to the domestic mission fund, and the receipts for one year would amount to *seven thousand five hundred dollars*. Let each contribute one cent per week, and the sum would be *fifteen thousand six hundred dollars*. Must it not be highly offensive to our Redeemer for such a people to remain comparatively inactive with religious destitution at their very doors. We call upon our brethren to come up heartily to this work. It would doubtless be much easier for each of us to calmly confine our efforts to our own immediate fields of labour. But who that has a conscience, who that loves Christ or the souls of men, could satisfy himself with such a paltry course? We trust that the churches will take this matter up in good

earnest, and appoint delegates to express their views in the Convention.

#### PAPAL AGGRESSION IN ENGLAND.

Lord John Russell's Bill, designed to repeal the encroachments of the Romish Propaganda, has been carried in the House of Commons, by a majority of 343 in a house of 533 members, 438 voting for, and 95 against the measure. The bill seems to satisfy no party, being regarded by some as too mild, by others as too stringent, and still by others as utterly uncalled for. A large majority of the members who voted for the Bill are said to have done so, not because they were satisfied with its provisions, but simply on the principle of affirming the necessity of Legislative interference to rebuke the insolence and resist the aggressions of the Pope. What may be the precise character of this Bill when it leaves committee it is impossible to foretell.

The Pope is unquestionably a most audacious mortal. He is not content to legislate like other temporal Princes, simply within the limits of his own domains, but seeks to sway the sceptre of universal empire. It is useless to soften down the matter by representing the Pope's movements as connected only with his spiritual authority. The truth is, the Pope's spiritual and political pretensions are one and inseparable. He demands, as has been abundantly shewn in the debate, in the British Parliament, of all nations, kindreds, and tongues, submission to his politico-ecclesiastical authority; and the reason why he does not enforce his decrees, is not to be placed to the account of his unwillingness to do so, but simply to his inability. In a nation not saddled with a State Church, a Popish bull is a very harmless affair. Cocked hats and red stockings, are in such circumstances mere matters of merriment, and the fiercest anathema that Rome can hurl from the Vatican against such a people only becomes the occasion of a dry jest, or a smile of pity. In mapping out such a nation into Dioceses, in appointing Cardinals, Bishops, Priests, or Vicars-apostolic, the Pope does not come into collision with the civil power; hence such a nation looks upon the bestowment of ecclesiastical titles by the Pope of Rome, or by any other Pope, as a matter, as truly innocuous politically, as the putting on of gowns and surplices, or the crowning of a May queen. But the case is altered, when the Pope confers titles and jurisdiction upon his minions in a nation where the Sovereign alone, or in council, has a legal right to exercise such authority; here he invades the Royal prerogative, and at once becomes a usurper. England does not forbid the Pope to appoint or create as many Bishops in the nation as he pleases. He may clothe them in coats of many colours; adorn their heads with caps or hats according to his fancy, and wrap their limbs in calfskins or scarlet yarn. He may command them to substitute Den's

Theology for the New Testament, to prefer the teachings of the most corrupt of the fathers to the teachings of the apostles, and to worship the Virgin Mary rather than Christ. The Pope may do all this, and much more than this, and yet not clash with the civil power of Britain, but the moment he confers upon his minions territorial titles, that moment he does what the Sovereign only has a right to do in England. He may create a Bishop IN London, but he cannot without an invasion of Victoria's prerogative, create a Bishop OF London. But the Pope with all the insolence of a supreme despot ignores the IN and adopts, as one having authority, the OF. The British Parliament feels itself called upon to rebuke such impudence and to resist such an assumption of power. Such a course is demanded by consistency. For the Parliament of England to allow the head of a foreign State Church, to establish a rival hierarchy in the nation, would be tacitly to admit that the supremacy of the Sovereign in ecclesiastical affairs was merely a piece of Church foppery, a shadow without a substance.

We do not believe that either the Queen or the Pope can make a Christian Bishop, but they can make Cardinals, Diocesan Bishops, and other creatures, not of a Gospel, but of a State Church, and for the Romish political Church to stretch itself over the legal field of the Anglican political Church, is a piece of matchless effrontery: an invasion of rights, and an assumption of power to which conscientious State churchmen cannot with consistency submit. But, whatever may be the practical workings of Lord Russell's bill, we believe that great good must result from the discussion which it has elicited in and out of Parliament. The "Beast" has been exposed in its innate hideousness once more to the gaze of an enlightened people, and its counterpart, its image, (we mean Puseyism,) has been to a great extent unmasked. To the Jesuitical movements of such men as Pusey and the Bishop of Exeter, is England indebted for the present aggression. Covert Popery has been introduced stealthily amongst the people; rubrical mummeries have gradually been multiplied, rood scree is with brazen gates, have been raised to divide the white robed priests and choristers from the wondering people without; long processions, lighted candles, and even the confessional, have for some time been tolerated within the Anglican Church, while Romanizing preachers have, true to the teaching of Oxford, informed the people that, "they cannot save themselves; but must come to those in whose hands Christ has deposited the sacraments, as the appointed means of salvation." Such a state of things has aroused the protestantism of the nation, and a memorial signed by between three and four hundred thousand signatures, embracing individuals of all ranks, has been presented to Her Majesty, praying Her Majesty to interfere in the

matter. The Queen has responded, and directed the Archbishops of York and other Bishops "to discourage and prevent innovations in the modes of conducting the services of the Church, &c.," Some of the Anglican Bishops seem disposed to carry out vigorously the instructions of the Queen, while others, such as Exeter, Bristol, Manchester, and Hereford, in defiance of the doctrine of civil supremacy are likely to prove refractory.

The Anglican Church is a perfect nursery of Popery. Her Universities are filled with Puseyitish teachers who are continually sending out Anglo-Catholics to fill vacant livings and teach the people the nature of true religion! A large number of these gentlemen have recently gone home to the bosom of Rome, and many who remain any of the seceders, "that they are gone to work in another portion of the Lord's vineyard." This sufficiently evidences the true state of their hearts. They are with the mother of harlots, but remain in the English Church, for the infamous purpose of leading the unsuspecting people to embrace Popery. The *Christian Times*, after giving a list of 92 "perverts," with a brief history of each, says:—

"Returning to the list: the least observant reader can scarcely fail to be struck by the wide range which it takes. Every avenue of English life—at least in its higher ranges—is traversed; the connections of peers and the ancient aristocracy; the sons of the old gentry, who constitute the untitled aristocracy of the country, and which is one of the great political forces most felt in the Legislature;—the sons, the grandsons, the brothers of bishops, enriched by church property, are among these seceders. Nor have these men gone to Rome from the seclusion of Oxford; there they received the Romeward impulse; but many first went from that university to posts of duty and stations of influence. The representatives of Irish and of English counties are on the list; rectors and curates of populous parishes in great towns and the metropolis are found by the side of rural incumbents and village curates. Nor is this all. From the British Isles to the islands of the Mediterranean, and from these to distant Ceylon and the more remote Australia, the influence has been felt; and abroad, as well as at home, the Anglican has developed into the Romanist; and in the Colonies, as at home, bishops and clergy, who have not seceded, are endeavouring to convert the English Church into an image of the Apocalyptic 'Beast.'"

We have abundant evidence that Puseyism is spreading in this colony. The senseless mummeries practised under the name of Religion!—the wearing of gowns and bands in the streets, for the avowed purpose of gratifying the mental tendencies of the Episcopal Bishop!—the open advocacy, alike by the pulpit and the press, of that ruinous fallacy, baptismal regeneration!—all testify as to the leanings of the Anglican clergy in this Province. We need no Acts of Parliament here, however, to set us right—no instructions on such matters from the throne. Leave us open Bibles, and an unfettered press—let us have no State churches, parsons, nor parsonages, and we will demonstrate to the world, that true religion in Canada can take care of itself.

## Communications.

### The Spiritual Welfare of the Churches.

To the Editor of the Christian Observer.

MR. EDITOR.—Through the columns of the *Observer*, will you present to the Baptist denomination in Canada West, a few suggestions relative to the spiritual well being of that body. I am particularly anxious you should do so; in view of the approaching annual associations. Where everything relating to the prosperity of the different Churches, should share a conspicuous part in the prayerful deliberations of those bodies.

I may expose myself to the charge of egotism while I make the announcement, that I feel deeply interested in the spiritual welfare of our beloved Zion. In many places where Churches are located, they are entirely destitute of the ministry of the world, (at least of their own order.) This destitution arising from the want of means to sustain the gospel amongst them. The results are, some go back to the world, some join other religious bodies, while some churches become invisible. It is a glorious fact that the Church of Christ (Catholic) cannot fail; but individual churches have failed. Witness the seven Asiatic Churches, the many Churches in Europe and Africa, yea we might add many of the North American Churches: once flourishing but now no longer visible. "Thy servants think upon their stones, and it pitieth them to see them in the dust."

Churches should be strictly conservative bodies as it regards the doctrines and the ordinances of Christianity; and hence the desirableness of uniformity. But in the Divine economy, in the appointment of the ministry, "he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."

Now we want for our Baptist Churches in this Province, a modified system of itinerancy. First, that all our efficient brethren in the ministry, should have an opening to exercise their proper gift from Christ. And secondly, that no Church may be entirely destitute of their own ministers; this is not the time, nor the place, to enter upon a plan which might recommend itself to the notice of the Churches and the Associations in general. But this sketch is intended to call forth such views from ministering and lay brethren, as shall call into action such remedial measures, as shall effectually remove the evils of which we complain.

Until the Churches in this Province, become so consolidated as to be able to sustain their respective pastors, until the members shall have increased from 12 and 20 to 50 and 60. When instead of contributing 20 or 30 dollars for the support of the gospel; they will be able to sustain their minister, with even a tolerable support. Till then, let those weaker Churches be supplied with a minister; once a fortnight, or once a month. These hints, are no way intended to interfere with the independence of the Churches; which is our glory, and

our boast, we do not, we cannot, recognise any ecclesiastical body, that would dare to rule over God's heritage. This power must abide with those who have a legitimate right to it.

We do earnestly call upon those men who influence their respective Associations, those delegates from the different Churches, and the different Churches themselves, to engage heartily, and perseveringly with God, that he might so influence us in a matter of such vital importance as to leave no doubt as to the course to be pursued. Now that and ministers of our order in this Province are led to meet for mutual good to themselves, and their respective charges, why may not this very important question be mooted. "What can be done to better the condition of our denomination throughout the Province?"

In conclusion, I desire to say that if the above remarks should call forth abler minds to write on this subject, so as to arouse the energies of the Baptist body in Canada, I will rejoice and give God the glory, but if any individual should deem it his duty to repudiate a plan to better the spiritual condition of our people, I take this opportunity once for all that I shall read and weigh his remarks; but respectfully decline any collision which might cause a breach of charity. May the God whose we are, and whom we profess to serve in the gospel of his Son, come and make the way plain before our face, revive his "work in the midst of the years, and in wrath remember mercy."

WM. FREEMAN.

Beachville, 7th April, 1851.

### MISSION AT OWEN SOUND, &c.

To the Editor of the Christian Observer.

WOODSTOCK, April 19, 1851.

DEAR BROTHER,—I am happy to hear you have no back numbers of the *Observer*. Last church meeting at this place, I brought before our friends the duty devolving on them to support your journal, and, I am happy to say, there was a cordial response. The list of subscribers is not yet made out, ready for present transmission, but will be during next week.

I want, once more, to appeal to the Baptist churches in Western Canada, respecting the station for a mission at Owen Sound, so frequently mentioned in our public meetings and religious transactions. At our last meeting of the churches, belonging to the Grand River Association, a committee of three persons was appointed to look out a fit minister to be sent as a missionary to that region of country, to be supported for two years by special subscription. A deputation engaged to visit the region, consisting of Elders Duncan and Cleghorn. The committee consisted of Deacon Beam, and brethren Charles Kitchen, and A. Shearer. The deputation did not go up owing, I think, to the failure of Elder Duncan's health. I had often said, that if no effort was made by the churches, I would go up and visit the country on the shore of the Georgian Bay; as I was impressed with the full conviction that it is destined to become one of the most important parts of our Province. That con-

viction is now fully confirmed, by the arrangements of the Crown Land Department, in deciding to sell there *one million* of acres of land for the support of common schools, according to the provision of Mr. Price's school bill.

In the beginning of the month of August, last year, I went up to the Sound, in company with brother McDougall, at our own charges; and we were gone better than four weeks: and although brother McDougall was taken sick, and had to be attended by a doctor, we had a very agreeable visit with the people of Sydenham and the adjoining country. We preached in the Methodist meeting-houses on the Sabbath, and lectured on Temperance on the week-day evenings. Sydenham is a rising little town, and has a safe harbour during all winds, and will in fifty years be a busy, populous place. The land on the Garrafraxa road, leading from the south, is not so good as other parts both east and west. A new road is being made from Sydenham to the mouth of the River Saugeen, striking Lake Huron, where another harbour and port is about to be made. If the government act wisely in selling the million of acres of school land by keeping it out of the hands of *land sharks* and fixing it at a low rate to actual settlers they may make that part of the Province a very fine country, capable of supporting a large independent population.

We found in the Town of Sydenham, and vicinity about sixteen Baptist people most of them having credentials of good standing and nearly all of them having families. I would have removed to the Sound last fall in preference to settling at this place, but the health of my wife had completely failed. Some of my friends thought I was too old for the bush, and bush labour. I came here when elder Landon started for Jamaica, and find the people to be very kind indeed, and ready to do anything for us they can do. Affliction has been my lot during the greater part of the winter, as well as my partner. Elder Landon has regained his health, and is labouring in the City of Kingston, Jamaica, with the church formerly under the care of Mr. Tinson; he is happy and useful. Something must be done for Owen Sound right off, without any further delay. There is land reserved for a Baptist Chapel, in a good situation which, at the upset price fixed by Government, may easily be purchased. I have engaged to beg money to pay for the land, and one of the Baptist men there, a New Brunswicker will put up a good Meeting House fifty by thirty feet, and finish all but the painting for 600 dollars, pews and all. I hope Deacon Beam and some others of our rich friends will see to have the House put up as soon as possible.

I had a letter, a few weeks ago from Elder Fraser, formerly of Breadalbane in Glengary, who is at present living in the Township of Kincardine, on Lake Huron Shore, thirty miles north of Goderich, who contemplates moving from the place where he now is to some one more eligible for gospel usefulness. He can preach in the Gaelic tongue and it is probable the country lying between Nottawaga Bay and Lake Huron will in future years receive thousands of Highlanders, as the region is suited for them exactly. I have pressed him to go forthwith to Owen Sound, and form a church

there, as he has a grown-up family, who are accustomed to farm labour and clearing land. He is a regular close-communion Baptist, as the Apostles and first Christians were, according to the great commission of the Divine Redeemer, "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The country around Owen Sound is a first-rate mission-field, including the townships to the east, as far as Nottawasaga bay; to the west, as far as Lake Huron, twenty miles; and down to the Saugueen or Durham, south, thirty miles. In the neighbourhood of Durham, there is a good opening and several good New Brunswick Baptists to help in the work. I think Elder Fraser, if he will undertake the work is a very suitable person, and the churches ought to sustain him, at least, until a chapel is built, and a church organized at the Sound. If other two ministers will engage to give three weeks to collect for a chapel, I will make a third, if my health continues good. Now is the time to set to work in good earnest; and before next winter, we can have the place up ready for the influx of settlers, who will undoubtedly go in there, if the Crown Land Department sells out the lands in a wise way, and under proper regulations. The Campbellites are spreading much there; but as their system is a religious democracy that levels or destroys all official order, as laid down in the New Testament, it is not likely to be permanent, when the people begin to read carefully the Holy Scriptures. They were, most of them, very kind to me; and some of them especially, particularly at the Saugueen. In fact, I never received, in any country, from any class of Christians, greater kindness. They are all right on the Church and State question, which is an important matter for that region of country; for the rest, both Methodists and Episcopalians, and the Presbyterians, are all gaping to swallow the golden bait, held out by state-pay and the Clergy Reserves. I hope that corrupting bait will be taken out of their sight soon, if the people do their duty right, at the election of a new Parliament.

If you, or any of the rich Baptist churches wish to put any question or questions to me respecting Owen Sound, and the adjacent country, I am ready to answer them.

J. WINTERBOTHAM.

Brother J. Edwards writes from Petite Nation March, 31st as follows:—

"The Lord has been very kind to us as a people, in this place, during the past winter. On the 11th January, we commenced a meeting which we purposed should continue about a week. After this we had occasional services through the week on evenings, and have continued these to the present time. The result has been far beyond anything we could have anticipated; Thirty have been baptized, and all but two who could not be with us yesterday, added to the church. The old as well as the young, open enemies and professed friends have been subjects of the work. There are others who will no doubt soon join the church, and some who are still under concern about their

soul's welfare. All we can say of it is, 'It is the Lord's doing, and it is marvelous in our eyes.'

"We are glad to hear of your prosperity in Toronto, wishing you continued and abundant success.

Yours, truly,  
JNO. EDWARDS."

REV. J. PYPER,  
Toronto, C. W.

#### WIDOWS AND ORPHANS' FUND.

To the Editor of the *Christian Observer*.

DEAR BROTHER,—A subject of no minor importance has, for a long time engaged my attention, and, I believe, the attention of my brethren in the ministry. It is this,—*Provision should be made for the Widows and Orphans of Baptist Ministers*. I do not know that this has ever been brought before our denomination, in this country, in a public manner. Of the necessity of such a provision, there can, I doubt not, be no question; and to its utility, none will, I presume, raise the least objection. The most likely inquiry will be, is it practicable? and, if so, what steps should be taken in order to carry such a project into effect? Now, as I am one who believes it to be practicable, I would, in order to make this appear, suggest—

1st. That there be a society organized under proper rules and regulations.

2nd. That there be raised a suitable fund within a given time; the interest of which to be appropriated annually to the widows and orphans of ministers having been members of said society.

In the organization of this society there need be no delay. It can be acted upon at the several Associations which are soon to be held. All that is necessary is to take a vote of approbation, and appoint a time and place, when and where chosen delegates shall meet to organize, make rules and regulations, &c.

In order to raise a suitable sum, I would suggest the following plan:—

1st. That there be shareholders, say \$50 each, and these all Baptist ministers in good standing in the denomination.

2nd. That there be subscriptions, donations, and annual contributions.

There are in the several Associations about 70 ministers; by each paying annual instalments of \$124 for four years, the sum of \$3,500 will be raised. To this may be added, from donations, contributions and subscriptions the sum of \$3,500, in all \$7,000. The annual interest of this will be \$420. It should be borne in mind, that the fund will be continually augmenting, and the interest proportionably increasing, consequently the dividends to the widows and orphans will be of such an amount as will render them no small assistance. But, of course, this will be varied in accordance with their increase or decrease.

I merely throw out these observations as hints, with the hope that they may attract attention, and engage our brethren to think and act upon the subject. There are numerous societies formed and forming in various parts of the land, in which pro-

vision is made for the widows and orphans of their members, and the majority of these are non-professors. May not Christians take a lesson from them in this matter? Surely "the children of this world are wiser in their generation than the children of light."

A BAPTIST MINISTER.

Canada West, April 21, 1851.

### Miscellaneous.

[FOR THE CHRISTIAN OBSERVER.]

#### THE RELIGION OF INDIA.

Ethnology, the natural history of man, universal grammar, and kindred departments of science, have recently made considerable progress, and are illustrating and verifying one another. Their advancement is leading to a more systematic investigation and treatment of the myths and superstitions which human depravity has substituted for true religion. To collect and classify theses, fables, and delusions, still demand a large expenditure of genius and industry; but such expenditure will be well bestowed, if for nothing else for the light it will throw on the most obscure questions in the above-named sciences. Such questions as the unity of the species—the descent of mankind from a single pair—and the order of their dispersion over the earth—are yet to receive their definitive solution from this source. And the evidences of revelation, by which our Scriptures are already superabundantly supported, are yet to receive a contribution from the same quarter, which will have great influence with the more reflecting class of sceptics. In order to such results there must not only be a complete collection and classification of the instances; but there must be a careful observation of the manner in which the principal superstitions have been affected by the physical, social, and intellectual peculiarities of races, and by the physical character and geographical position of the countries in which they prevailed. There must, likewise, be a careful observation of the extent to which these superstitions, on the one hand; and, on the other, the laws, literature, political institutions and national spirit of different tribes, have acted and reacted on each other. The relation of a nation's morality to its religious system, must be ascertained; and then it will be necessary to trace even the most extravagant and degraded idolatries back to a common origin in a true and holy revelation which men "did not like to retain."

\* As illustrative of the manner in which particular truths of revelation may be traced in the superstitions of the heathen, we may allude to the first promise of a Saviour to our first parents, "It shall bruise thy head," entering into a thousand legends. There is in the possession of the writer, a painting by a Hindu artist, purchased from a Brahman, at Nellore, representing one of the incarnations of Vishnu. It is a figure of a young man grasping with one hand the tail of an enormous serpent, while with his heel he is crushing its head. The oriental legend is taken up by the Roman Catholic Church; and the feat of the god makes its appearance in the fabulous story of "St. George and the Dragon." Finding its way into Ireland, it is

But we must not further curtail our space, for our subject is, at the best, sufficiently unmanageable within the narrow limits assigned us. We have to do not with a loose superstition floating in the traditions of a rude people, but with a complicated and cumbrous system contained in records, for a single perusal of which a lifetime would not suffice. A glance at the nature and extent of these records will throw light upon the subject itself.

The Sanscrit, in which the sacred books of the Brahmans are contained, was once the mother tongue of nations that dwell on the banks of the Ganges; but it is no longer a living language. In the exaggerated panegyrics of the east, it is styled "the language of the celestials;" and even the most prosaic of European critics acknowledged it to be one of the richest, most harmonious, and refined in the world. As already hinted, these scriptures are prodigiously voluminous. They contain not merely a revelation of gods who number hundreds of millions; an account of the production of the universe, stretching over millions of years; and a ritual of worship and rule of life, descending to a thousand triles; but they present a pretended history, stretching over millions of years; and relating the adventures of heroes who flourished thousands of ages before the Mosaic chronology begins; a code of laws which prescribes with minuteness every act of every individual in every imaginable variety of circumstances; a body of literature in which are included poems a hundred-fold longer than the *Eneid* of Virgil; and not merely the elements of all sciences, but a revealed application of the principles of science and art, going down to details of infinitesimal minuteness. These writings, collectively styled, the "Great Shastres," are of various degrees of sacredness and authority. They are divided into four classes:—  
1. *The four Vedas*—the fountain-head of the whole system. They occupy eleven huge folio volumes; and are said to have come along with the first man from the mouth of Brahma.  
2. *The Upa Vedas*, which were delivered to mankind by the gods, and which treat of medicine, music, architecture, and the mechanical arts.  
3. *The Ved-Angus*, written by inspired saints, and which treat of astronomy, grammar, and religious rites and incantations.  
4. *The Up-Angus*, containing the pavanas, a series of sacred poems, treatises on logic and metaphysics.

These scriptures cannot come directly into contact with the public mind to any great extent; yet indirectly they lay a constraining grasp upon every action, and almost every thought. The graver portions of them are recited in the discourses of the priests. Those which relate to the direction of life, and the ceremonies of religion, are taught practically to children, from their earliest years. And the monstrous fables which compose their litera-

grafted upon the traditional history of St. Patrick, who extirpated snakes in his adopted country. Again crossing the channel it floats down in the traditions of England, till at last it makes its appearance upon the stage, in the Christmas pantomime, "the Dragon of Wantley." The last and lowest insult of the glorious truth which human depravity distorts in the same spirit, as when it changes the glory of God into an image like to corruptible man.

ture, furnish to the grown children of Brahma an entertainment similar to that which the childhood of other lands derive from the "History of Jack-the-Giant-killer." Amongst the scenes which strike a stranger in India, are the groups of swarthy natives gathered on an evening around one of the most instructed of their number, as he reads or recites one of the sacred poems which account the lewd, cruel, or foolish, exploits of the gods they worship. Whatever of more elevated thought there may appear about the system to the masses of the people, it is only a soul and degrading idolatry.

The difficulty of conveying a correct impression of Hinduism within a brief compass will be perceived. All that can be attempted in this sketch is an outline of the theory of God and the universe, which forms the basis of it, and of the doctrines which give character to the whole. Those who are familiar with it only as a system of idolatry, in which objects of worship are multiplied without end, will be surprised to learn that at the foundation of the whole lies the belief in a universal self-existing spirit, the fountain of all other existences. Such is the fact—not that the Hindu recognises the one living and true God, as the object of love and worship—but the practical atheism of the human heart strengthens itself in the speculative acknowledgment of a First Cause which retains no continued oversight of the universe. This principle, known by the appellation BRAHM, (not Brahma, of whom we shall afterwards speak,) is revealed as *the self-existent One*, not only as excluding the idea of any other God; but also as excluding the possibility of any other existence. His, or rather, its primary state, is one of utter inaction and unconsciousness, with the absence of all qualities or attributes. After the lapse of ages upon ages, this one spirit is described as awaking to consciousness, and breaking the universal silence by the utterance, "Brahm is." He is now represented as endowed with some of the physical attributes of Deity; but even in that state of periodical energy, there is not found the slightest trace of any moral quality. It is merely a power which may serve as a First Cause to account for the existence of universe. Immediately on awaking to consciousness, this being was dissatisfied with solitude; and the desire of an external object of contemplation led him to imagine a model of the universe, which was ultimately realised by a process we shall describe. This process is not a creation; but a slow course of production which Brahm, by a volition, originated, and then sunk into the dreamless repose of his primary state. Such a being cannot be an object of love or fear. Such a belief can have no influence on the heart and life. It is not surprising therefore that while the Hindu acknowledges "one Brahm without a second," there is not, in a land where the monuments of superstition elbow one another, a single altar to his worship, or a temple to his honour.

It may be asked, "And is this the highest conception of God, which thousands of cultivated minds, laboriously applied for three thousand years, have been able to reach?" Such an enquiry, we apprehend, puts the case too favourably for human nature. It is not a conception to which they have inquiringly ascended. It is a darkening of truth,

to which they have impiously succeeded. They did not like to retain the knowledge of God in his holiness, as the heart-searching witness, the righteous ruler, the inflexible judge. They stripped their conception of Him of all moral attributes; but that was not enough—a guilty conscience could not rest till they had persuaded themselves that the eye, all-seeing, though unseen, was closed in the depths of an unperturbable slumber. That which in this system God-hating man has done, God-hating man every where is trying to do. Brahm is the proud speculation of modern rationalism full blown. Brahmanism exhibits throughout, the ripe fruits of our highest philosophy in this 19th century. A faithful examination of the tendencies of that philosophy, and of the results in that mythology, would leave a settled conviction, that if the obstacle of a despised faith were removed, this world's wisdom would at once be in full career towards that darkening of the foolish mind which changes the incorruptible God into an image made like to corruptible man. Pantheism which now glorifies itself as rational, would soon erect its altars on all high places; and those who now complement themselves as priests of nature, would find successors in legitimate descent, who would dip their hands in the blood of slain beasts before the grim image of embodied lusts.

The universe is the ultimate result of a volition of Brahm, but the simple majesty of a creative fiat, is not to be looked for among the gross conceptions of the Vedas. In fact, according to the Brahmans, creation in the proper sense, is impossible. From nothing comes nothing, is an unvariable maxim of their system. There is but one real existence, and that is Brahm; the visible universe is composed of variations in the mode of the divine existence. Spirit is the sole existing essence, the evidence of our senses to the contrary notwithstanding. Upon this fundamental principle a number of theories of the universe as schemes of cosmogony are erected, the chief of which we shall endeavour to exhibit in brief. The first of them will suggest to our readers who are familiar with metaphysical studies, that it would almost seem as though philosophers of the ideal schools had sought surreptitiously to gain a reputation for profound and original speculation, by pilfering the conceits of Brahmanical lore. A wrong for which their followers have endeavoured to atone, by presenting to the Brahmans, "Hume's Essay on Miracles," wherewith to combat the missionaries of the cross. According to this theory the soul of man is a portion of Brahm, deluded into a consciousness of a distinct and individual existence. Its perception of external nature is entirely illusory; nothing material really exists, it only appears to exist in the impressions and ideas of the deluded soul. The expounders of this theory illustrate it by the reflection of the heavens and of surrounding scenery in the unruffled lake; the mirage of the desert, and the image in a camera obscura. These all convey to us the impression of a reality, but we know them to be shadows. Such, say they are the phenomena of an external universe. Mere illusive appearances produced by the operation of a certain divine energy which was separated from Brahm when he relapsed into the unconscious state. Our consci-

ousness and our impressions, from an apparent universe, are therefore the results of ignorance and delusion, from which the soul will ultimately be delivered, and will be restored to its original state of inconsciousness.

Another theory is somewhat more accommodated to modes of thought in an every day world. Brahm during the period of energetic existence, separated from his own divine substance the materials and qualities of a multiform universe. In the first place he sent forth a multitude of essences, like sparks from a fire, which as individual spirits subsequently appeared as gods, goblins, men, and beasts. Then by successive emanations from his own substance, he produced the elements of a material universe; the first emanation was extremely subtle and refined. From that was produced a less subtle, until at last the grossest matter was brought forth. Still it will be observed the fundamental principle is maintained. Spirit is the sole existing essence, the universe is merely an expended portion of the essence of Brahm, and all will ultimately return to its source.

Upon these and similar theories, is grafted the mythological scheme with which the masses of the people are chiefly occupied. There is a difficulty in conceiving the direct operation of spirit upon matter, and the speculation of all ages have aimed at finding something intermediate between the Supreme power and the universe. It is, moreover, according to the habits and necessities of our own natures, that there should be an instrument as well as an agent. A certain order of philosophers have always been amusing themselves by finding some general principle to fill this place in creation. What modern speculation finds in the magnetic fluid, Hinduism finds in three distinct beings, known as the Hindoo Triad, which Brahm drew forth from his own essence. These are *Brahma*, the Expander; *Vishnu*, the Preserver; and *Shiva* the Destroyer. These again have three respective consorts: *Laraswate*, the patroness of arts and eloquence; *Laksmi*, the goddess of fertility; and *Parate*, armed like her spouse with destructive energies. According to the mythological view, the production of the universe was conducted by Brahma, who drew forth from the substance of Brahm all its elements and qualities. An egg was then produced in which the crude elements were deposited, Brahma entering it alone as the vivifying principle. During four thousand three hundred millions of years, this egg floated on the abyss of primeval waters. Then the enclosed god burst the shell, and came forth himself with a thousand eyes and a thousand hands; the universe matured and complete as the habitation of all the orders of animated beings.

The universe as thus produced, consisted of fourteen worlds. The seven lower worlds dip beneath the earth in successive circles, and serve as the abode of wicked and loathsome creatures. Of the seven upper worlds, the earth is the first. It is an immense circular plain, whose diameter far exceeds that of the orbit of the most distant planet in our solar system. It is occupied by seven islands, with their surrounding oceans. The central island is the habitation of the human race. It is several hundred thousand miles in circumference, and in

the centre of it is a mountain several hundred thousand miles in height, on whose summit are the favourite haunts of the Triad. Above the earth rise six successive heavens, the abodes of various orders of gods, demi-gods, and genii. In the highest heaven is the palace of Brahma, glittering with gems and gold. In the astronomy of the sacred books, the sun is represented as the nearest of the heavenly bodies; next are the fixed stars; above them at equal successive distances are the planets; and then comes the moon as far above the highest of them as the sun is above the earth.

It remained to people these worlds with their appropriate inhabitants. This was a task of great difficulty to Brahma, and his first attempts were very unsuccessful. After repeated failures, he sat down and wept in vexation, and his tears turned into goblins and loathsome creatures, at the sight of which he fainted. At another time after he had spent a long time in profound meditation, a variety of superior beings sprung from the various members in his bodies. At length after many attempts and much toil, the earth was peopled with men and inferior animals; the heavens with gods and goddesses of every rank, shape, color, and character, to the number of three hundred and thirty millions. The inferior worlds received the frightful beings produced from the tears of the god.

The production of the human race demands a more particular notice, as furnishing the foundation and authority for caste—an institution which our readers know, sheds a most baleful influence on society in India. Men, it is said, were produced in four distinct classes. 1. *The Brahman*, who proceeded from the mouth of Brahm; and consequently contains the expounders of his will, and his visible representatives on earth. 2. *The Kshattriya*, or military caste, who proceeded from his arms. 3. *The Vaisha*, or caste of productive capitalists, who proceeded from his breast; and— 4. *Shudon*, or servile caste, who proceeded from his foot. Caste is not, therefore, anything analogous to a difference of rank; but amounts to an absolute difference of kind. They are separated by a gulf as impassable as that which separates the lion from the lamb. It is not merely impossible for an individual of a lower class to advance to a higher; but it is impossible to descend from a higher to an inferior caste. If a Brahman loses caste by the violation of any law, he is not degraded to an inferior caste; but becomes at once an outcast held in detestation in the present life, and doomed to ignominy after death.

The length of that period during which the great mundane egg is above stated to have floated on the abyss, will afford a hint as to the extravagance of the Hindu treatment of time. But, before closing, we must say a few words regarding the duration of the universe, and the chronology of the Shastres. The periods of Brahm's quiescence and energy, alternate through monstrous cycles; and before the present universe was called into being the process of production and annihilation had been going on interminably. In due time the present universe will disappear; and after the lapse of millions of ages, Brahm will awaken—another universe will be produced: in its turn to be absorbed, and so

on without end. The period that elapses from the production of the universe to its final annihilation, is called the life-time of Brahma, and extends over three hundred billions of solar years. The world, in which we dwell, has existed a little over the half of that period, so that it has nearly one hundred and fifty billions of years to exist. There is, however, a partial disorganization every four thousand three hundred and twenty millions of years, which is the length of a day of Brahma. At the close of day he retires to sleep, and through his long night, which is equal to the day, all things turn to disorder. Over such an incomprehensible period does the sacred history of the Hindus profess to collect its materials. Its records give us not only the names, but minute particulars of the reign of monarchs who flourished two thousand millions of years ago!—their virtues and vices, their feuds and conquests, are related and described. Unlike other histories, it abounds in details, as it recedes towards an unmeasured antiquity. As it descends the stream of time, its light becomes more and more meagre, till about the century of the Christian era, it altogether expires. As to the future;—at the close of the life of Brahma, all things will be destroyed—all gods, all demons, all men, all worlds will be absorbed, and fixed in common repose in the one existing essence. Time itself will cease. There will be nothing but *Brahm*.

The application of this extravagant theory to practice, would have furnished matter of a more entertaining character than the theory itself; but whilst the practical idolatry is more extensively known, it wants some such key as the above for a proper estimate of it. And this is the wisdom of the Vedas! This the sublime philosophy of the Shastres! These are inspired beauties of the *Pranas*! Sixty years ago, infidels boasted, and some professing Christians succumbed to the boast, that these puerile extravagances were to drive the Bible from the field! To the virgin fountain of the Sanserit men were to come and drink freely all wisdom and understanding! This wild jargon of millions and billions of years, was to correct the Mosaic chronology which was contemptuously dismissed as a thing of yesterday! This point of resemblance between the Hindu theories of the universe, and the speculations of our newest philosophy,—one or two of which have been indicated in passing—are humiliating as they are remarkable. And this is the boasted progress of the human mind untrammelled by faith! "Professing themselves to be wise, they became fools." This is man! glorifying himself that he is part and portion of the deity, from whose contemplation he shrinks except as an unconscious and incomprehensible nonentity. This is man! confounding creation with the Creator; and pleasing himself with the conceit of God every where, but the oversight of God nowhere. This is man!—toil-worn, world-weary man!—who having vainly sought positive enjoyment in a world that cannot satisfy his soul, at length is content with mere rest-places, the happiness of the Supreme, as well as the supreme happiness to which he himself aspires in a dreamless sleep.

A good conscience and a good confidence go together.—Brooks.

[FOR THE CHRISTIAN OBSERVER.]

## THE APOCRYPHA.

It is very pleasing to the observing Christian, to know that in consequence of the great improvements which of late years have been made in the art of printing, books have become so plentiful and cheap, and particularly copies of the Holy Scriptures, that no one who is capable of understanding the will of God, need be destitute of a copy of the sacred volume; and that not only the smaller and more common editions of the Bible, but even the quarto edition with marginal references, we now considered a necessary part of the furniture in most houses, placed in such a position as to be seen and read of any who may enter them, instead of being shut up in a box, drawer or closet, as was commonly the case a few years ago, as though the owners of them were either afraid or ashamed of risking their reputation by appearing so religious as to permit a Bible to be seen in their possession. And although it is to be feared that in many instances, this exhibition of the Scriptures in families, is merely in conformity to the fashion of the present age, yet, like any other fashion, having a good tendency, should be encouraged by every lover of truth. For it is a great satisfaction to every sincere enquirer after truth (as every professing Christian is supposed to be) to be able to "compare spiritual things with spiritual;" and as the Bibles which contain marginal references are so very convenient for that purpose no family should be destitute of them.

But as many of those editions of the Bible which have the *Apocrypha* bound up with the Sacred text (as though those uninspired writings constituted a part of the Holy Scriptures) have been and still continue to be circulated throughout many parts of this Province; and fearing that some persons may mistake the nature of those writings (for I have met with protestants of various denominations who have considered them a necessary part of the Bible) I consider it my duty to make a few observations respecting them, by which it will plainly appear, that they ought not to be connected with the Holy Scriptures, any more than any other uninspired writings.

First: They were never received by the Jews as inspired writings, although it is well known that they took great care in preserving the Holy Scriptures.

Secondly: They were never referred to either by Christ or his apostles, although some part of almost every book of the Old Testament was either quoted or referred to by him or them.

Thirdly: They are almost entirely destitute of that sublimity of expression which is peculiar to the Holy Scriptures, and which any person of common discernment, may easily discover by comparing them together.

Fourthly: They contain many statements which contradict the Holy Scriptures, of which the following particulars are a part, viz: Representing Joikim as the son of Zerubbabel, whereas he was the son of Joshua the high priest (Neh. xii 10, compared with Hag. i. 1.) Darius is repre-

sented as being king of Assyria, long after that Kingdom was dissolved. Some things are said to have been done under Darius which were done under Cyrus. The reason given for the return of the Jews from Babylon is altogether different from that recorded in the Holy Scriptures. It is also what is stated respecting Monteca, Hannan and Ahasuerus. In the "The Wisdom of Solomon," (ch. x, 3, 4) the murder of Abel is said to have been the cause of the flood. In the "Book of Ecclesiastics," (which is superior to any of the other Apocryphal books) it is declared that "alms maketh an atonement for sins," (iii. 30), and the same doctrine is contained in Tobit (vii. 9), and in which book (Tobit), the prayers of saints are said to be presented to God by angels (vii. 15.). In the "Second Book of Maccabees," an offering of prayer and sacrifice to make reconciliation for the dead is applauded (xii, 43, 44, 45), as is also a most unreasonable account of suicide (xiv, 41, 46), and the author of that book concludes by saying, "And if I have done well and as is fitting the story, it is that which I desired, but if slenderly and meanly it is that which I could attain unto," thereby plainly shewing that he did not profess to have written by inspiration.

There are many more inconsistencies contained in the Apocrypha, which any careful reader, and especially every one acquainted with the Holy Scriptures, may easily discover; among which the story of "Bell and the Dragon" is probably not the greatest.

It was in consequence of the decision of the Popish Council of Trent, A. D. 1546, that the Apocrypha became connected with the Holy Scriptures, for they declared those writings to be of equal authority with the inspired volume, and denounced Divine wrath against all who should despise or reject them. And it is no wonder that Papists universally consider the Apocrypha to be of Divine authority, for it is from those writings as well as from the writings of the Fathers, that they derive many of their errors, such as salvation by works, especially by giving alms, Purgatory, prayer for the dead, &c.

JOAO.

[FOR THE CHRISTIAN OBSERVER.]

## THE PREVALENCE OF ERROR:

AN IMPERATIVE CALL FOR GREATER ZEAL AND FAITHFULNESS ON THE PART OF CHRISTIAN CHURCHES.

If ever there was a time in our history, when more than ordinary zeal and faithfulness were demanded on the part of Christian churches; it is the present—if ever there was a period in the history of our beloved christianity, when the children of God were called to cluster around the Zion of their hope, when they were called to give a reason for a hope that is within them, and to manifest the cheering, elevating and heavenly influence of those streams of life that have gushed forth from the city of our God and the sustaining and abiding power of those rich supplies of grace that nourish for heaven—it is the present time. While Christians have been slumbering in fancied security; the enemies

of truth have been rousing their energies and forging new instruments for the destruction of the temple of our God. While the professed guardians of a gospel faith and hope have been reposing on couches of ease, the enemies of God and human liberty have been gathering strength for a more fierce and tremendous conflict. We are not to think that because the fires of persecution have been extinguished and the sword of cruel slaughter is no longer bathed in the blood of the victims of a Papal superstition, that Rome has ceased to look upon the spread of gospel truth with less hatred and fiendish malignity, than when her history was traced in the smokes of the stake and the purple streams of innocent blood. We must not be deluded by her mask of present kindness or her proffered hand of peace, or think for a moment that she is less determined to rivet the iron chains of a soul debasing superstition upon all within her grasp, than when she held all Europe in the manacles of a galling tyranny. Babylon hates Jerusalem: her enmity is unmitigated by time and unchanged by circumstances—and while she has life and power both will and must be consecrated to bar her doors against the light of the gospel and the purity of its precepts, when they burst in upon her, she dies. But from her adroitness in adapting appearances and professions to existing circumstances, she is ingeniously endeavouring to delude the children of truth and liberty into a dreamy security, while her coffers are actively pouring forth gold to corrupt and the Vatican sending out its herds of Christ-hating agents to proselytize and to delude. The churches should remember that her basilisk eye is fixed with deadly gaze upon the inviting and promising field, the field where God has placed them to guard and disseminate his own truth and while they are engaged in every thing but aggressive movements, satisfied with merely maintaining their visibility and many of them thoughtless and heartless in respect to thousands less favoured with religious light and advantages. The votaries of a papal superstition are paving the way to occupy, and by its withering and benumbing influence to cover it with the relics of the dead and blasted prospects and hopes of the living. Every moment of repose and inactivity on our part is imparting strength to the arm that would gladly tear down the altars which truth has rendered sacred—desecrate the very temples which a present Christ has hallowed—rake up the ashes of our beloved dead to extinguish in inky darkness every hope of the living.

This enemy is before us. We are called upon by all that is cherished on earth and sacred in heaven, to give with fullness and clearness of tone the trumpet sound of the olden time, which bore on its blast confusion and dismay to the enemies; but joy, peace and triumph to the lovers of Zion. But this is not the only formidable enemy, that love to God and our fellow men should bring us into vigorous, determined and unyielding contact with. A God-defying infidelity, clothed in more deceptive and dangerous garb than ever before appeared, is with unblushing front stalking forth and demanding an entire surrender of our judgment, our conscience and convictions of responsibility to the demands of God, the claims of Christ and the interests of society. It is not that daring form of infidelity, which during

the last century ineffectually laboured to erase from the vocabulary of our language the name of our God, but brought upon its deluded victims the crushing judgments of the Eternal.

It pretends to adore a name, while it robs the angust being who claims the name of every attribute by which He is so preeminently distinguished and defies the unsanctified intellect and depraved passions of corrupt man.

It is an impious scepticism which hurls Christ from his throne, and robs the Bible of its authenticity, its truth, and its power. It is an infidelity which demands the credence of intelligent beings to the unsupported assumptions of God-hating men, demanding a surrender of our faith in Christ, hope of heaven and belief of Bible truth, founded as they are on the most indisputable mass of evidence ever presented for human contemplation, for hope-withering and faith-annihilating dogmas, supported by not one line of evidence, but exulting in the prospects of success, by pandering to the unsanctified pride of the human intellect and heart. We might imagine that none but the weak and ignorant could be deluded by the claims of such impious dogmatizers as Davis, Taylor, and Emerson; unfortunately this is not the case. The rank among their advocates many minds of brilliancy and power, who are sowing the seeds of moral confusion and spreading the miasma of moral death wherever there is an unholy pride to be pampered and especially wherever there is ignorance of the evidences upon which the claims of our God and his word are based. The Churches are under positive obligations to send forth the knowledge of these evidences to scatter like snow flakes through the length and breadth of the land the heaven-sent truths which have been placed in their hands to make greater efforts for the establishment of Sabbath schools and render them the nurseries of Bible truth, that every child of the rising generation may come on the stage of action an educated champion of gospel truth, to greater sacrifices, more enlarged benevolence, that the destitute of gospel light may have Christ preached unto them. Our labours and prayers for the emancipation of the enthralled and darkened must be increased.

Our duty to our God, to our fellow men, and to ourselves, demands prompt and energetic effort on our part. God calls! destitute and feeble churches call! The wants of communities without gospel light call! Sinners revelling in their guilt and darkness call! The victims of Papal tyranny and a soul-destroying infidelity call for greater faithfulness and zeal on the part of those favoured with the light of gospel truth, and an active benevolence in sending forth that light to those wandering in darkness.—*St. Catharines, April 19, 1851.*

#### The Best Topics of Conversation.

How much do Christians lose by not cultivating heavenly conversation? If we did but realise the important concerns of religion, what different persons should we be! How should we then walk by faith and not by sight; how should we live above the world, instead of resting in the enjoyment of sublunary objects; how should we be looking for the world to come, where all will be eternal! Here we have continual changes,—there

will be one everlasting scene: here our friends are dying mortals, there they will be living immortals; here enjoyments are uncertain, there they will be permanent; here we must be overcome by death there we shall appear conquerors, through him that hath loved us; here we must all be separated, there we shall be united with the glorious assembly and church of the first born; here our meetings are transient, there they will be eternal; our union will be complete, inexpressibly happy, and glorious.—*Chamberlain.*

#### SOMEBODY'S FATHER.

The omnibus was slowly pursuing its way up one of the long hills that lead to the outskirts of Cincinnati, when the attention of its various inmates was directed to a man lying on the road-side, with flushed and swollen face, and trembling limbs, who vainly strove to raise himself from the earth, muttering broken and incoherent sentences, and ever and anon falling back into the dust, which had already plentifully begimmed his face, hands, and clothes. Some of the passengers gazed on him with a contemptuous smile of pity, some with an expression of loathing and disgust, while a few of coarser sort on the top burst forth into expressions of vulgar derision.

"Go it old chap," said one. "Try it again," shouted another, as he made a fruitless attempt to rise. "Falls pretty lumber, I guess," said a third.

A little boy about five years old, was stretching his neck to watch the sight, and joined unhesitatingly in the laugh set up on the outside.

"Hush, hush, my dear!" said a gentle woman by his side, "don't laugh Henry—that man is some poor child's father, I suppose."

The boy seem to feel at once the force of this appeal, for he looked with astonishment and sorrow into his mother's face, and several of the passengers, appeared by their thoughtful air, to have felt the force of the gentle voice. Look with us in this low and shattered room, and there you see a pale and faded woman sitting up sick and feeble by a decaying fire, striving with trembling hand and failing eye, to finish a piece of sewing; her head is weary and giddy—the room often seems turning round and round with sickening motion, and her hand often stops and trembles as she still urges her needle—her needle slender and feeble as herself, but like herself the only reliance of those helpless ones around her. On the floor, sits the baby often pulling at her dress and raising his hands in dumb show to try to make her feel that he is weary of apparent neglect, and wants to find a warmer seat in her lap; while two pale, wistful looking children, are gazing from the door as if expecting something, and weary of delay.

"Oh! Mary, do take up Benny," said the mother, after vainly trying to raise him, "and keep a little longer till I finish this work, and then you can carry it up to Mrs. — and get the money for it, and you shall have something good for supper."

"Oh dear! why doesn't Father come," says the little girl, as she takes her little brother from the floor. "He told us certainly that he would be back in an hour, and bring the medicine for you, and some things for us, and he has not come back yet."

The woman sighs—long experience has taught her why he does not come, but she only says, "I know he meant to be home before this."

At last the boy steals in, and standing behind his mother's chair, says apprehensively, "Oh mother, he is coming—but he hasn't got anything for us I know." The mother has guessed as much before, and the tired and hungry children looked with a hopeless air from their mother to each other, as the door is pushed widely open, and the man who lay by the road-side totters in and throws himself into a chair. No child goes to him. When the unthinking baby puts out its little hands, its sister checks it with a "Hush, Benny, be still;" they all know that this father is no father now, and that there is

no safety but in keeping out of his way. And yet that man left his house in the morning with as warm a heart toward his children, with as solemn a purpose to withstand temptation, as sincere a desire to provide something for his own, as man could have. That man is naturally warm-hearted and affectionate, and proud and fond of his children, and only this morning he promised to that sick, heart-broken woman, that he would begin a new life. He went out from his home honestly meaning to come home with comforts for his wife and little ones, and to make a cheerful evening fireside. But what! in his work-shop, among the companions he daily meets, he has been assailed by temptation too strong for him—he has yielded and this is the result.—*Mrs. Storce.*

#### The short Road from Egypt to Canaan.

An aged minister, in describing what he calls the "short method" of being born again, says that the people do not leave Egypt, now as Israel did, under Moses, the lawgiver, and by the special guidance of Jehovah, encamping between Migdol and the sea, where the wildness shut them in, with the rolling waves of the Red Sea before them, and the army of Egypt in dread array marching down upon them, and where, O where, they were compelled to cry unto God, and "stand still and see the salvation of the Lord" by a newly-created way, through the waters of the great deep; then on to Mount Sinai, through the Great Desert, the plains of Moab, on the east side of Jordan, where the great lawgiver dies, that Joshua, [or Jesus, Acts vii. 45; Heb. iv. 8.] as Captain General of God's host, may lead them through the midst of Jordan into the promised inheritance. But now the people have found out a much nearer way. When they leave Rameses, they march on by the isthmus of Suez, over the river of Egypt, the Sihor, and the Brook Besor, directly into Canaan, leaving the Red Sea on the right hand, and Mount Sinai so far off, that they see not even the flash of lightning, nor hear the awful thunders roll. And this way they have bestowed so much labour on, and have rendered it so beautiful a macadamized road, that travellers now find little or no difficulty in the journey.

#### Helpers in the Ministry.

Mr. Richard Knill, in an article in the *Evangelical Magazine*, refers to Richard Baxter's "thirty helpers," as explaining the secret of the wonderful success of his ministry at Kidderminster; to Rowland Hill's "fourrets"—the good men who talked to sinners, and held prayer meetings in the borough of Southwark, as having greatly contributed to fill Sarrey Chapel; and states that Dr. Chalmers, in a conversation with himself and friends, just before his death, referred with great animation to the same subject, and said, that every minister ought to have twenty helpers; Mr. Knill adds, "Mr. Mead and myself began to act upon this plan in South Travancore, with the new converts, who had just been brought out of pagan darkness into the marvellous light of the gospel; and now there are hundreds of lay preachers and scripture readers and schoolmasters in that fruitful field of Christian missions."

"The plan of lay preaching, was in operation at Wotton-under-edge Tabernacle, long before I came here, so that I had only to watch the leadings of providence, and call in new converts to engage in the work. The Lord has smiled upon our labours. There has been joy in heaven in the presence of the angels of God over sinners brought to repentance. (The best token of the Divine approbation,) besides which there have been many other proofs of God's favour, which have led us to thank God and take courage.... Our present number is twelve, who labour steadily or occasionally in ten or twelve parishes. By this means, we are preaching on some sabbaths to thousands of people, and operating indirectly on thousands more."

## DISCOURSES ON SABBATH-KEEPING.

We cheerfully insert in our columns the following circular which we have received from Montreal, and call the special attention of pastors to the subject. No lover of the Lord's day will hesitate to comply with the arrangement suggested by the committee. We shall return to this important subject hereafter. The circular is as follows:—

“MONTREAL, 16th April, 1851.

“REV. AND DEAR SIR,—The Committee of the MONTREAL SABBATH ASSOCIATION, at their last Meeting, resolved:

‘That the various Ministers of this City, and of the Province generally, be requested to deliver Discourses, enforcing the duty of observing the Lord's Day, and that the third Sunday in May (the 18th), be suggested to them as a day on which they might all unite for this purpose.’

This is one of the *moral means*, by which, chiefly, it is now sought to prevent the desecration of the Sabbath.

I trust that you will find it consistent with your other arrangements to co-operate in this design, and thus give your valuable assistance in the repression of a sin so prevalent in Canada. The Association would be very grateful, if, on the same occasion, a Collection could be made in aid of its funds.

I am, Yours, respectfully,  
F. H. MARLING,  
Secretary, M. S. A.”

## SUMMARY.

A ploughing-match took place in the township of Markham, between the townships of Scarborough and Vaughan, on the 25th of last month, and the honour of success was awarded to Scarborough.

There has been a large fire at Kingston, by which property to the value of £20,000 has been destroyed.

A considerable conflagration has also taken place at Brantford, by which upwards of twenty buildings have been destroyed.

Also, a large fire at Galt—loss estimated at about £10,000.

A terrible destruction of life has taken place, by the bursting of the boiler of the British steamer *Comet*, in the harbour of Oswego, by which, at least, eight human beings have been hurried into eternity, at scarcely a moment's warning. A Government Inspector of Steamboats should be appointed, which would have a beneficial effect in preventing such accidents.

The Canadian Parliament is to meet for business on the 20th of May.

The slave excitement in the United States still continues. Simms, a fugitive slave who escaped to Boston, from his masters, has been taken back again, amidst great excitement.

It is generally believed in England, that there will be a dissolution of Parliament, and that some reaction on the Protectionist side will take place. The effect would be to cause a small duty to be put on grain.

Lord John Russell has introduced into the British Parliament a Bill reforming the Court of Chancery.

The Italian refugees, and those of France and Germany, are preparing to rouse their countrymen again to rise against their oppressors.

Three fugitive slaves have been captured in Har-

risburgh, and handed over to their claimants. Large crowds collected in the street, and there was much excitement, but no disturbance.

A telegraphic despatch from Boston says, “a British schooner has come ashore at Cape Cod, with all hands probably lost.”

Eight steamers will run this season between Montreal and Quebec.

## MARRIED.

On the 17th ult., at the Parsonage, in Barnston, by the Rev. J. Green, Mr. W. H. Lovewell, of Barnston, to Miss Artemisia Merriman, of Stanstead.

By the same, on the 24th ult., at the residence of the bride's father, Mr. Samuel Page, of Newbury, Vt., to Miss Lucinda, fourth daughter of Lotus Baldwin, Esq., of Barnston.

By the same, at the Parsonage in Barnston, Mr. Lewis F. Hanson, to Miss Minerva Hill.

By the same, at the same place, Mr. Israel Martin, to Miss Adaline Gould.

By the same, in Stanstead, Mr. Joseph L. Davis, to Miss Diana Clarke.

## DIED.

On the 8th ultimo, in Terauley Street, Toronto, Ruth, wife of Samuel George, in the 58th year of her age. Mrs. George was a much respected member of the Bond Street Baptist Church. She was brought to Christ under the labours of the Rev. James Upton, Senr., of London, England, and by him baptized thirty-eight years ago. During her last illness she was a great but patient sufferer, and died in the full faith of the gospel. A large family circle mourn the loss of one of the best of mothers.

We have also to record the sad tidings of the death of Agnes, Wife of Mr. James Lesslie, of the *Examiner*. She died at their residence in King Street, on the afternoon of Lord's day, April 27th, aged 35 years. It was our privilege to see Mrs. Lesslie occasionally during her last illness, and we never entered her sick chamber without feeling it to be a privileged spot, nor left it without admiring afresh the sublime power of our glorious gospel. She was a great sufferer, but bore all with singular fortitude and resignation. “My sufferings, (she remarked to the writer,) are all from the hand of a kind Father.” She rested on the work of Christ with the simplicity of a child, and rejoiced in the sweet assurance of her acceptance in the beloved. Her faith was triumphant. She has left behind her an afflicted companion, and a large circle of relatives and friends to mourn her loss. May their last end be like hers.

Is that a death-bed, where the Christian lies?  
Yes, but not her's, 'tis death itself there dies.

In Brantford, C.W., on Friday, April 4th, William Winter, only son of the Rev. Thomas L. Davidson, Baptist Minister.

“He died before his infant soul  
Had ever burned with wrong desires—  
Had ever spurned at heaven's control,  
Or ever quenched its sacred fires.”

He died to sin; he died to care;  
But for a moment, felt the rod;  
Then rising on the viewless air,  
Spread his light wings, and rose to God.”

## TORONTO MARKETS.

Flour, per barrel, 18s 9d a 21s 3d; Oatmeal, 17s a 18s 9d; Fall Wheat, per bushel, 3s 6d a 4s 0d; Spring Wheat, 3s 6d a 3s 8d; Rye, 2s 3d a 2s 6d; Barley, 3s 4d a 3s 6d; Oats, 1s 2d a 1s 5d; Peas, 3s a 3s 9d; Potatoes, 2s 0d a 2s 6d; Grass Seed, 7s 6d a 8s 9d; Clover Seed, 2s 6d a 2s; Hay,

per ton 50s a 65s; Straw, per ton 25s a 35s; Onions, per bushel, 9s 9d a 5s; Tub Butter, per lb, 6d a 7d; Fresh Butter, 9d a 1s; Eggs, per dozen, 6d a 6d; Beef, per 100 lb 15s a 20s 0d; Pork, fresh, per 100 lb 23s 9d a 26s 3d; Fowls, per pair, 1s 8d a 2s; Mutton, per lb by the quarter, 2d a 4d; Veal, per lb by the quarter, 2d a 4d; Hams, per lb, 5d a 6d; Bacon, per cwt., 30s 0d a 40s; Lard, per lb, 5d a 6d; Turkeys, each, 2s 6d; a 5s 0d; Geese, each, 2s 0d a 2 6d; Ducks, per couple, 1s 6d a 2s 6d; Cordwood, 13s 9d a 15s per cord.

## ACKNOWLEDGMENTS.

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The following parties have paid the sum of 3s. 9d. each, viz:—

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☞ We trust that our brethren in the ministry and others will exert themselves in order to increase the subscription list of the *Christian Observer*, so that we may have the names of TWO THOUSAND paying Subscribers on our books.

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