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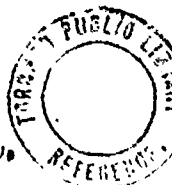
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THE TORONTO CHRISTIAN OBSERVER.

ONE DOLLAR A-YEAR.]

JAMES PYPER & JAMES INGLIS, EDITORS.

[In Advance: 1 1941]

VOL. III.

TORONTO, JANUARY, 1853.

No. 1.

Poetry.

MRS. GILMOUR.

Sweet silent one, thy gently breathing gales
Touches the finest movements of the soul;
Wafts o'er each chord of feeling, the dear tales
Of joys that once o'er the wrapt bosom stole.

Season serene, I hail thy smiling beams,
Sinking all lovely o'er the west:
And drop a tear, while all alone I dream
O'er scenes forever, now forever past.

Yet oft methinks, borne on the softest sighs,
Like cadence dying on the ambient air,
The distant strains of heavenly minstrelies,
Serenely steal upon the listening ear,
Wafting the soul to yonder happy shore,
Where sighs shall mingle with our songs no more.

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER]
CHRISTIANITY AND OUR ERA.

There may have occurred within the observation of every one of our readers, instances of the idle, dissolute, and worthless, who have been brought under the saving and sanctifying influence of the gospel; and who straightway manifested an improvement in their manners, habits, and external circumstances. The comforts of their homes—their peaceful, orderly, and industrious demeanor, and the general air of respectability and humanity which extended over the whole man, might arrest the attention of a statesman, for example, or legislator, or mere social reformer. And it may be that the facts might extort from such observer, an eulogium of Christianity; perhaps it might determine the man of property to patronize the preaching of the gospel—or the statesman to provide for the establishment of religion—or the philanthropist to lay hold of “the Christian system,” as the most efficient instrument of civilization and enlightenment. In the spirit of those *enlightened* heathens, who, superior to the delusion themselves, inculcated on the ignorant, a superstitious reverence for all their gods, these modern enlightened philosophers might not only be disposed to recommend Christianity, but to boast of its superiority. They might look

around them with pride, and demand, “Why have we here on this continent such mighty and rapid changes going on? Why are our rivers and lakes ploughed by magnificent steamboats, instead of being skimmed by the tiny canoe of the red man? Why have we on spots, that a few years ago were forests or swamps, the noble street, instead of the Indian trail—and the elegant mansion, instead of the rude and frail wigwam? Why have we busy commerce, fertile fields, and political and educational advantages unsurpassed on the globe? Why have the howl of the wolf, and the warwhoop of the Indian ceased? And why are security and peace enjoyed, and plenty crowning the industry of the population. The reply is simple, it is obvious. Civilization has been at work, but still civilization is nothing more than a consequence of christianity.” And he might ask, in his enthusiasm, “what other system of religion has had, or from its principles could have such beneficent consequences?” and he might answer confidently, “All others have produced the very contrary.”

All this may be a correct representation of this secondary influence of truth, both on the individual and society. The conversion of the individual first alluded to, may have transformed his home and his habits. We should have little confidence in his conversion if it left him idle, slovenly and rude. And even the most remote influence of truth may have disenthralled, animated, and elevated society. But we can conceive no greater insult to Christianity than to boast of these as its triumphs; and no greater injury to men, than to keep such results before their minds, as if they were the ends and aims of Christianity.

We might accept of such statements as admissions from an enemy; but we cannot but regard the gospel as outraged by such boasts on the part of its professed teachers and friends.

One of the most melancholy signs of our times is, that such insulting panegyrics are finding their way from the closets of philosophers (who condescend to patronize the Bible, and from the pulpits of Socinians, who dare to run flattering parallels between Jesus of Nazareth and the Stagyrite) into their sermons and writings of men who claim to occupy the place of Knox, Erskine and Boston. It is difficult to say where this disposition is most lamentably exhibited

in the offensive self-flattery of the American pulpit, or the shallow boasting of the English platform. In both, there is a sad forgetfulness of the true aim for which God sent his Son into the world, and of the mission on which the Son of God has sent his church.

If ancient civilization has, by the enemies of Christianity, been surrounded by a halo of false glory; and if, spite of all the ostentation of ancient art, literature and philosophy, the description of the abominations that underlaid that refinement, contained in the first chapter of the epistle to the Romans, be divinely true; it may, with equal truth, be claimed that a certain class of Christian advocates have exaggerated the claims of modern civilization; and that underneath all our political, social, commercial and mechanical progress, the old corruption festers as destructively as ever it did. Men in elegant mansions, as much as men in frail wigwams, are dead in trespasses and sins—along noble streets, as much as along Indian trails, men may be following the bent of a depraved heart. And busy commerce, fertile fields, and the enjoyment of all political and educational advantages, may after all prove the most deadly snares by which the god of this world beguiles his victims. Nor can any better proof be found of their perilous tendency, than the extent to which the teachers of religion have been carried away by the delusion.

This civilization of which even Christian ministers have been bewitched, is, after all, so shallow, that if we stake the credit of Christianity upon it, thoughtful enemies of the gospel, will rise up and expose the sham, they are already crying out against in bitter despondency. A distinguished British Statesman, a few days ago, used the following language:—

“I remember that Adam Smith and that Gibbon had told us that there would never again be a destruction of civilization by barbarians. That flood, they said, would no more return to cover the earth; and they seemed to reason justly, for they compared the immense strength of the civilized part of the world with the weakness of that part which remained savage, and asked from whence were to come those Huns, and from whence were to come those Vandals, who were again to destroy civilization. Alas! it did not occur to them that civilization itself might engender the barbarians who should destroy it—it did not occur to them that, in the very heart of great capitals, in the very neighbourhood of splendid palaces, and churches, and theatres, and libraries, and museums, vice and

ignorance and misery might produce a race of Hunniferer than those who marched under Attila, and Vandale, more bent on destruction than those who followed Genseric."

But how can christian ministers forget the utter ungodliness, unbelief and rebellion in which the vast majority of men, even where modern progress is most perfectly unfolded, are hastening down to everlasting death. How can men who profess to be the disciples of Christ, forget amid the accumulation of wealth, "How hardly shall men that have riches enter the kingdom of heaven;" amid the bustle of commerce, "What is a man profited if he gain the whole world and lose his own soul;" amid even the prevalence of a formal devotion and an outward propriety and decorum, how can they forget him who said to the chief priests and elders of the people, "Verily I say unto you that the publicans and harlots go into the kingdom of heaven before you."

We would call back our platform and pulpit orators from their exultations and vain glory, to the solemn truths of revelation, and say in its own language, "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of this world to confound the wise, and the weak things of this world to confound the things that are mighty, and base things of this world and things that are despised hath God chosen, yea, and things that are not to bring to nought things that are, that no flesh should glory in his presence." We would remind them that God sent his Son into the world, not to be the prince of moral philosophers and social reformers, not to be the harbinger of "the advancing car of modern progress and civilization," but to save sinners. We would remind them that with all its intellectual glory, its refinement, arts, inventions and enterprise, the world passeth away and the lusts thereof, and that whatever else he may be, except a man be born again he cannot see the kingdom of heaven. We would remind them that whatever they may say of the beauty and sublimity, the pure morality, the poetry and eloquence of the Bible compared with the productions of the sages, literati and artists of all ages and countries, it is not any of these perfections that recommend it to perishing sinners. And we would remind them that amid the brief and uncertain opportunities of a day of grace it becomes them to be instant in season and out of season, if by any means they may save some.

The gospel looks away beyond the present and the perishing—it treats with man, not in his relations to the world and time, but in relation to God and Eternity—and it regards with indifference all his temporal greatness, unless as it may hinder the salvation of his soul—if counts all his attain-

ments as loss unless he arrives at the excellency of the knowledge of Christ Jesus the Lord—it makes no note of his elevation unless he is raised up to sit in heavenly places in Christ—and it only bewails his progress unless he grows in meekness for the inheritance of the saints in light.

Take it at its best, with railroads, steamboats, and electric telegraphs—common schools and colleges—free institutions—the press, and the ballot-box—Temperance Societies—public charities—penny postage, and peace conventions—Satan is still the god of this world.

The child of God is a pilgrim, and stranger, here. The church of Christ is but a handful—a few among the many—tried, tempted, and disdained, even by the boasted civilization of the nineteenth century. Through all the intellectual, moral, and social glory of the age, there runs a broad-way which leadeth to destruction, and many there be that go in thereat. It is as true to-day, and in this country, as ever it was anywhere, that the friendship of the world is enmity with God. Whosoever therefore will be a friend of this world, is the enemy of God.

[FOR THE CHRISTIAN OBSERVER.]

THE GOSPEL LUMINOUS IN TRUTH, FROM ITS OWN LIGHT.

Nothing is perhaps more common among Christians than the admission, that the gospel is a system of truth. The fact, however, may not be so readily admitted, that in comparison with all other religions, *truth* is one of its grand peculiarities. The votaries of other religions receive not their systems because they are *true*, but because they are common. The question with the disciples of other religions is not, Is my religion true? No! It is my religion, as it was the religion of my father, and his father, through a long line of ancestry. It is urged on his reception without evidence, and embraced by him without examination.

When the Roman governor asked the question, "What is truth?" he was only expressing a common feeling of idolators of that day. With the truth of these systems they had nothing to do. It was the religion of their country; and it behoved them to yield to it an unquestioning assent, with an external obedience. How different the religion of Jesus—how specifically different! Christ came into our world a king; but he was to reign in the kingdom of truth. (John viii. 37.) By so much as any of the sects are adulterated in their creed, by so much do we see it stript of this peculiarity, and ready to pay homage to a damaging tradition;—and again, by so much as it is freed from such swathes, do you see it effulgent with the naked beauties of truth, courting the severest investigation, and willing to submit to all the tests of evidence. "Try the things which differ; hold fast that which is good."

We declare the Bible to be a revelation of God to man on the great subject of human salvation. It is not the only religion in the world; but it is the only *true* religion. How do we know? It

declares the fact, and affords irrefutable evidence of its truth. It contains long lines of prophecy, much of which is already fulfilled—much reaching into a very remote future, waiting also to be accomplished. It contains a narrative of incontestable miracles, confirmatory of God's interposition. "For no man can do these miracles that thou doest, except God be with him." And lastly, it contains doctrines and precepts—a spirit of purity and an example of untainted moral grandeur, rising far above all human conception—like the sun that proves itself the source of light by its own rays, so the Bible proves itself to have come from God, by its own rays of truth in which it shines.

There are evidently two classes of mind in the world: one enjoyed by the few, the other possessed by the many. The former *discovers*, the latter *discern*. The former render patent some great truth, which, it is true, was open to the inspection of all, but lay concealed until the discoverer brought it to light; then the multitude can discern its truth. The history of science affords ample illustration on this point. Many hints smouldered in our world and in our common nature, concerning a religion suited to man; but no eye was sufficiently penetrating—no mind sufficiently strong, to bring them out and arrange them in tangible form for the appreciation of common minds. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe."

Yes, holy men of God, who spake as they were moved by the Holy Ghost, where the discoverers of our religion; but having discovered it; and published it to the world, with all the evidence of truth, it commends itself to every man's conscience in the sight of God. I may not know the individual who uttered it, nor the age in which it was uttered, nor the manner in which it has been preserved—things of themselves very desirable to be known, yet not necessary to prove the truth of the thing uttered. It may have the witness in itself, and needs only to be heard and received to demonstrate its own veracity. I have some slight knowledge of the harmony of sounds, and I pick up an instrument, and employ it. I immediately conclude on its correct structure, from the sounds it gives forth, though I know neither its inventor, maker, nor history. I find it true to sounds, and that is enough to recommend it to my use.

To exercise faith in the great doctrines of the Christian religion, which justify and sanctify, it is not necessary that I should prove their truth from prophetic or historic evidence; and yet before I can believe them, I must have some evidence of their truth. But this may arise from the evidence of truth which they contain, which shines like a halo around them, and which, as such, I cannot deny. For instance, this book declares that I am a sinner—that I am a responsible creature—that I am liable to punishment as an offender—that I am the subject of great moral weakness—that I offend against conviction and resolution—that I need pardon, and moral help, in the awful struggle against evil I am called to make. Now, of all these I have experimental evidence, but revelation gives a speaking vividness to them which I cannot si-

lence; and thence arise dim convictions of an awful future—of the need of a Saviour—and of a moral force, foreign to myself to change me, and make me good. How these are to be supplied I know not; but let them be announced, and I find they suit me; and as I apply them, I am convinced of their veracity.

Now, to announce the great doctrines of the fall of man—salvation provided in the atonement of Jesus—renovation by the Holy Spirit—immortal existence in misery or happiness; are to my afflicted nature, what sounds of harmony are to a correct ear: the moral instincts of my nature hail them, and rally round them, and entertain the conviction of their divine veracity, inasmuch as they sound the depths of my miserable being—bring to the surface obscure thoughts which I thought too bold to cherish; and, at the same time, carry me beyond myself into a region so calm, so pure, so blessed, so sublime, to an acquaintance with doctrines so necessary, yet so profound, so utterly beyond the range of human thinking, and yet so true to my capacity when announced, that I know not how I can do without them; or, how it would be possible for me to reject them. They are so true, so good, so noble, so congenial to me, as guilty, depraved, undone.

With a nature that shrinks from annihilation; nay, from the pause of death itself, how congenial is the doctrine of immortality. There is much in the decay of autumn—renovation of spring: in the influence of every prior stage in personal or social history on that which is to succeed, and in the very general conviction of mankind, to dispose me to the reception of the doctrine when animated. It is both a large field—in whose bosom is lodged the precious seed of harvest, waiting for the genial warmth of spring, till its zephyrs blow all appears barren, disorganized, yet in the ten thousand grains buried, there lies the germ of life, at length she pays her welcome visit, and under her step all swells into distinctness and living green. So the gospel wafts its genial spirit over our souls, and all heaves with immortal wishes. This explains the great fact that such splendid endowments of intellect, and moral feeling as are common to man, were given for some other purpose than to waste the fragrance on the desert air of the wilderness. Why frame such an apparatus to enable a man to make the point of a pen?—to throw a piece of wood, curiously formed, among a thousand threads?—to measure cloth with a wand?—or follow a yoke of oxen all day, and cry "gee and haw?" The mind oppressed with the thought that this is all of man, exclaims, in all the bitterness of disappointment, "Why hast thou made all men in vain?" But relieved, elevated, braced by the doctrine of immortality, he is resigned to occupy his place in the stern seminary of adversity. It is a school to prove him faithful in that which is little, and to prepare him for much yet in reserve. All this has about it the air of truth; and a candid mind embraces it as "a faithful saying, and worthy of all acceptance." "My being," says the disciple of Jesus, under the glow of life and immortality, "is not the bubble whose rainbow tints delights the boy who has inflated it with his soap-buds, soon to burst, and pass into the

surrounding air. The creation, large as it is, magnificent as it is, is not equal in grandeur and value to my immortal spirit. Majestic the universe! but can it think or feel, imagine or reason? Talk to me of the sun: he is not alive: he is but a dead luminary after all. But I am alive: I never was dead: I never can die. I might, therefore, put my foot upon that proud orb, and say, "I am greater than thou." The sun, with all his rays, cannot write on flower or grass, or the broad page of ocean, the name of his Maker—a child of seven can: and is therein greater than the sun. The sun cannot, from all his vast surface, utter an articulate sound: he is dumb in his magnificence; but "out of the mouths of babes and sucklings, Thou hast perfected praise." The sun cannot love one of the planets which revolve round his ray: I can love all being. The sun shall perish; but I have that within me that will never die. And, if greater than the sun, I am greater than the whole material universe. The universe may be too great now for the grasp of my intellect; but my mind, I find, can grow to grasp it. The universe, in fact, is only the nursery to the infant soul; and whether is greater, the nursery or the child? The universe you may call it what you please, but you cannot call it one thing—you cannot call it a spirit. But I am a spirit, though a spirit disguised; an immortality, though an immortality veiled; a beam from the father of light, though a beam that has gone astray; and may I not therefore predicate men of my own fallen nature, that it is of more dignity, grandeur, and value than the whole material creation." But whence these mighty thoughts of man and his destiny and whence that marvellous doctrine of the Son of God's descent, to render his being holy and eternally blessed? What eye hath seen any thing which would indicate this? what ear heard any thing that could justify the assurance? and through what mind of man uninspired, ever glowed this magnificent conception—and yet it is among us a matter of daily belief, a principle of practical influence? Much easier would it be for us to believe that Paradise Lost is the production of half-witted poor Joseph, or as that the glorious truths of revelation are the announcements of unaided reason, when announced; yet their truth and adaptation are as true to the discernment of the tiniest minds as to the soaring genius of Newton.

It declares I need an agency more powerful than the might of passion. I feel I need it. O God make the experiment on me. Its reception by faith and love calms a soul long agitated with storm, relieves a spirit long held in chains of iniquity, renders a weakling strong as Sampson, makes a worm thrash the mountains, enables a cipher to enter the lists, and throw principalities, thrones and dominions, and elevates one who is of the earth to communion with the skies—"for we have our conversation in heaven, whence we look for the Saviour," &c. All these glorious effects may be produced on a mind yet ignorant of the prophetic and historical evidence, but well he knows from internal evidence he has entered the temple of truth, and every first step he has taken along its aisles, every sound he has heard from its sacred desk and every whisper which has lingered within

its vaulted roof, has added firmness to his conviction—"If any man will do the will of my Father, he will know of my doctrine that it is of God," He has the witness in himself.

To relish food, and derive nourishment from it, it is not needful that I should know the history of its progress till it reached my lips. To discern the truth of a discovery, it is not necessary that I should know its history from the moment of twilight conception till it brightened into certainty in the mind of the discoverer; or should know its wanderings from the moment it became a recorded fact in science, till it made its appeal to my reason for reception. Nor to be convinced of its truth, is it necessary that I should know the geographical limits in which the oracles of God were uttered, the age in which the utterer lived, or who the utterers were. If they spake as moved by the Holy Ghost, I have to do with what they said, not with the men who said it. The light of a taper is light, as well as the light of the sun at noon. It were, however, folly of the most egregious character, to cry for the light of the taper to shew me the light of the sun—better look at the sun himself, and the objects on which he throws his radiance. Should a person insist on our proving to him that the sun gave light, we would convince him by saying, "Open your eyes, and behold it." And were any one to ask us for the most convincing argument of the truth of Christianity, we would say, "Open your mind to its contents." "To the law and the testimony, if they believe not this, it is because there is no light in them." "And if they believe not Moses and the prophets, neither would they believe if one rose from the dead." The entrance of thy word giveth light," illumines the understanding, purifies the heart, diffuses joy and peace in believing, inspires hope in a future remote as eternity, "Because I live, ye shall live also."

"Go, sun, while mercy holds me up,
On nature's awful waste,
To drink this last and bitter cup
Of grief, that man shall taste;
Go, till the night that hides thy face,
Thou saw'st the last of Adam's race
On earth's sepulchral clod,
The darkening universe defy
To quench his immortality,
Or shake his trust in God."

Reviews and Sketches.

[FOR THE CHRISTIAN OBSERVER.]

INSPIRATION OF THE SCRIPTURES.

The British and Foreign Bible Society had advanced from its small beginnings, where it had been cherished in the prayers as well as supported by the pence of God's poor saints, to the position of a vast public corporation, known and noticed by the wealthy, the noble, and the gay. What, by the sale of life-memberships and life-directorships for money; and what, by the sycophancy of its office-bearers, who thought it a great matter to exhibit the patronage

of a royal highness or a noble lord, prayer and the simplicity of the gospel was banished from its counsels; and the purity of truth ceased to be its aim. Allied with the fashionable and popular at home, it sought to strengthen itself by corresponding alliances abroad. Upon the continent of Europe the friends of Evangelical truth, such as Felix Neff, Pyt, were among the poor and despised of the earth, and they were ignored; and the Bible Society sought correspondents and agents among the semi-infidels of the established churches, who severally concealed their contempt of the Bible. These continental correspondents and agents had, by the connivance of the Secretaries and Managers of the Society at home, circulated Bibles containing the Apocryphal books as part of the canon, with infidel notes and criticisms; and in one instance, with a preface, in which the early history of the Jews is compared to the fables of the heroic age of Rome; and the rest of revelation is treated with corresponding freedom.

The gross corruption of the management of the Bible Society, originated what some of our readers doubtless will remember, as the "Apocryphal Controversy;" in which Robert Haldane, Esq., and the late Dr. Andrew Thomson, appeared prominent, as the defenders of a pure Bible.

An apology for the infidel preface above mentioned, by Dr. Pye Smith, led to an important discussion concerning the inspiration of the Scriptures, which, doubtless, did much to open the eyes of many Christians to the insidious aggressions of Neological or Rationalist views in Britain; and served to confirm multitudes in their confidence in the word of God. In particular we are indebted to the agitation of this question, for the masterly productions of Robert Haldane and Alexander Carson, on Inspiration. We are glad to quote for the honour of all the parties, a statement in the Memoirs of the Haldanes: "Dr. Chalmers, as Professor of Theology, was wont to use, as Class-books, the Treatises, both of Mr Haldane and Dr. Carson."

We fear, that in our day and on this continent, there is great need of some effective instrumentality to check the progress of lax and erroneous views on this all-important subject. We even hazard the opinion, that a vast majority of professing Christians, and not a few ministers of the gospel, have no express or well-formed conviction on the subject. A large portion of those who have thought and enquired on the subject have been inconsiderately led astray by the plausible and ingenious theories to which good men, such as Doddridge, Wilson, and Dick, have lent their names. While a large number, and amongst these the students who are about to issue from our theological seminaries to give tone to the piety of the next generation, are deeply imbued with

the daring speculations and profane criticism of the German school and their American imitators.

If this be even a bare approximation to the truth, it is time that the friends of truth should bestir themselves. In every case, it is of vast importance that every Christian and every Bible-reader, should arrive at a fixed and firm faith, instead of resting satisfied with a vague opinion or a human theory regarding the inspiration of the word of God. To further this, and we know of no human instrumentality more promising than the writings of Haldane and Carson, already mentioned.

The latter is now before us, in a volume published by Fletcher of New York, in his valuable series of Carson's Works. The volume contains a number of Tracts, not arranged, as we believe, in the order of their original publication, and certainly not in the order in which they would make the most complete impression on the mind of the reader. Taking them as they stand, we have—First. A Review of Bishop Wilson's Theory of Inspiration, as detailed in the Thirteenth of his Lectures on the evidences of Christianity. His theory is, that the Scriptures are partly human and partly divine—human in manner, divine in matter. Inspiration itself he distinguishes, with other writers, into four kinds—the inspiration of suggestion, of direction, of elevation, of superintendency. That they are human in matter, the Bishop argues from an alleged number of phenomena which Dr. Carson, however, properly reduces to one fact, namely, "that each of the inspired writers exhibits his own characteristic style and mode of reasoning, and makes use of knowledge which could have been possessed without inspiration." Dr. Carson shews, that in as far as this is true, it is not inconsistent with the full inspiration of the Scriptures; and that the use made of it by Bishop Wilson is illogical, unscriptural, self-contradictory, and altogether fatal to the authority of the Bible. In shewing the consequences to which the learned Bishop's argument leads, our author says: "God says 'All scripture is given by inspiration of God.' Mr. Wilson says it is false: only so much of the scripture is given by inspiration as belongs to the revelation. This blasphemous doctrine teaches Christians to go through the scriptures separating what belongs to revelation from what does not belong to revelation: to distinguish what is true from what is false. Could Satan broach a worse doctrine in the school of Christ?" Dr. Carson disclaims and condemns all theorising on the subject of inspiration, which he regards as a simple question of fact, to be determined by the word of God itself. "The inmates of Bedlam are quite sane, in comparison with the metaphysical lunatics who, in the building of ingenious systems, have trampled on all

the laws of evidence, and all the fundamental principles of the human mind. And if the geological maniacs, who have indicated their paroxisms in the effusions of systems of the formation of the earth, are at all to be paralleled, it is in the ingenious but frantic labours of those divines who have employed themselves in theories about the manner of the formation of the word of God."

The second tract in the volume, is a notice of a review of Bishop Wilson's Theory, in the *Christian Observer*. The high reputation of Daniel Wilson, as a devoted evangelical minister, and the orthodox character of the *Christian Observer*, which expressed a substantial concurrence in his theory, presented in an alarming light, the extent to which the faith of Christians, in the full inspiration of scripture, was sapped. And Dr. Carson returns with increasing earnestness to shew that the evident fact that the scriptures are written as if each of the writers were communicating his own thought, does not in the least militate against their claim to be, in the fullest sense, given by inspiration of God. With fidelity and earnestness, he urges a consideration of the guilt of exerting ingenuity to deprive God of any part of the scripture, if he be in very deed the author of them.

The third Tract is a notice of an article in the *Eclectic Review*, on Dr. Schleiermacher's Critical Essay on the Gospel by Luke. The essay is an audacious theological discussion of the four gospels, in which they are treated as mere human compilations of facts derived from a variety of sources; and a fanciful attempt to trace them to their origin. The reviewers, while they censure his boldness virtually accept his suggestions, as explanatory of alleged errors in the evangelists; and support his conclusions by reference to the sentiments of English theologians. Dr. Carson, holding fast by his original position, that "all scripture is given by inspiration of God," shews that the explanations offered, overturn the inspiration of the scriptures in every sense, and are useless for the purposes for which they are designed. He takes occasion to point out the extent to which the German neologians had even then influenced the evangelical press of England:

The fourth Tract, which ought to have been the first, and which ought to have been published entire, is entitled "Remarks on Dr. Pye Smith's Theory of Inspiration." Here the positive truth of inspiration is strongly maintained. Theories and supposition, however ingenious, are rejected. And it is maintained that the nature and extent of inspiration is to be ascertained only from the scriptures themselves. "I turn," says Dr. Carson, "to 2 Tim. iii. 16, and it immediately gives me full and perfectly satisfactory information. It declares that "all scripture is given by inspiration

of God.' Here plenary inspiration is expressly asserted, for what is writing, but words written? The thoughts and sentiments are the meaning of words. To say that a writing is inspired, while the words are uninspired, is a contradiction in terms. It is not said that the doctrines of scripture, but that the scriptures themselves are given by the inspiration of God." "We find again," he contends, "that the apostles, on the prospect of appearing before kings and governors, were directed by their master not to think previously what they were to say, as they would be supplied with a defence on the moment of trial: "It is not you that speak, but the Holy Ghost." Now, if verbal inspiration was communicated on such occasions, surely it would not be withheld from the scriptures which are to abide to the end of the world. Dr. Smith supposes this doctrine of scripture to be attended with difficulties, and to give weight to objections against the consistency of scripture narratives; and therefore seeks relief in a theory of his own." Dr. Carson shews the trifling character of the objections and difficulties alleged, and the guilt of giving up God's truth to the demands of the enemy. "The doctrine of verbal inspiration, is one of the fortresses committed to Christians by Jesus Christ. Dr. Smith cries 'mercy,' and strikes his colors to a most contemptible enemy, without even firing a gun. Had he mustered the royal forces, and come to an actual engagement, he would have put him to flight at the first fire. He would have found the enemy totally without ammunition." This essay, as a whole, contains a masterly reply to the most plausible objections that can be urged to the doctrine of plenary inspiration.

Then follows this tract, an appendix containing a critical examination of many passages of scripture, bearing on the argument.

The last tract in the volume, belonging expressly to our subject, is a notice of Dr. John Dick's Essay on Inspiration, in which the mischievous distinctions of kind or degree are recognised. While his errors are not spared, respect for the man is cordially expressed.

In conclusion, Dr. Carson expresses the pain it has given him to contend with the real friends of Christ on a subject on which all believers might be expected to harmonise. "Nothing," says he, "but the conviction that I am pleading the cause of God and truth," could console me in opposing so many distinguished writers on the nature of the inspiration of the Holy Scriptures. I rise from labours myself much edified and confirmed; and with an increasing zeal to convince all my fellow Christians. And why should I not hope that the most exalted views of the word of God should prevail?"

Having this hope and desire, we can

think of no better means of promoting the end, than by encouraging the circulation of his own admirable treatise. There are now and then strong words in his controversial writings, which those who do not know the man will mistake for violence or harshness. A better acquaintance with him will shew that that heavy hand of his was guided by the gentleness of a child, and restrained by a spirit of true benevolence.

The volume before us contains a number of other tracts on important subjects. But it is of the Inspiration of the Scriptures we designed to speak. And we shall rejoice that we have departed from the intention with which we set out, of expressing our own views, if these imperfect notices shall excite our readers to procure and read—*Carson on the Inspiration of the Scriptures*. New York: Edward H. Fletcher. 1852.

[FOR THE CHRISTIAN OBSERVER.]

MILLENNARIAN VIEWS: With Reasons for receiving them. To which is added a Discourse on 'The Fact and Nature of the Resurrection:' by ALFRED BRYANT, Pastor of the First Presbyterian Church, Niles, Michigan, U. S., 12 mo., pp. 252. Published by M. W. Dodd, New York.

In Holy Writ, we read that the Lord Jesus Christ, for the joy set before him, endured the cross, despised the shame, and is set down at the right hand of the throne of God. By the same authority we are also taught that the patriarchs, when wandering like exiles, looked for a city, which hath foundations, whose builder and maker is God; and that Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, because he had an eye to the recompense of reward. We also see that the followers of Christ, are encouraged to suffer persecution cheerfully, because great is their reward in heaven; and to be diligent unto death, that they may receive a crown of life. The effects of these Divine teachings are summed up by the Apostle in a word; and he tells us expressly, "For we are saved by hope;" we are thus led at once to the conclusion, that it is no part of the christian's character to be indifferent to the object of the *lively hope* to which he is begotten by the Holy Spirit.

In this day of abounding errors, when a sapless philosophy is taking the place of Divine Truth, in so many of our churches; and when an evangelical minister, after preaching to a strange congregation professing orthodox sentiments, hears it said, "he preaches nothing more than a gospel sermon, and such preaching will not do for

us," it certainly becomes a scribus question. By what means shall we be preserved from slighting Divine authority and be kept in the way of truth? To this question the affirmation of the Apostle, "For we are saved by hope" is a suitable answer to a great extent. The men who are living with their loins girded, their lights burning, and who are looking for that blessed hope, the glorious appearing of the great God, even our Saviour Jesus Christ, are not the parties who can tamper with any other portion of Revealed Truth. On this subject, Mr. Lord says;—

"The Millenarians of this country are, as a body, beyond all question, emphatically evangelical. They hold, we will venture to assert without one exception, that Christ is the only Redeemer of men, and the Holy Ghost their only regenerator and sanctifier; and that there is no method of salvation except that by faith, repentance, and love, which is proposed in the New Testament. They hold, as far as we have the means of judging, at least as respectable a rank in theological knowledge and general cultivation, as any other class in the church, and are as distinguished for piety, activity in duty and usefulness. There is, indeed, no other body probably so free of persons of a questionable faith. There is not among them, we have no hesitation in affirming, a single individual who denies the deity of Christ—there is not one who denies his expiation—there is not one who denies the power of the Holy Spirit to renew and sanctify the mind—there is not one, we presume, who denies that justification is by faith, and only by faith, in Christ, in the relation in which he is proposed in the gospel as the Redeemer of men by his expiatory sacrifice—there is not one who does not hold that salvation is wholly of grace; nor, finally, that does not receive the great doctrines generally of redemption. Not an individual can be found among them, we are sure, who denies the inspiration of the Scriptures; not one who does not regard them as the authoritative and only rule of faith. The disciples of Swedenborg, Kant, Hegel, Schleiermacher, those who question the inspiration of the Scriptures—those who reject the deity and expiation of Christ—those who deny the possibility of proving the being of God—all, in a word who regard God and the universe as merely *ideal*, and Christianity as wholly subjective—belong to the opposite party, and they are among the contemners and calumniators of those who receive the Scriptural doctrine of the millennium.

"That such is the faith also of the millenarians of England, is a fact of too general notoriety to need any demonstration. They constitute, in a large degree, the class in the English establishment, who are usually denominated *evangelical*. They are characterized as a body by firmness in the great truths of the gospel, zeal and fidelity in proclaiming them, and diligence in cultivating the piety of their people. Of the great number of books which they have published, a large proportion are practical, and many hold a high rank in excellence, and have a large circulation. The late Mr. Bickersteth's works, which extend to nearly twenty volumes, and are largely known in the United States, may be taken as a fair specimen of them.

"The Millenarians of Scotland and Ireland also, it is well known, are of the same character, and among the most laborious, faithful, and successful in the sacred office."

It therefore appears that the same hope, which saves its possessors from sinking under the afflictions of life, also saves them from the delusions and errors into which many around them fall.

For these reasons it is a cause of thank-

fulness to the friends of truth, that so many are turning their attention to the sure word of prophecy, and are striving to learn what God has revealed respecting the future state of the church and the world. In the United Kingdom of Great Britain, the greater part, probably, of the evangelical clergy of the national establishment, maintain the doctrine of the premillennial advent; and among the dissenters we find such men as the Rev. John Cox, Baptist minister at Woolwich, and the late Rev. Robert Hall, of Bristol, with the Rev. Messrs. Thorp, Tyso, and a multitude of others united in maintaining the same glorious truth. Ireland has furnished its quota of writers on this subject; and some of them are writers of the first class. Scotland lagged behind for a long time, and Mr. Cunningham complained bitterly of the slumber of the Scottish churches. But the slumber has been broken. A series of noble publications, on prophecy, has issued from the North British press. A quarterly journal, on prophecy, edited by Scottish ministers, is published in London. And the General Assembly of the Presbyterian Church has "blessed God that His church in all its various branches has had her attention turned more earnestly to the predicted events of the latter times, and the circumstances connected with that second coming of their great head and Lord, which, whatever obscurity may hang over its details, should ever have been, and now more and more must ever be, in its grand outlines, the pole-star of her hope."

While this awakening has been taking place on the eastern side of the Atlantic, some light has reached the western side, and America has heard the cry, *Behold He cometh*. It is true that the unguarded, and the anti-millennarian views of the late pious, but mistaken William Miller, have caused many to look with suspicion on the study of prophecy. But the truth has progressed. Its able advocacy in the *Literary and Theological Journal*, conducted by Mr. Lord, of New York, has caused many to look into it, and they have been convinced of the near approach of the Lord's coming. The republication of many of the best works of British authors, who have written on prophecy, has also had a good effect upon the minds of many Christians in the American churches. While several original works of sterling excellence, by American authors, have exerted a happy influence upon the faith and hope of devout and intelligent readers. Among the best of this last class, we place the excellent volume, named at the head of this article. In a brief and modest preface, the author gives his reasons for publishing his book. These are a wish to give publicity to views, which he believes, constitute an important part of the gospel of Jesus Christ;—to answer the inquiry, among his acquaintance and congregation, What is

Millennarianism?—and to rectify the misrepresentations, made through the press, concerning it. He was not acquainted with any single work, which gave a clear and connected view of the whole subject; hence the necessity for printing such a work as the present.

In proceeding with his work, which includes nine chapters, the author shows the importance of the subject, when viewed, not as a matter of speculation, but in connexion with the hope of the Christian, insists upon the necessity of adhering to the holy scriptures, and of striving to ascertain their true purport and meaning; and obviates the objections arising from the different views of millennarians upon subordinate matters, and points of detail.

In the second chapter he comes to the grand theme, the restitution of all things. He shows that the Son of God was manifested that he might destroy the works of the devil; and that in doing this, he must restore the entire creation to its primitive condition, in which its maker pronounced it good, all very good. Then the human race will be reinstated in the knowledge, favor and image of God; and be delivered from the curse of toil, sickness, sorrow and death. The earth itself will be made free from the curse of sterility, and will be like the garden of the Lord. The inferior creatures will be brought to their first state, and subjugated to the service and pleasure of man, and become perfectly harmless. Thus the earth, instead of being destined to be a subject suffering for a few thousand years, and then to be destroyed, is shown to be intended by its creator, to be the subject of deliverance from its present sinful and degraded condition, and to be the scene of endless glory and ineffable felicity.

But this change we are taught cannot take place under the present dispensation. The tares must grow with the wheat until the time of the harvest. Suffering and death will continue until the end of the age. The preaching of the gospel, the distribution of the scriptures, and efforts of Missionaries, will be the means of accomplishing the purpose of God, in visiting the Gentiles, to take out from them a people for Himself; but they neither will nor can prove the means of converting the world. Our Lord teaches us that when he comes, he will find it in a state of corruption; and not only so, but by the parable of the tares he shows us, that a state of partial corruption will fill up the entire period of his absence. By his teaching we see that a converted world before his second coming, is altogether out of the question.

In the third chapter, our author shows that the millennial period will be a new dispensation; and that this is in accordance with the Divine conduct towards our fallen world in all ages. The patriarchal, Jewish and Christian dispensations are proofs of

this. In these dispensations, the principles of Divine government were the same; but the mode of their administration varied. So under the millennial dispensation, salvation by the death of Christ, and the grace of the Holy Spirit, will be the same. But in other things we shall see a difference. Satan, who now goes about as a roaring lion, seeking whom he can destroy, will then be bound up in the bottomless pit. The tares, which grow with the wheat will then have been rooted up, and burned. The Jews, now dispersed, will then dwell in their own land, under the reign of their own Messiah, and joyfully acknowledge Him as their Lord. The followers of Christ, now a little flock, will then include the whole human race. And the Saviour, now personally absent from his church, will then be personally present with it.

In the fourth chapter, the author treats of the fact of the premillennial advent of the Lord Jesus Christ. His arguments, and the passages of Scripture on which they are based, are arranged under eight heads, presenting an array of proof which we see no means of successfully combating. The Lord Jesus is received into the heavens until the restitution of all things; thence God will send Him to judge the quick and the dead, at his appearing and kingdom. At the regeneration, which is understood to be the same thing with the restitution of all things, the Son of Man shall sit upon the throne of His glory, and His followers shall also have dominion with Him. The great anti-christ, which is to come, will be destroyed by the visible appearing and the personal presence of our Lord. By the parable of the nobleman, our Lord shows us, that during his temporary absence from the earth, His faithful servants will be diligent in His service, but others will rebel, and say, "we will not have this man to reign over us;" but when He shall have received the kingdom, He will return, reward His servants, destroy the rebels, and establish His authority. When the Jews are converted and restored to their own land, God will raise up a branch of David, who shall reign and prosper, and execute judgment and justice in the earth. These events have not taken place yet; they must take place on a future day. When the Lord's kingdom is established, He will sit upon the throne of David, and exercise the government which His great ancestor, according to the ~~frat~~ exercised. And lastly, this coming of the Lord Jesus to establish His kingdom, is the object of the Church's hope, and the great incentive, in the scriptures, to holiness and diligence. The rest of the chapter is occupied with replies to the objections which are usually made to this doctrine.

In the fifth chapter, we have the resurrection, transfiguration, and reign of the saints. Here the author distinguishes between the resurrection, for which Paul la-

boured and suffered, out from among the dead, and that which includes the rest of the human race, when the dead small and great shall stand before God; he also discriminates between the glorified saints who reign with Christ over the earth and the nations of the saved, over whom they reign. On these subjects, he is very clear and distinct.

In the sixth chapter, he shows the relative position of Jews and Gentiles in the kingdom of our Lord. The dispersion of the Israelites will then cease. They will be reinstated in their own land, and placed as the head of the nations of the earth. The nations of the earth will then be blessed through their instrumentality; and though subordinate to them, in national importance, yet they will richly share with them in the blessedness of the Messiah's reign.

In the seventh chapter, we are led to contemplate the judgment day, including the fearful judgments upon corrupt churches, apostate nations, and anti-christian powers, by which the heavenly kingdom will be ushered in;—the rule of our Lord, and his saints, during the millennial period;—and the last great assize, when the small and great shall stand before God. The practical tendency of the doctrine is then pointed out, and we see how the primitive church was taught to act in relation to the subject.

In the eighth chapter, we are taught the signs of the near approach of the Lord's coming. These are, the extensive preaching of the gospel, and the wide diffusion of religious knowledge; a state of almost general scepticism respecting the coming of the Lord; many seducers and varied means of deceiving and misleading mankind; political agitations and revolutions; efforts, which will be partially successful, to reinstate the Jews in their own country; increasing iniquity and worldly-mindedness; religious persecution; and a time of growing perplexity and trouble.

The ninth chapter contains a discourse upon the resurrection of the body, which few will read without pleasure and profit.

On a few minor points, some of our author's readers may probably demur. He seems to think that the inferior creatures were created mortal, or capable of dying. After Mr. Lord, he supposes that the New Jerusalem is not a material city at all, but merely the Church of Christ in its glorified state. We always thought the description included both. And the notion of the hosts, which shall encamp about the holy City, being the unholly dead, in their risen state, will be to many quite a new idea. But waving these little peculiarities, we feel pleasure in recommending this little work as an useful book, to the pious and devoted Christian, who wishes to learn what the hope of his calling is. He will find in it

much useful information, and a body of Scriptural truth. He will also be delighted with the mild, the candid, and the Christian spirit of the pious author. And if he should feel sad with the thought, that so many christians are unacquainted with these glorious truths, and so many Christian ministers hostile to them, he will, at the same time, feel cheered, because Divine Providence is raising up here and there one to bear testimony to their importance; and to call upon their fellow christians to prepare for that solemn and joyous event, the coming of their Lord IN GLORY.

[FOR THE CHRISTIAN OBSERVER.]

RICHARD BAXTER.

Of the most notable divines of the 17th century, there was one who had not the advantage of an academical education; yet of this self-educated non-conformist, an eminent dignitary of the English Church has said, that "if he had lived in primitive times, he had been one of the Fathers of the Church;" and that "it was enough for one age to produce such a man." He is the author of a book, which, two centuries ago, had the unprecedented sale of twenty thousand copies in a little more than one year. That book has been translated into every European language, and the modern missionary has carried it with him to every quarter of the globe, and translated it into the languages of the African and the Indian. You will find this book in gilded binding in the modern palace, and you will find it too, less splendid, but far more prized, in our humble Canadian log cabin. This man's name is a household word: his book is a household treasure. Richard Baxter's Saint's Rest is next to John Bunyan's Pilgrim's Progress, the most widely circulated—the most highly prized of all the works of the early English non-conformist divines.

Richard Baxter was born on the 12th November, 1615. He had little assistance in his education, except from the advice of some divines to whom he applied. He was settled in Kidderminster, a town at that time by no means noted for its piety, and in which family worship was almost unknown. He laboured here with unwearied pains. At first the malice of the wicked assailed him; but, amid opposition and scorn, he laboured on, and with the irresistible might of meekness, he carried on his master work, in his master strength, and his labours were crowned with unexpected success. He had six hundred communicants; there was scarce a family in the whole town, who did not worship God on their own hearths; and there was scarcely an individual who did not seek his counsel, under concern about their salvation. Kidderminster had never before enjoyed an awakening faithful ministry: and conferences were greatly blessed. An almost

universal seriousness was spread through the families; and many of the Kidderminster weavers became eminent for holiness.

Baxter was of a feeble constitution; and sometimes was brought very low by disease. On one occasion his life was despaired of. His godly parishoners appointed a day of fasting and prayer for their minister. On that very day he suddenly recovered, and was able to preach, and to administer the sacrament of the Lord's supper to them on the following Sabbath day.

Bible and Tract Societies did not exist in Richard Baxter's days. But we find him busy distributing books among his people. "Some small books," he says, "I gave each family one of, which came to about eight hundred; and of the bigger, I gave fewer." Bibles, too, were freely given to the poor; and at least one Bible was found in every Kidderminster family. He, one year, spent £100 pounds in this way—a princely sum for that time.

A long and warm friendship existed between Henry Ashburst, the noted non-conformist alderman of London, and Richard Baxter. Ashburst was a most exemplary Christian; and how much he was beloved by Baxter, may be learned from his funeral sermon, preached by the latter.

In 1856, the *Saint's Everlasting Rest* was published. Among others, Mr. Abram Janeway, so noted for his labors in London, during the plague, was converted by this book. The volume in common circulation is an abridgement of the original work by Benjamin Fawcett, a successor of Baxter at Kidderminster, and a man of kindred spirit. He has succeeded in throwing out the irrelevant matter, and condensing Baxter's copiousness of language, without evaporating its essence or destroying its pathos.

In 1657, the *Call to the Unconverted* was published. This book has, perhaps, been even more blessed than the former. Six brothers were by it awakened and brought to the Saviour. An Indian prince sat reading Ffol's translation of it with tears in his eyes, not suffering it to be taken from him till he died. It has been said of this book that it is sufficient to persuade a man to any thing but holiness. Besides these, his best books are "Converse with God in Solitude," "Dying Thoughts," and his "Reformed Pastor." His publications are very voluminous, they in themselves constitute a whole library of casuistical and practical divinity. The latest edition of his whole works consist of 22 closely printed octavo volumes, and even these do not contain the whole.

Baxter was severely persecuted and was often in prison. Neither violence nor bribery could tempt him from his allegiance to Christ's cause. He was offered a bishoprick, if he would conform. But the answer of a good conscience was to him infi-

nity more valuable than wealth or honor, and he spurned the offer. He was frequently in prison, and was brutally treated by the infamous Jeffries. After his ejection from Kidderminster, he built a chapel in Oxendon Street, London, but was soon driven from it. He was, however, appointed one of the lecturers at Pinner's Hall, and continued to preach at different places as opportunity was given him. The last time he preached he almost died in the pulpit.

So frail was Mr. Baxter's health that throughout all these labors and sufferings he may be said to have been languishing in suspense between life and death. Yet he was spared to a good old age. His death bed was a triumphant one. "All my hopes," said he, "are from the free mercy of God in Christ." On another occasion he said, "I have pain, but I have peace—I have peace." On the 8th of December, 1801, he died. He was buried in Christ's Church, amid the tears of a great concourse of mourners.

We cannot in many things adopt the Baxterian theology. There is a want of clearness in some of his views of justification which is apt to mislead enquirers; and his notions of that blessed hope of which he has written so much are often vague and dreamy. His views of the glories and joys of the divine presence are, in some cases, strong and lively; but again his discussions are cumbrous and irrelevant. There is one thing, which in our day is greatly lacking, and that is a Baxterian love of souls, and a Baxterian pathos and importunity in preaching the gospel.

The Christian Observer.

TORONTO, JANUARY, 1853.

THE MONTH THAT IS PAST.

THE DEAD OF 1852.

Among the foremost thoughts that rise in connection with the "year that's awa," are sad recollections of departed friends. There are many of us who will feel to-day, that 1852 has levied a heavy tax upon our heart-treasures. And nations when they look to empty places in councils and senate-chambers, in pulpits and college-halls, may well suspend "the customary festivities." The proper New Year's Ode is a Funeral Dirge. We have not the materials of a complete list of great lights that have been extinguished; but doubtless the solemn lesson which the bare enumeration must read to us all, will be furnished by some more careful chronicler of passing history. To those of us who have grown up with the names of Wellington and Peel, Webster and Clay, daily on our lips, it seems as if we were about to begin the world with a new generation, or as if our own generation were served; and the curtain were about to drop on the drama, in which we have had our part. We may but linger about the side scenes to see how the next piece opens, and to observe how the actors in it are likely to acquit themselves.

As to our private losses, it may be the privilege of some of our readers to share with us in the grateful remembrance of some, who a year ago, were not only the companions of our social enjoyments, but the sharers of our faith and trials, who now sleep in Jesus. It is very sad to miss the sympathy and the prayers of our comrades in the stern warfare. But after all, did "the hope" ever seem more blessed, than when on this New Year's day, we sit down in the funeral shade of the past, and look out into the future sparkling, with life and joy? Not the future of mortal dreams—the earth below, which is full of pitfalls, and which is grim with the shadow of death—but the future of faith, the heaven above where the day-star gleams like a young sun. Is not the morning breaking? Is not the branch of the fig-tree tender, and putting forth leaves, to tell that summer is nigh? Is it not the "voice of the Beloved, saying, The winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come; and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs; and the vines with the tender grapes, give a good smell?" Yes, and them that sleep in Jesus, God will bring with him. Let us comfort one another with these words.

There is a thought that follows close upon the recollection of the long list of the departed, "And who shall be the next?" Look over the list, and see whether the order in which they have been called away, and the circumstances in which they have gone, furnish any clue to the mystery. No! It is all darkness—wisely concealed. Thus much we know: there will be more empty places by another year. Yours or ours may be empty. Let us walk wisely and kindly with one another through the present uncertainty, lest on next New Year's day, we have the hideous ghost of past folly or harshness pointing reproachfully to the empty places of those who loved us.

ITS PUBLIC FUNERALS.

We cannot think well of these funeral pageants. They have no fair side. It is all solemn mockery—most pious foolery—national shams; and smells of the mean selfishness of those Sunday parades, when the death of a member of a company of village soldiers, affords an excuse for displaying a new uniform, or breaking the monotony of the weary day with the clangor of the Brass band; or when the death of a brother of some secret order, brings out the ribbons, rods and banners, in ostentatious grief, to swell the list of candidates for admission into the ranks of future processions. Great Britain paraded the cold ashes of Arthur Wellesley through the streets of London, beating up for recruits for the public service, and to keep up the delusion of rank, glory and fame. If it is grief or respect for the departed, then it is strange how very similar is the expression of joy for a victory, and sorrow for a dead general. The effects of extreme cold and extreme heat resemble each other.

THE PROGRESS OF 1852.

The American system has an advantage over the English—that the name by which the departed was known, remains sacred to his memory. The title of the Duke of Wellington descends to ano-

ther; and if rumour speaks true, such another! It is like taking off the lion's skin to put it on some prancing goat. At any rate, look first to one side of the channel, and then to the other, and see what a Duke of Wellington and what an Emperor Napoleon the past pains off upon the present! and then congratulate the world that this is "an age of progress!" Say, battered *roues* of London and Paris, is not "the good time coming?"

A calm and candid review of affairs throughout the world, as the past year sets upon the world, gives a strange illustration of these phrases, with which so many lectures, speeches, leading articles, and even sermons open; at each repetition uttered as jauntily as if the speaker had just discovered it. There is indeed progress, for which every good man will be duly grateful. Progress in legislation, commerce, and mechanical invention, which has already brought relief to many starving families, though even that good is not unmingled with evil. There are many things recorded in the past year, which promise to open an illimitable field to industry and enterprise. There are inventions now maturing, not second in importance even to the steam-engine. The discoveries of exploring expeditions, within a year or two, promise fresh and profitable markets for untold manufactures. A beginning has been made in new and promising lines of traffic. The gold mines of California and Australia; the copper and iron mines of Lake Superior, are in themselves enough to mark the commencement of a new commercial era. The massacre of the Caffres, and the rout of the Burmese, will also be taken into the account by our merchant princes. To all this must be added the execution of numerous and vast railway enterprises, and other facilities of inter-communication. And with all this, it is not surprising if expectation should be excited, and elate, among the numerous classes whose life is traffic, and whose goal is a bank deposit—"How can these money-bags see east and west?"

But there are those who look for 'a golden age' of another order, and a millennium, other than the mercantile. And it is strange that they can cheat themselves in the signs of the times. It is an age of progress! Then look at Europe. When was despotism more insolent, secure, or intolérable? The French of fifty years would not have endured a Napoleon like this. Mr. Macaulay, speaking at Edinburgh, of the confusion and terror which lately reigned from the borders of Russia to the Atlantic says:—

"In truth, for myself, I stood aghast; and although naturally of a sanguine disposition, naturally disposed to look with hope to the progress of mankind, yet I did not for one moment doubt whether the course of mankind was not to be turned back, and whether we were not to pass, in one generation, from the civilization of the nineteenth century to the barbarism of the fifth."

Then turning to the present aspect of Europe, he says:—

"The tide of feeling turned. It ebbed almost as fast as it had risen. Imprudent and obstinate opposition to reasonable demands had brought on anarchy; and as soon as men saw the evils of anarchy, they fled back in terror to crouch under despotism. To the dominion of mobs armed with pikes succeeded the sterner and more lasting dominion of disciplined armies. The Papacy rose

again from its abasement—rose more intolerant and more insolent than before—intolerant and insolent as in the days of Hildebrand—intolerant and insolent to a degree that dismayed and disappointed those who had fondly cherished the hope that its spirit had been mitigated by the lapse of years, and by the progress of knowledge. Through all that vast region where, little more than seven years ago, we looked in vain for any stable authority, we now look as vainly for any trace of constitutional freedom.”

This is our “age of progress.”

England remains externally untouched by these commotions. But she is not internally without symptoms of the prevailing heart-sickness. Popish intolerance and superstition have made the mark of their revival. Even in England she has a cardinal without the church, and an Exeter within. In the opposite direction—the blasphemous infidelity, which, on the continent of Europe battens upon the corruption of popery, has even in England its propaganda. The press and the platform is tainted. The pulpit, if not outraged by unblushing neology has come far, far below the standard of the faith; and her nonconformist churches are, at least conformed enough to the world. As if afraid that the great novelty might be forgotten, President Filmore has embalmed it in his farewell message:—“This is an age of progress; and ours is a country of progress.” The fugitive slave law proves it, but it is backward. A popular writer furnishes another proof:—

“The increase of crime is becoming, one of the most startling notices in our daily newspapers. Of the fact there can be no doubt. Three, four, five, and, in one case, eight murders are announced in New York for one week. Like the reports of epidemic disease, they may sometimes show a decline, but on the whole there is a steady advance. We are becoming familiar with what, twenty years ago, would have shocked the universal conscience. The burglaries, forgeries, arson, are in like proportion. If there be any difference, the more enormous and startling crimes are multiplying more rapidly than the minor and less bold offences. The fact, we say, is beyond all doubt, whatever may be the cause or causes,—whether temporary or incidental, or inherent in the very modes of thinking and acting which characterise our remarkable age.”

Inquiring into the causes of crime, he gives a melancholy picture of the depravity and impiety which obtains currency through the popular literature, the daily press, and the numerous lecturers, and leaders of mass meetings and national conventions, he sums up with a list of sources of prevailing iniquity:—

“There is intemperance, public excitement of every kind, the growing contempt for parental authority, the foolish yet mistaken slang about “old-fogyism,” the absurd yet dangerous spirit of “Young-America-ism,” the increasing disregard and dislike of positive law, the efforts to bring into contempt certain legal enactments, the insufficiency of courts, the unprincipled quibblings of lawyers, the vile corruption of politics, the uncertainty of punishment, the delay of justice.”

If we were to add the testimony of competent witnesses as to the prevailing love of what is called “orthodox” teaching, and the prevailing character of religious profession, not to speak of the popularity of the spirit-rappers and other delusions worthy of the days when our fathers burnt witches, we should have a strange commentary on the Presidential deliverance: “This is an age of progress; and ours is a country of progress.”

But we have already exceeded the allotted space of these remarks. Upon the whole we see occasion enough for humiliation, in place of exultation, and instead of the announcement of the “good time coming,” we hear a solemn voice coming up through all the din and bustle of the age’s enterprise, the shriek of its crime, and misery, the chaunt of its pompous devotion, and the rant of its philosophy, “When the Son of man cometh shall he find faith on the earth?”

CANADA.

Our Canadian papers for the last month have wanted the attraction of parliamentary debates. It has brought us, what is better than all the debates of the session, even if we throw in the bills as a make-weight, the report of the Chief Superintendent of schools for 1852—a document which we have examined with high satisfaction. A captious critic might ask, if any body had seen lately the funeral of a tin-potter? But its facts and figures, full of promise and encouragement, may well enable us to forgive minor faults. With no special partiality for the man, truth bids us say that Dr. Ryerson’s brave, patient, and zealous prosecution of plans which we believe his own good judgment has matured, challenges the admiration and gratitude of his country.

The shortest method of obtaining a correct view of what he has accomplished will be to look at the comparison he makes of the schools and school systems of Upper Canada, with those of the State of New York. As he truly remarks, “the period is very recent when the word ‘contrast’ must have been used instead of comparison.” They have had thirty years the start of us, but from present appearances “we shall not require half that time to overtake them.”

In three particulars we must yield the palm to them:—In schools in cities and villages, in school libraries, and in the proportion of the children that attend school. In the State of New York there are 753,017 children, and of these 726,291 attend school. In Upper Canada there are 258,607, while only 170,254 attended the schools, though that was an increase of 20,000 on last year. The average period during which schools were kept open in New York is 7 months and 17 days; in Upper Canada it is 9 months and 28 days. The amount raised for teacher’s salaries in Canada, is also much greater in proportion to the population, than in New York. These two last particulars; the length of time during which the schools are kept open and the amount of money raised, are the strongest tests of what a people are doing; and in both we have the advantage.

We have an advantage also, in the use of a uniform series of text books; in the general outline and provisions of the school laws; and in the examination and classification of teachers.

There are no Normal School buildings in any State of America equal to those we have in Upper Canada; and if we may judge of what has been done in Toronto, Hamilton and London, in the erection of public city schools, we may hope soon to compare advantageously with any State in that respect. The building in Hamilton will cost, we believe, over \$30,000.

During the recess, we trust the friends of Canada will not lose sight of the University bill, and the Clergy Reserves; it is certain that the friends of the old system are not asleep.

GREAT BRITAIN.

The meeting of Parliament furnishes the occasion and some materials for a review of the condition of the British Empire at the close of 1852. It would be an improvement befitting the spirit of the age; if the Executive would take a lesson from America, and furnish annual reports from the several departments. A Queen’s speech must probably be left to follow the good old fashion, for, though her Majesty’s elocution would do justice to it, the reading of a pamphlet like the President’s message, would probably be inconvenient to the Lords and Gentlemen. But had we any voice in such matters, we should ask for the report in proper form.

Out of stray announcements we gather that the country is enjoying a state of almost unexampled prosperity; and the revenue shares it. This is to be attributed to the repeal of the corn laws; the influx of gold; and the relief of the labor-market by emigration. From intelligence contained in succeeding paragraphs, it will appear that in addition to these, the opening up of several extensive and profitable channels of commerce promise a vast enlargement of the means of occupying the industry of the nations, and unless some unforeseen reverse should occur, or unless a commercial crisis should be urged on by excessive speculation, it seems as if there may be a period of plenty before the people. Yet, to how many hazards are the fairest prospects exposed, and we may well keep humble, and hope cautiously.

The politics of England assume a strange aspect. The Tory party there, as here, are as such defunct. They can only secure a brief opportunity of pensioning their dependents on the country; by taking advantage of dissensions among the liberals; or by outbidding them in popular concessions. The Derby ministry is, on this account, contemptible; it exists partly by sufferance, partly by stratagem; without principles it can only watch the current events, and prolong its access to the treasury by accommodating itself to circumstances. Opposed to free trade, it yet professes to bow to the will of the country; this much is gained, that beyond all controversy, free trade is adopted as the permanent policy of the country.

This may do well enough where great popular interests are at stake, with reference to which they may be made to feel the pressure from without; but it greatly endangers the cause of progress, and religious liberty in the colonies, when we have not such efficient means of influencing their course. No intimation has been made of their decision regarding our clergy reserves. But though our Episcopalian friends are taking great courage, and doing their best to throw “glamour” in the eyes of the Premier, we trust for the peace of the Province, as well as for the sake of religion; they will be disappointed, and that our own legislature will be left to deal with the question.

The liberal press of Great Britain might afford to help us, by devoting a little attention to the

subject. This they can the better afford to do, now that the moderate church party is helping the voluntary cause at home, by calling on Lord Derby to extirpate church rates.

The Caffie war may be considered as ended; and the annexation (as our friends across the line would say) of Burmah is completed. The latter event will be attended with important consequences to the propagation of the gospel in India.

INFIDELITY IN ENGLAND.—A proposal has been made to employ suitable missionaries who shall devote themselves to reclaim avowed infidels, and to counteract the attempts that are made to betray the working class into infidelity. John A. James has taken up the proposal warmly, and in supporting it, states that he has proof that there exists an organization centralized in London which is carrying out systematic plans to sow the seeds of atheism over the country; and which has continental connection, and is sustained by continental resources. We are glad to learn that such a scheme is not to be permitted to advance on its deadly course, without an effort to counteract it; but the necessity for a special organization to defend the truth against such assaults excites the enquiry. Where are the British clergies and the care the thousands of British preachers? It seems to lie beyond their will or their ability, to meet the exigency; perhaps it would not comport with clerical dignity to enter the arena; or perhaps the honour and glory of "our denomination" are not at stake; or finally, perhaps, it is a different matter to be able to get up elegant essays for every day pulpit service, and to be able to defend the gospel against an actual living opponent.

There is one more mortifying reflection, and that is "the established church," the bulwark of the constitution, so far from being the bulwark of truth, is the one monster grievance which will do more than all infidel ingenuity to turn the people from the gospel. Established churches all over the world are the prime promoters of atheism; except when shedding martyr's blood they never sow the seed of Christianity.

THE SABBATH.—A company of Hebrew and infidel speculators, having bought the Crystal Palace, which they are erecting as a place of amusement, have bargained with the ministry for a charter permitting them to open it on Sundays, after the hour of morning worship! That ministry belongs to that party who avow such zeal for the church, and such horror of dissenters, godless colleges, &c.; but the only lunardade they can see to this legalized desecration, is some clause of an old act of Parliament. The evangelical of all sects are bestirring themselves to avert such a calamity from England. With what success remains to be seen.

EARTHQUAKES.—Our readers have probably noticed casually and carelessly. Frequent notices of earthquakes experienced in different places. We have not the materials of a complete account of these in the order in which they occurred, nor the means of answering the question. Is there any apparent connection between them? Indeed, we have but an imperfect recollection of the number of these. Amongst others we have noted, one at Malaga which spread consternation among the in-

habitants. It was preceded by a suffocating atmosphere; was accompanied with a loud noise; and was so alarming that the people rushed from their houses, and many families sought refuge in the vessels in the harbour. Another shock was felt in the beginning of November last, over a wide extent of country in Great Britain and Ireland; commencing from the shores of Dublin and Wexlow; it crossed the Irish channel, and extended along the coast of North Wales, through North Lancashire, and along the edge of Cheshire and Shropshire, into Gloucestershire. The shock was felt over the whole extent nearly instantly. On this side the Atlantic it is stated that a smart shock was experienced at Salem, Massachusetts; and at Elton, New Hampshire. In China, a succession of several shocks has devastated several cities; and we notice also that in England the earthquake was succeeded by heavy gales, and continuous rains, so that rivers and brooks have been swollen to an unusual height. The Thames rose higher than it had done for a century. In the inland counties generally, great damage has been done. In Leicester, a second flood has occasioned a great destruction of property.

AFRICAN COMMERCE AND DISCOVERY.—The *Forerunner*, the first of a line of steamships belonging to the African Steam Navigation Company arrived at Plymouth, from Sierra Leone, on Nov. 1, bringing a cargo of gold, palm oil, bees' wax, oranges, and cochineal. This is the beginning of what will prove a profitable commerce for Great Britain, and an important step in the civilization of Africa.

Accounts have recently been received of an important expedition to Central Africa, supported by the Prussian Government. Three years ago, it left England under the direction of Mr. James Richardson who it appears, died in 1851. Drs. Barth and Overwey prosecute their travels. They crossed the Sahara, and explored portions of Northern Africa never before visited by Europeans. They explored Soudan, navigated Lake Tsad, traversed some regions described by Denham, and were intending to push on towards the Indian Ocean. From Dr. Barth's observations, it was concluded that Felada, a large river, which joins the Niger near its mouth, will eventually form the channel for extending commerce and civilization into the heart of Africa, and extinguishing the slave-trade, by extending English influences to the sources of its supply.

ARCTIC EXHIBITION.—At a full meeting of the Royal Geographical Society, on Nov. 21, Commander Inglefield gave an account of his voyage in search of Sir John Franklin, in the screw schooner *Jubel*. He reached higher latitudes than were attained by Ross and Parry, and has made some valuable additions to our geographical knowledge of the Arctic regions. He has apparently defined Greenland as an island. He describes the annual life of these regions as abundant. On one occasion he pushed his way through shoals of birds, and as far as the eye could reach the sea was covered with them. He gave it as his opinion, that the government expedition was on the right track in search of the long lost voyagers. The President of the Society congratulated those present "on

having heard enough to shew that their expectations of the search for Sir J. Franklin being crowned with success, were anything but visionary.

The English government has undertaken an accurate survey of the coast of Syria.

THE CONTINENT.

We have to report that, this month, there is an empire in France, and a trumpety emperor, on whose poor mimicry of his uncle's splendid sins, we cannot waste ink and paper. What matters it what kind of a popular vote he manufactured; or what antics he and his jinn-crack courtiers perform on the occasion. It is very sad that the mother of a poor girl, called the Princess Vasa, should be found base enough to sell her daughter for the poor haub of an imperial crown. The girl commenced her sad immolation, by adopting the Roman Catholic faith, and will soon be married to the emperor.

ITALY.—Poor Italy, dragged down from the pinnacle of earthly glory, lies degraded and desolate beneath the feet of the woman drunk with the blood of saints. After all the fair promise by which, three years ago, the aspirations of so many exiles for Italian liberty were greeted, Piedmont is the only spot where a shadow of resistance is made to popish aggression. The young King, Victor Emanuel, it is said, as yet respects his constitutional oath; though no effort will be wanting, by force or fraud, to destroy the constituted government.

The Roman States are reduced to the most pitiful condition. There is a reign of terror there, over which the professed ministers of religion preside. Pope Pius, first the pretended friend of progress—a progressive Pope! a contradiction in terms—then the skulking fugitive from the wrath of his outraged people, now remains an object of pity and contempt—the prisoner of foreign troops, and dare not make an excursion in his own States without the permission of Austria and France.

The Grand Duke of Tuscany resigns himself to the dictation of the Jesuits. He has refused to see the Protestant deputies of Europe on behalf of the Malians. The visit of the deputies, has, however, encouraged the Protestants in Florence, who put into the hands of Lord Roden an address, expressing their gratitude. We notice that a meeting of sympathy with these persecuted disciples is announced to be held in the Metropolitan Hall, New York. Will not Canada at length move? The *Montreal Mirror*, speaking of their imprisonment, says, it "has been done well and wisely; and Sir Culling E. Eardly and his co-fanatics in England and elsewhere, may gnash their teeth in the bitterness of disappointment." If this is a specimen of a majority of our fellow-subjects in this Province, it is time that we should be on our guard.

The Roman correspondent of the *London Daily News*, says:—

"The Grand Duke leaves it out. He affects to despise the execration of Europe, and causes it to be understood, that the imprisonment of the Malians is but a slight foretaste of the zeal which he is prepared to exhibit as a true son of the church. He has been heard to say, 'I will root out heresy from my dominions, though I should be regarded as the bloodiest tyrant known to history.'

"The accouchement of his Duchess is expected, and with it the liberation of the Madiai, 'as an act of special favour. Should it be granted, I trust it will not be forgotten by the English public that there are many hundreds in a similar position to Francesco and Rosa Madiai, but without English connexions, who will still be left to suffer, and that their cause is equally the cause of English Protestantism, and of the common rights of humanity."

Lord Roden and the other members of the deputation have published a report, addressed to the Protestant churches of Europe in which they intimate the refusal of their application. They report that the Madiai are not condemned to the galleys, but their confinement is solitary and involves labor and that their condemnation was arbitrary and without evidence of an infraction of the law, bad as it is. They consider that the lives of the prisoners are in eminent risk from the imprisonment to which they are subjected. The report concludes by reminding the churches that this is not a solitary case of suffering for Christ's sake. "The case of the Madiai is but the type of a numerous class; for it is an awful fact that the progress of persecution is fearfully advancing." Sir Culling Eardley has addressed a letter on the subject to Lord Shaftesbury, in which he says that the indignation felt by Roman Catholics in England is almost equal to that of Protestants. He urges that a commutation of the sentence of imprisonment for exile should not be accepted as *sati* factory; and that we should claim for Protestants in Italy the right not only to hold, but to publish their sentiments—a right granted to Roman Catholics in England.

A resolution has been offered in the Senate of the United States, proposing to secure by treaty the same religious liberty to American citizens in other countries, as are extended to citizens of every other nation in the United States.

A new trial has been granted in the case of Achilli v. Newman, when it may be expected new exhibitions of Jesuitical craft will aim at the ruin of the victim of the priest.

Father Gavazzi continues his scorching denunciations of the priests and the inquisitors. We notice accounts of large and enthusiastic meetings in the West of Scotland, at which, warm expressions of confidence in the man, and approbation of his mission have been made by ministers and influential citizens.

UNITED STATES.

The President sums up his administration in a plain business-like message, which furnishes a very favorable view of the state and prospects of the country. Its commerce extending, its resources multiplying, and its foreign relations all amicable, he recommends his nation to leave other quarrels alone and pursue the non-intervention policy, by which, in the past, they have prospered. On both sides of the Atlantic it seems expected that the fisheries difficulty will result in mutually advantageous arrangements. Canadians, too, may probably congratulate themselves on the prospects of reciprocal free trade, without needing to resort to the vaporing extremity of ruining the business of our own canals to annoy our neighbors. The message speaks of the annexation of Cuba as being in present circumstances undesirable.

The report of the Post Office department shows

that the receipts for the year were \$1,388,334 less than for the preceding year, in consequence of the reduction of postage, but anticipates a gradual increase.

The aggregate of sales of public lands for the year, is upwards of thirteen millions of acres.

The Indian department speaks in encouraging terms regarding the Indian tribes of the North and West, but shows that the gradual extermination of the race advances.

The President-elect, seems to bear his honors meekly, and conduct himself with prudence, beset as he is with shoals of hungry office-seekers.

JAPAN EXPEDITION.—The United States Executive has decided on employing a portion of its naval force in an expedition which will prove unspeakably more advantageous to America and the world than all the naval fights of history.

A number of vessels sufficiently equipped with Astronomical instruments, Scientific library, Photographic apparatus and other means for collecting information on natural history, clothing adapted for vicissitudes of climate, and wholesome food, will shortly sail from Norfolk. The object of the expedition will be to survey portions of the China and Japan seas, the route between China and California and the North Pacific Ocean in the region of Behrings Straits. Connected with this expedition we learn that another which has been styled "the mission to Japan for opening intercourse and redressing grievances," will not be overlooked. The difficulty of procuring sailors is the greatest hindrance to the dispatch of this fleet.

CUBA.—A design upon Cuba has been attributed to the American Government as the real object of what is called the Japan Expedition. But doubtless unjustly. To obtain possession of Cuba has been an object of ambition to the United States through successive administrations, at least since 1822, as appears from returns made by the department of State in answer to a demand of the House of Representatives. Under Mr. Polk, the American Minister to Spain was instructed to offer one hundred millions of dollars for the Island, which offer was refused. The Government so far as appears, has acted in good faith, in discountenancing the unprincipled attempt of those adventurers, who from time to time have attempted to create a revolution, although it is also evident that it stands ready to seize upon the first plausible pretext for an interference. The latest form of annoyance to which the Government of Cuba has been exposed, is the insolent defiance of the commanders and owners of a line of steamers, carrying the U. S. mail. The purser of one of these vessels had rendered himself obnoxious to the Cuban authorities, by his intercourse with the disaffected and seditious at Havana. And the owners of the vessel were notified it would not be allowed to land at that port with the purser on board. Mr. Law, the principal owner, avowed his determination to enter the port in defiance of Spanish authority, and that if fired upon, he and others would immediately commence hostilities against the island. This Mr. Law, if we mistake not, is the same who proposed to contract with Kossuth for establishing the Independence of Hungary. He purchased an immense quantity of muskets and military stores, on the

close of the Mexican war, and seems to keep a sharp look out for an opportunity of turning his stock to account.

The Government of the United States withdrew the mail, and refused to permit any officer of the navy to enter the service of the company while they persevere in annoying the Spanish officials. The difficulty has finally been arranged. President Fillmore thus speaks of Cuba, in his message:

"Were this island comparatively destitute of inhabitants, or occupied by a kindred race, I should regard it, if voluntarily ceded by Spain, as a most desirable acquisition. But under existing circumstances, I should look upon its incorporation into our Union as a very hazardous measure. It would bring into the Confederacy a population of a different national stock, speaking a different language, and not likely to harmonize with the other members. It would probably affect in a prejudicial manner the industrial interests of the South; and it might revive those conflicts of opinion between the different sections of the country, which lately shook the union to its centre, and which have been so happily compromised."

A project for uniting the waters of the Pacific and Atlantic Oceans by a ship canal through the Isthmus of Panama, to be executed by the united contributions of the commercial nations of the world, has been presented to the Senate of the United States, in a communication from the Hon. N. Niles.

It appears from the report of the navy, that an exploration of the interior of Africa, eastward of Siberia, is in contemplation.

CLERICAL DIGNITY.—We had occasion in our last to advert to the character of sermons preached in American pulpits on the death of Daniel Webster. Associated with the remembrance of the impious orations, called sermons, by which certain ministers took advantage of the popular excitement on the arrival of Kossuth. Of kin to these is the artifice not less contemptible, because more common, of using the attraction of a musical performance to secure a "bumper house." A new organ was announced by placards on the walls of this city, sometime ago, as the attraction for the following Sunday, in one place of worship. But in every depth of degradation there seems a lower still; for now the Boston and New York papers, bring us glowing accounts of the Reverend the clergy lending themselves to a rouse of the agents of Madame Sontag and her troupe. These agents invited the clergy of all denominations in Boston, to be present at what, to save tender consciences, was called a rehearsal instead of a concert, upon the understood condition that a Bible should be presented to the accomplished cantatrice, and an address made to her, which should be published—a device worthy of the genius of Barnum. The thing was well acted, 1400 persons were present, Dr. Sharp performed the address, and concluded by paying the fair musician the compliment of hoping "she would sing in the choir of angels on high." Our Baptist brethren are getting along fast. But this was not the end of the farce. "Then," says the *N. Y. Evening Post*, "the lady kneeled before him, and he gave her his benediction whilst the audience was bathed in tears." They might well weep. The artifice succeeded so well in Boston, that the same ceremony was repeated in New York. It is not said whether they go to the expense of a new Bible at each performance.

NOTICE.

AGREEABLY to the appointment of a Committee of the R. B. M. S. of Canada, and in accordance with the conditions of subscriptions for the endowment of a Baptist Theological Institution in Canada, a Meeting of the Subscribers to that Endowment, will be held in the Bond Street Baptist Chapel, Toronto, on Wednesday, the 19th instant, at 11 o'clock, A.M., to organise an Educational Society. All Friendly to the enterprise are invited to attend.

JAMES INGLIS,
A. T. McCORD,
JAMES PYPER.

We invite the attention of brethren interested in the matter to the above notice. Of the importance of the meeting we need not speak. Every Baptist in the Province has a deep interest in this movement; and we cannot doubt for a moment but that our brethren will do their duty. It has been too much the fashion, both in Canada and in the United States, for our denomination to leave great and important movements to be conducted by a few. The mass have bound heavy burdens, and laid them upon the shoulders of their brethren; and then have turned round and censured those brethren for bearing the load. Canadian Baptists, let us at once, and for ever, rise above this ungracious course. We hope to see a full attendance. We have received letters from parties, asking if Dr. Maclay is intending to visit them. We heard the Doctor say, that it would afford him great satisfaction to be able to visit every church in the Province; but his time is limited, and he will be constrained to forego the pleasure, at present, of seeing the brethren at their respective homes. We suggest to such churches as our venerable brother has not been able to visit, that they immediately take up subscriptions, and send delegates to the meeting at Toronto, on the 19th instant.

☞ We rejoice to learn that the Rev. P. Church, D.D., formerly of Boston, has accepted the pastorate of the St. Helen Street Baptist Church, Montreal, and has entered upon his labours.

☞ The Rev. Joseph Clifton has removed from W. Flamboro to Aylmer, C. W., where he assumes the pastoral charge of the Baptist Church.

☞ Some communications are necessarily laid over until our next.

☞ The London *Illustrated News* says, that S. M. Peio, Esq., M.P., has purchased the Dorama, Regent's Park, for the purpose of converting it into a Baptist chapel.

THE "CHRISTIAN MESSENGER" AND THE BIBLE UNION.—A New York correspondent of the above excellent journal, says of the Bible Union, "they are laying out wide fields of labour properly belonging to the American and Foreign Bible Society, and far nobler, they rather, with much self-confidence court opposition." Were it possible for us to waver at any statement made under the pressure of a New York antagonism to the Bible Union, we should simply express our astonishment that a good man could suffer himself to pen so unkind a remark. The tactics of the *Christian* "with much self-confidence courting of position!" Is opposition to the mighty work of reviving ob-

scurities from the word of God, so coy, so innocent, that in order to obtain from it one poisoned arrow, or one hideous growl it must be courted! Did the venerable President of the Society; did the sterling hearted and indefatigable Secretary; did the warm hearts and clear heads that gathered around them, unmolested, start the machinery of the Union, and then in a haughty, self-confidence, look round them for opposition? Every person conversant with the truth in the case knows, and what is of infinitely more importance, God knows that the very opposite of all this is true. It has been necessary to meet opposition firmly, but hitherto it would have been a very superfluous work to have courted it. The friends of revision are charged with self-confidence. We admit that they are strong in confidence; and considering the holiness of their enterprise; the strength of the arm upon which they lean; and the perfect security there is in perfect obedience to Him whose word they seek to honour; it would be a sin for them not to be confident; but we would suggest that when friends speak of their confidence, it might be well to omit the self until the light of the judgment shall reveal its character. It will not be denied that love and moral rectitude will impart to man a boldness which may be mistaken for haughty self-sufficiency; while dishonesty will appear humble and modest under the weight of its own shame.

"Thrice is he armed, who hath his quarrel just."

ENGLISH LANGUAGE AND LITERATURE.—It is not a little wonderful that amongst the Scottish Universities only one contains a chair appropriated to the teaching of the English Language and Literature. While the most ample provisions are made in each college curriculum to confer the most perfect classical education upon students, no pains are taken to indoctrinate them into appropriate, graceful and honest use of their mother tongue. A Scottish Journal thus sums up the consequences of such neglect:—

"Professor Blackie says, that the teaching of the English Language and Literature is but partially, or not at all, embraced in the curriculum of our Scottish Universities; and, almost every day of our lives, we have melancholy proof that this is the fact. We will not advert to the quantity of bad writing which is inflicted on the public, through the medium of the press, because the public have the power to deal with that, very much as it deserves; nor will we stay to enquire into the evils arising to the members of the legal profession, from an imperfect college training in the use of the English language, because a barrister will have to train himself in that use—he will have to learn to adapt the instrument to the object, or he will go needless, as the severe but appropriate penalty;—it is in the profession of the public teacher of Christianity, subject generally, to no such direct corrective, that the most melancholy fruits of this serious defect in our academical education are seen. We will have nothing but a learned ministry, and we for ever we've got it, though we utterly neglect one of the main branches of a literary education—a knowledge of the powers and use of the instrument by which the preacher is to convey his thoughts and emotions to his fellow-men. To be sure, in order to make a man an effective public teacher the first requisite is to make him a good thinker—clear, logical, independent—but few, perhaps, reflect how much this depends on his command of language, as the embodiment and vehicle of thought. At all events, the power of his thoughts

over others will be found very much in proportion to his capacity to give free, clear, terse, and graceful expression to them. If our preachers were taught the laws and conditions of all right human speech, we cannot think we would meet so frequently a waste and perversion of it in the most sacred of all its uses; our ears would not so often grate under simulated unction and factitious ardour. If not conscience, taste, at least, would refrain from trilling with the use of words, in matters of sentiment, as well as in matters of fact."

THE HALDANES.*

There are probably a few amongst our readers in Canada who can recall from among their early recollections the sensation which the zeal, energy, and self-sacrificing devotion of these brothers, in behalf of vital religion, produced throughout the British Isles. The important part they were honoured of God to fill, in forwarding a revival of religion at a time of sad declension, is not known extensively by the generation who are now reaping the harvest they sowed. In fact, it will be left for later history to do justice to their memories. Had they belonged to the clergy of an influential sect, or had they condescended to make themselves the leaders of a party; their contemporaries would have heard more of their fame, and multitudes would have had an interest in claiming for them what is their due at the hands of the Christian public. But as it is, such influences are all on the other side, and it must be left for the impartiality of the future, to tell that God raised them up to be the instruments of a great work, which has spread not only over the British Isles; but over two Continents.

They have, in some respects, been more fortunate in a biographer, than their friend and associate, Alexander Carson, whose life, surely, some true man will rise up, and rescue from the paltry attempt that has been made upon it. The volume of memoirs by a son of the younger brother, is, in some respects, a valuable work, and is written with unquestionable ability. But there is a large portion of the history of their lives, that must be written over again, by a man who does not care a straw for titles, and garters, and stars, and such like carnal trumpery. And who is nowise desirous to conciliate the church, so-called, and the world by taking off the sharp corners of the honest truth.

They were descended of an ancient and honourable family in Scotland; and Robert, the elder brother, was heir to considerable estate. Both their parents died while they were little advanced beyond infancy. Still, as is so frequently the case, with those who have been distinguished in the service of the Church; they were accustomed to trace their conversion instrumentally to the prayers and counsels of their mother, who was a sister of the celebrated Admiral Viscount Duncan. They received an education befitting their station and prospects, and both of them rather distinguished themselves as students at the University of Edinburgh. Both of them seem in boyhood to have cherished desires towards the Christian ministry; but were easily persuaded to abandon it as beneath

* Memoirs of the lives of Robert Haldane, of Aulstrey, and of his brother James Alexander Haldane. By Alexander Haldane, Esq., of the Inner Temple, Barrister at Law.

their fortune and rank. And, influenced perhaps, by the fame of their uncle, they entered the royal navy. Most of our readers know that a man of that period, was unequalled as a school of ungodliness and dissipation, and they seemed to have profited by its lessons. They showed too, that they possessed the qualities which in all probability would have won distinction in that sphere, if God had not called them to nobler service. James A. Haldane, in particular, was distinguished by a most lion-hearted bravery, and signal coolness in the midst of danger; an instance of which is mentioned in his quelling a mutiny on board a vessel, single-handed. The crew were masters of the vessel; the officers had lost all command; when Capt. Haldane came along side in a boat, and climbing up the vessel's side, appeared alone, cutlass in hand, among the mutineers, two of the sailors in a state of intoxication, were in the act of blowing up the ship; one of them wrenching off the iron bars of the door of the powder magazine; the other standing ready to throw in a shovel of live coals. Captain Haldane rushed on these men, and by a resolute exercise of authority; had them both put in irons, and in a few minutes restored the whole crew to subordination.

Robert soon left the navy and settled on the paternal estate devoting himself to its improvement. His mind was first awakened to enquiry on the subject of religion, by the startling events of the French Revolution. His enquiries were aided by the conversation of several pious ministers, but the more immediate instrument of his conversion was a mason, named Claud, who was employed on the estate, from whose lips he learned the great and saving truth.

With James a work of grace was begun before he left the navy, which on his marriage he abandoned. And that work was carried on by a variety of instruments. Among these are mentioned, Fuller's Comparison of Calvinism and Socinianism. He seems to have been gradually led to rest in the finished work of Christ.

It would be difficult for us in Canada, perhaps, even in Scotland, at the present, to understand the obstacles which the social position of these young gentlemen then presented to a Christian life. The majority of the ministers of religion in that day, derided it as fanatical, and it was resented as an indelible disgrace to their family and their order, even by the church-going and professedly devout. But with them there were no half measures, and we find them immediately not only confessing Christ, but busily engaged in devising and executing plans of Christian usefulness of a bold and enlarged character.

Robert soon determined to devote his fortune to the service of his Master, and purposed selling Authrey, the hereditary property of the family, to establish a mission in India, in which he engaged Dr. Bogue, Dr. Junes and Mr. Ewing to accompany him. These plans were thwarted by the Court of Directors of the East India Company. And the means intended to support them were subsequently employed in building chapels, supporting a Theological school, and missionaries in various parts of Scotland, and on the Continent.

James Haldane, in the meanwhile breaking

through all conventional and ecclesiastical restraints, began to preach the gospel. And when a Congregational church was formed in Edinburgh he was unanimously invited to become its pastor. His labors in Edinburgh and in his frequent missionary tours were abundant and successful. Under the united influence of the brothers, a system of Evangelical efforts was originated and sustained, the influence of which, reached from Land's End to John O'Groat's, and penetrated every denomination in Great Britain and Ireland.

In the midst of their activities, and after James had written in defence of Infant Baptism, they were led on from one step to another in the prosecution of primitive practice, till at the painful sacrifice of many cherished connections, they avowed themselves Baptists. A change of connection made no interruption in their plans and efforts to do good. It was subsequent to this important change, that Robert Haldane went to the Continent of Europe with a view to attempt to introduce the gospel again to its old familiar seats in Geneva, and other homes of the reformation, from which the truth had been vanished by a cold withered rationalism. The narrative of his labors at Geneva and Montanbeau forms the most attractive part of the volume. Among those who were converted by his instrumentality, were Mele D'Aubigne, Cesar Malan, F. Monod, Guers, Pyl, and others whose names are not unknown here, whose labors have spread the truth over a Continent, and will last through all time.

It were impossible within our narrow limits to give a bare enumeration of the services, plans, benefactions, sacrifices, noble deeds, and able writings by which these brothers in affection, spirit, faith and hope, as well as blood, filled up their long and active lives.

On the 12th of December, 1812, Robert peacefully departed this life, aged 78. On February 8th, 1851, James in like manner fell asleep in his 83rd year. Their biographer says: "Considering the end as well as the beginning of their faith, it is not surprising that both of the Haldanes clung to the Bible with a fidelity that was never shaken. To assert its Divine origin; to uphold its full inspiration; to protect it against those who would either add to the words of God, or profanely take them away; was the one great object for which they lived and labored. To defend its doctrines against every blast of heresy, and every taint of error; was another grand aim which they steadily pursued with consistency and courage from the outset to the termination of their career. Against the withering spirit of romantic formalism, and the infidel tendencies of German neo-ology, they lifted the banner of Divine truth. But earnestly as they contended for the faith, once delivered to the saints, their exertions for the diffusion of the gospel at home and abroad, were still more remarkable. They taught as well as vindicated the great truths of Christianity, and the results of their efforts reach into eternity.

Amongst other benefits, we owe to them, under God, we may mention the ministry of Dr. Maclay; who loses no opportunity of acknowledging his indebtedness to Robert Haldane for a liberal and theological education; as well as to cherish the

memory of both the brothers as the friends of riper years.

ANTECOLUMBIAN DISCOVERY OF AMERICA.

The New World, so called from its comparatively recent discovery by the civilized nations of the East, includes an extent of territory nearly equal to one half of the Old World, or Europe, Asia, and Africa. And constitutes nearly one third of the dry land, on the surface of the globe. At its discovery by Columbus, and its exploration by his successors, it was found peopled from one extremity to the other. Its inhabitants had arrived at various degrees of civilization, but in their language and customs presented various traces of a remote connexion with the inhabitants of the old world, while their personal conformation seemed to ally them with the Asiatic races. We remember the remark of a western farmer, on seeing a Chinaman: "stuck some feathers on his head, rub a little red on his cheeks, and wrap him up in a blanket, and he is an Indian." Separated from the old world by vast oceans, and as it was supposed, for the first time opened up to the knowledge of the Eastern Continents, the existence of such a population was a mystery, which as is usual in all such cases, the infidelity of human wisdom, promptly sought to turn against revelation. Advancing discovery shewed, that this Continent at its north western extremity is separated from Asia, by a narrow Strait and is connected by chains of islands, which would render transmigration easy even to the most imperfect navigation. Tradition and even more reliable authority also from time shew us with what modest reserve it becomes us to speak regarding all that lies beyond the limits of our positive knowledge.

It remains an interesting, and on several accounts, an important enquiry, can we find any authentic traces of the sources from which the Aboriginal population of this continent were derived? Or did this immense extent of territory remain undiscovered and unknown until the time of Columbus?

Into the first of these enquiries we do not now enter farther than to allude to the tradition and monuments which indicate a double emigration from the East. And to the fact that there are reasons to believe that the Toltecas in Mexico, were descended from a branch of the Huns, who migrated to the North East, A. D., 100, and that these Mexicans spread over South America.

The other question does not remain any longer doubtful, we can answer it in the negative, though our information as to the previous discovery is not yet extensive or accurate. It may be well to refresh the minds of our readers with the dates of modern discovery. In 1492, Columbus sailed in search of a shorter passage to the East Indies, discovered San Salvador, one of the Bahamas, Hispaniola and Cuba. In the following year he discovered the West India group; and in 1498 he obtained a first view of this continent at the mouth of the Orinoco. But unless the statements of others be rejected this was not the first discovery of the main land, for in the previous year, 1497 Americus Vespucius, from whom it takes its name

explored several hundred miles of the coast. In 1497-8, John and Sebastine Cabot discovered Newfoundland, and navigated a considerable part of the coast of North America. In ten years after Columbus had first set foot on American soil, the vast length of the continent from North to South, had been traced by Europeans.

Before the earliest of these dates, the Venetians appear to have known something of habitable regions in the West. The West India Islands are marked in maps published at Venice in 1424. It has long been known also, that records of American discovery existed amongst the curios remains of the old northern literature which engages the researches of antiquaries in Denmark and Sweden; and from which our Anglo-Saxon history is yet to derive important contributions. Some account of these records were published in 1837 by the Royal Society of Antiquaries at Copenhagen. And the compiler of that work has recently written a short sketch on the subject for more extensive circulation which comes to us through the press of the United States.

Before laying before our readers the particulars of these early discoveries, it may be proper to state one or two facts regarding the origin of these Icelanders. Iceland, now an appendage of the crown of Denmark, is a large island in the Northern Ocean, on the border of the Arctic Circle. Barley is the only grain that can be raised. Very few vegetables can be raised to perfection, so that its inhabitants depend chiefly on the fish of the surrounding seas for the means of sustenance. It was discovered by a Dane in 853. A colony of Norwegians was commenced in 874, many of whom belonged to the most civilized families of the North. There, on a stern ice-bound rock of the ocean, a flourishing republic was established. Under shelter of its free institutions, literature and the arts fled before the sullen barbarity which overspread the rest of Europe—priest and pope—Iceland had its theological writers, its historians and poets, when the rest of Europe had nothing better than monks, hermits, and ruffian soldiers. Reduced first by Norway and afterward by Denmark, it lost its independence, but even the lower classes have not yet lost the literary elevation which characterised their origin. Hardy fishermen persevere, criticise and relish the classic remains of antiquity, and the traveller may find a guide or an inn keeper who can converse with him in elegant Latin.

Such were the people who led the way in transatlantic discovery. As early as 877 one of their adventurous sailors obtained a distant view of the mountains of Greenland. In 983, but a few years after their own settlement was complete, Greenland was visited by Erik the Red, who three years afterwards, planted a small Icelandic colony on its coast. This colony continued to advance so that in 1121, a bishop's see was founded there, which existed for 300 years. On a voyage from Greenland to Ireland, in 986, a member of this colony being driven out to sea, obtained a first sight of those portions of America, which his countrymen afterwards visited. Leif the fortunate son of Erik the Red, undertook a voyage of discovery in 1000, and visited Newfoundland, which

he named *Hellaland*; Nova Scotia, which he named *Markland*; and New England, which he named *Vineland*.

In 1006, Thorfin Karlsefue a distinguished Icelandic, visited Greenland and married a granddaughter of Erik the Red. The following year accompanied by his wife, and 160 men on board three vessels, he set sail for Vineland where he remained three years, and had many communications with the Aborigines.

The nautical, geographical, and astronomical observations recorded in the ancient documents, from which these facts are gathered, are said to place the situation of the countries visited beyond all question. The notices of the soil, climate, and productions, are also said to be characteristic. New England was by them named Vineland, from the vine growing wild there. And it may be asked, what could the natives of Iceland know of the vine? This is explained in the record, where it is stated that a German, named Tyrka, who accompanied Leif, recognised the wild vines, from having seen them in his native land. It is pointed out as a remarkable coincidence, that the English discoverers named the large islands off the coast of New England, Martha's Vineyard.

This carries with certainty five hundred years back of Columbus; and is perhaps more curious than useful. It does not aid us at all in our enquiries after the source of the Aborigines; and it throws no light on the question, were the ancients at all acquainted with this continent? There is, as our readers are probably aware, some faint allusions which are sufficient to provoke discussion on this subject. Several authors, Greek and Roman, have described a large island of romantic beauty, called Atlantis—far to the west in the Atlantic ocean. What they say of the island, is manifestly fictitious; but what gives an appearance of actual knowledge to their mention of the island itself, is, that they speak of an immense continent, lying still farther beyond it.

We must wait the farther developments of historical and antiquarian research, to which several unexplored mines have recently been presented. Meantime we can see, and gratefully acknowledge the providential guidance of the more modern discoverers, by whom a new world was opened up just at the time the interests of religion and humanity needed, and just at the time when those who could best use the gift, were ready to embrace it.

NORTHERN ANTIQUITIES.—The Royal Society of Northern Antiquaries, Copenhagen, are about to publish a new series of Remains of the Old Literature, alluded to above, which, it is expected, will throw great light on British and Irish history. The Society invite subscriptions of one guinea a-year, in return for which the works will be forwarded as published.

¶ We would call attention to a notice on our last page, of the Quarterly Meeting of the Board of the Regular Baptist Missionary Society of Canada, to be held with the Boston church, near Waterford, C.W. Arrangements are being made to hold a public missionary meeting.

REASON AND REVELATION: or the Religion, Philosophy, and Civilization of the Ancient Heathen, contrasted with Christianity, and its legitimate consequences. By the Rev. JOHN JENNINGS, United Presbyterian Church, Toronto. Toronto: J. Cleland, 1852.

This is the title of a tract republished from the Canadian Presbyterian Magazine, written by the able and excellent editor of that journal. We have pleasure in speaking of the ability with which it is written, and, in expressing our confidence in the sincerity of the author's desire to do good. And yet he will bear with us when we question the adaptation of his tract to accomplish his end. His object is to counteract the vain philosophy which aims at the depreciation of Christianity by extolling the "intellectuality and refinement of the pre-Christian era." To accomplish this, he contrasts the religion, philosophy, and civilization of the Ancients, with Christianity in its universal adaptation to the spiritual, moral, and physical condition of man. In discussing these points, Mr. Jennings brings out much truth, and important truth, yet the impression of his arguments, as a whole, is in many respects unsatisfactory, since it seems to place the gospel on a low and disadvantageous ground, by condescending to try it as one of a number of conflicting systems in the world, although it is proved to be the best of them, the gospel is dishonoured by an appeal to the general state of society in so-called Christian lands, for the proof of its efficacy. Christianity itself takes its own position singly and alone, as revealing the only name given under heaven, or among men, whereby they can be saved. And instead of accepting of the compliments that are offered by those who look to its temporal benefits, in the ameliorated condition of these nations where it has been preached, it turns a look of as withering condemnation upon the more refined wickedness, and the more polished infidelity, of England and America, as ever it directed to Tyre and Sidon, Sodom and Gomorrah. The gospel is not flattered by the testimonies which the genius and worth of Newton, Locke, Boyle, and LeClerc, pay to the purity and sublimity of its morals, and the elevation of its aim. But if, as there is reason to believe, they, with many others of their class whose commendation of the scriptures are often quoted, were yet rejectors of our God and Saviour Jesus Christ, it says to them unequivocally, "he that believeth not, is condemned already, because he hath not believed on the name of the only begotten Son of God." They, and they alone are a practical proof of the excellency of the Scriptures, who by understanding them, have been turned from darkness to light. "I would make more account of the testimony of poor Joseph, the London idiot, than that of the illustrious Newton or Locke"—says a great and good man.

Mr. Jennings is the most romantic and chivalrous of all the advocates of a gradual, but ultimately complete elevation of the world, under the present dispensation, and by existing instrumentalities, when, as he alleges, "the earth is to be delivered to a great extent from the curse, by the universal evangelization of mankind." He has the good sense to perceive, and the candour to ac-

knowledge the correctness of the principles of what is called the literal interpretation of prophecy; but he has overlooked the most characteristic result of that mode of interpretation namely, the establishment of the truth of the coming and kingdom of our Lord on the earth. He then concludes that the glorious changes, moral and physical, which he finds described in these prophecies are to be, not the miraculous, but the natural result of evangelical effort.

The only shadow of reasoning and scripture, on which he builds his castle in the air, is contained in a single paragraph on the 42nd page, where he quotes the passage in Romans viii. 19-23:—

"Here we hold that St. Paul takes the ground that the universal curse is to be much mitigated, if not entirely removed, by the influence of the gospel; and while 'the creature,' or creation, 'was made subject to vanity, not willingly,' yet there is an approaching period for its emancipation, for though thus in bondage without any volition of its own, it has been 'by reason of Him who hath subjected the same in hope.' Hope of what? Deliverance. The Apostle Peter evidently refers to the same fact, and that it is to be realized before the second coming of Christ, and under the present economy, when he says 'whom' that is Jesus, 'the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.'"

That the deliverance of the groaning creation, and the restitution of all things, are here plainly revealed, we fully and gladly grant. But we want no better proof that it is not to be realized before the second coming of Christ, and under the present economy, than are to be found in these two passages themselves. In the first of them, the apostle is speaking of glorious expectation of believers, as the children of God, and consequently His heirs. He presents their future glory as an offset to their present sufferings; and, enlarging on the joyous prospect, he represents external nature, now cursed for man's sake, as the sharer of his deliverance. In the day that God pronounced his curse upon man for his wilful disobedience, he cursed also the unwilling or unconscious earth. It has been brought into the bondage of corruption, under the galling yoke of which it groans and labours until now. But shall it continue so for ever? No, says the Spirit of truth, it 'shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.' It shall share their deliverance. And when or how shall they be delivered? That is most distinctly intimated in the passage. "We (the sons of God) wait for the adoption, to wit, the redemption of the body." That creation, too, now groaning under the bondage of corruption, waiteth for "the manifestation of the sons of God." But shall either the resurrection or the manifestation of the sons of God, take place before the coming of Christ, or under the present economy? As to the first, the word declares "all shall be made alive, but every man in his own order: Christ, the first-fruits; afterwards they that are Christ's, at his coming." As to the second, it is declared, "Beloved, now are we the sons of God; but it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." The time and occasion of the deliverance of the groaning

creation is not, therefore, left in any doubt. It will be "at his coming." Then when we, who also now groan in this tabernacle, shall be clothed upon with our house, which is from heaven, and when the tabernacle of God shall be with men, there shall be no more curse."

Peter, too, speaks of the restitution of all things. Mr. Jennings says that this will take place before the second coming of Christ. Peter says that it shall take place at his coming. He first intimates the fact of his coming, "he shall send Jesus Christ;" he then intimates the period of his coming, not after the restitution of all things. But says he, whom the heavens must receive or return until and only "until the times of restitution of all things," then he shall come in power and great glory, and then in the language of Dr. Chalmers, "Creation, emancipated from those fetters which bind and burden and make it unpracticable and ungracious, will come forth in smiles that shall be perennial and immortal, it will yield a grateful compliance to the wishes of its happy inmates, and have in its operations the beneficent flow and freedom of God's own children." In his epistle also, Peter distinctly connects these two events, the coming of the Lord, and the renovation of this sin-blighted world, "looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat, nevertheless we, according to the promise, look for new heavens and a new earth, wherein dwelleth righteousness."

With his views of prophetic inspiration, Mr. Jennings cannot long remain where he is, and he will excuse us anticipating the time for him, when that which is now so fair but yet so romantic a dream, will become a hope as solid as it is glorious when animated and inspired by the blessed hope, he will join the earnest cry of the ancient church, "Amen, even so come Lord Jesus," when to borrow again the language of the former minister of Kilmory, "he will had the assurance that after the dissolution of its present framework, nations will again be varied and decked out anew in all the graces of its undying verdure, and of its unbounded variety, that in addition to our direct and personal views of the Deity, when he comes down to tabernacle with men, we shall also have the reflection of him in a lovely mirror of his own workmanship."

Communications.

HOW THE ENDOWMENT PROGRESSES.

ST. THOMAS, 20th December, 1852.

DEAR BROTHER PETER,—I know you will be pleased to hear of the success which is attending the labours of our venerable father in the ministry, Dr. Maclay. He arrived in London on Wednesday last, in good health and greatly pleased with the promptitude and zeal with which the people of God are coming forward to contribute as the Lord has prospered them, for the endowment of a Theological School in Canada. The Dr. preached for me last Lord's Day to large and deeply interested assemblies; and, as usual, drew all hearts to him and to his noble object, by his winning and persuasive eloquence. I intend to accompany him, for eight or ten days, in his tour through the

Churches along the Lake Shore. We left London today, and have got thus far on our journey. The sum obtained up to the time of our leaving London, is £4538 16s. 2d. or \$18155 25. In Toronto your people did nobly. In Bainsville the friends contributed £530; in Hamilton and Dundas, £737 15s. 2d.; in Brantford, £211 10s.; in Woodstock, £237 10s.; in Lobo, first and second Churches, £510; and in London, £435; Markham and Pickering contributed £167 10s. It is impossible to look at these sums or to witness the Christian readiness and self-denial with which they were subscribed, without seeing the hand of God in the whole matter. I believe that hundreds of praying souls have been pleading with God for the establishment of such an institution in our own Country, and now it seems as if the set time to favour Zion in this respect had come. I would not say one word against the Rochester or Hamilton Institutions, they are both doing a noble work, and may God bless them abundantly in it; but it can be seen at a glance that if we send our young men to the United States to be educated, in proportion as they are good and able ministers of the Gospel, in like proportion will be the difficulty of our getting them back to Canada. Those who turn out inefficient would doubtless be allowed to return; but the men of talent and usefulness would have such inducements presented to remain there, as few would be able to overcome.

The Baptists of Canada have heretofore presented a broken and divided front to the enemy, but by uniting on this object, and in the objects contemplated by the Regular Baptist Missionary Society, hearts long estranged will be brought together, prejudices will be cast to the winds, and the world, looking on, will say, "see how these brethren love one another." May God grant that it may be accomplished soon. Dr. Maclay wishes to have his kind love presented to yourself and the Church, and requests an interest in your prayers.

I remain yours truly,

ROBERT BOYD.

On the eve of going to press, we received further intelligence from brother Boyd, stating that the sum subscribed had swelled to £5550, or \$22,200.

Miscellaneous.

NEW CHAPEL.—The New Baptist Chapel, on Lot 16, Centre Road, Chinguacousy, was opened on Sunday last. A large congregation assembled on the occasion, and Divine Worship was celebrated within the building. The sermon in the morning was preached by the Rev. Mr. Brooks. In the afternoon the members of the Church partook of the Sacrament; and in the evening an excellent discourse was delivered by the Rev. Mr. Millard, of Brampton, who we believe is pastor of the Church assembling there. The building which is of brick, is neat and sufficiently capacious. It is well peuced off, and the seats are all free. No collection was taken up during the day, the people in connection with the church having paid for the whole. This speaks well, and is one telling proof—worth ten thousand theories—that the Clergy Reserve are not wanted to build Meeting houses or support ministers of the Gospel. They may be necessary to build costly Cathedrals, and keep them warm, and pay the choir and organist when they are built, but to erect houses for the worship of God they are an abomination, and worse than useless, as this small handful of warm hearted believers have by their liberality shown.—Brampton Mercury.

BAPTIST THEOLOGICAL SCHOOL.—We have received a circular from a Committee of the Baptist Denomination, composed of Dr. Poyer, Rev. James Inglis and A. T. McCord, Esq., giving notice that the venerable and respected Dr. Maclay

Is about to visit Canada for the purpose of raising Subscriptions to form a Fund to endow a Theological School in connection with that Body. The Doctor gives his services gratuitously and \$100 to the fund, and we hope that the people belonging to the Denomination will liberally respond to the call. A Subscription of \$100 gives one vote in the management of the School. If the people do not now secure for themselves a School of theology it will be a disgrace to the Denomination, and upon them it depends, for we well know that the promoters of this scheme would scorn to touch the Unclean thing, namely STATE MONEY.—16.

DR. CONANT'S SCRIPTURE TRANSLATION.—The first volume of Dr. Conant's new translation of the Bible, will soon appear from the press. It has been delayed thus long, because the translator had not received certain books which he wished to consult. The portion about to be published, is, we believe, the *minor Prophets*, and the version is to be accompanied with brief explanatory notes. Perhaps there is no scholar in America better fitted for the work of translating the Scriptures than Dr. Conant; and, therefore, we doubt not that his forthcoming book will prove a rich treasure.—*New Orleans Chronicle*.

REVISIONS OF THE SCRIPTURES.—The British and Foreign Christian Association, at its late meeting in London, reported a fund of \$2,500, to aid in the preparation and publication of a new version of the Scriptures. The Edinburgh Sub-Division of the Evangelical Alliance (Scotland) also, we learn from Killo's Journal of Sacred Literature for July, 1852, purposes preparing "an edition of the Scriptures, with a corrected text, a new collection of marginal references, and other improvements." The work is to be performed by a competent Scholar, under the supervision of Drs. Brown, Cunningham, and Alexander.

MRS. CORNELIA C. ADAMS, wife of Rev. S. W. Adams, of Cleveland, Ohio, and daughter of the late Rev. Dr. Kendrick, of Hamilton, N. Y., on her death-bed expressed her wish to make a donation of \$50 to Madison University. Her deeply afflicted husband has transmitted the donation. She desired also, that a portrait of her father, which she possessed, should be presented to the Theological Department. Her wishes are to be complied with.

NEW ENGLAND SABBATH SCHOOL UNION.—From the annual report of this body, it appeared that, in the publishing department, 9 new books and 18 reprints of former publications had been issued. The whole number of copies printed was 31,610, embracing 2,500,000 pages. One object of the Society is the establishment of Sunday-Schools in destitute places. Receipts, \$1,782; disbursements, \$1,728.

INCIDENTAL INFLUENCE.

The following incident serves to show, that the instruction imparted by Sunday-school teachers sometimes exercises an influence beyond the sphere of their own classes.

There was a girl in one of the Metropolitan Sunday-schools whose father was a printer. The character of his business required that certain parts of his work should be issued early on each Monday morning, and on this account he was in the habit of working during the whole of Sunday. It appears that one Sabbath day, upon the family sitting down to dinner, the father, as was his custom, called upon his child "to ask the blessing;" the girl at first seemed to hesitate, but afterwards complied with his request; he asked her, however, why she had not asked the blessing at once, to which she replied, "I was thinking of what Teacher said this morning."—"What was that?" inquired the father. "Why, that we could not expect God's blessing if we wilfully broke his com-

mandments; and just as I was about saying grace I heard the men at work down stairs, and could not help thinking we were breaking the fourth commandment, and so had no right to expect God's blessing."

The parent was unable to reply to the remark. It may be that the circumstance of its coming from his own child helped to sharpen the "arrow of conviction," but at any rate, his daughter's answer was frequently in his thoughts, and he at length determined to discontinue Sunday labour; he carried out this resolution, and has never had occasion to regret it, even in a pecuniary point of view.—He soon began to value his Sabbaths, and as his thoughts very naturally recurred to the means by which he had been first led to lose, he felt that, next to God, his thanks were due to the Sunday-school, as the place at which his child had learnt that lesson, the repetition of which had produced so powerful an effect on his mind. This led him to feel that it was his duty to give his exertions to the same system, in the hope that he might be the instrument of sending a similar message to some other parent; the consequence was, that he joined a Sunday-school, and now, instead of being an habitual desecrator of God's holy day, he has become an active zealous teacher.

PULPIT OSTENTATION.

How little, says the eloquent Dr. Chalmers, must the word of God be felt in that place, where the high functions of the pulpit are degraded into a stimulated exchange of entertainment, on the one hand, and of admiration on the other. And surely, it were a sight to make angels weep, when a weak and vaporing mortal, surrounded by his fellow sinners, hastening to the grave and in the judgment along with them, finds it a dearer object to his bosom, to regale his hearers, by the exhibition of himself, than do in plain earnest the work of his Master, and urge the business of repentance and faith by the impressive simplicities of the gospel.

AFFECTIONATE PREACHING.

There is something in an affectionate statement of gospel truth which is peculiarly calculated to find its way to the heart. Christianity is a religion of sympathy. It is founded on the principle of human wretchedness. It meets man in every species of sorrow and affliction. It takes him by the hand when deserted by human supports. It pierces the clouds which throw a melancholy gloom over the path of life, and opens before "the way-worn traveller" a "hopeful of immortality." Let us reflect upon this peculiarity of our holy religion, and consider what an advantage it gives us in our public addresses. By far the greater part of our congregations are suffering in one way or the other. We cannot enter a family, and be permitted to know what is passing within it, without perceiving that there is a worn corroding the root of their comforts; some poisoned arrow drinking up their spirits; some intolerable burden subduing their strength. To such, how suitable is the invitation of the compassionate Saviour: "Come unto me, all ye that are weary and heavy laden, and I will refresh you!" How appropriate is the character of the great High Priest who "is touched with the feelings of our infirmities!" To such, how adapted are the consolations of the Spirit, the promises of the gospel, and the resting-place of the saints! To overlook such circumstances, and to discuss abstract truths in a cold, and formal, and heartless manner—Oh, what a loss of opportunity! what a mocking of human misery! what a direction of duty! what a prostitution of office! what a fearful responsibility! Let us, my reverend brethren, pray for the heart of a shepherd, for "bowels of compassion." Let us take the sufferer by the hand, and conduct him to the Saviour. Let us lead him to the wells of salvation. Let us pour the healing balm into his

bleeding heart, and assure him that there is One who sympathizes with his sorrows, and who "is able to save to the uttermost all that come unto God by him." Forgive my earnestness, and permit me to say that *Christ is the only subject which meets the wants and wretchedness of man; Christ, in his person and offices; Christ, in his doctrines and atonement; Christ, in his spirit and in his government; in his love, his condescension, his mercy, his salvation; as the guide and support and comfort of his people, as their Redeemer, their Friend, their Advocate, their Forerunner, their Representative, the Fountain of all blessedness, both in time and eternity!*—*Jerram*.

Subscribers will please to remember that our terms are invariably in advance. We, therefore, trust that all who receive this first number, will immediately remit the amount of their subscription, 5s., for the present year, 1853. Address, as formerly,

A. T. McCORD,
Toronto.

REGULAR BAPTIST MISSIONARY SOCIETY OF CANADA.

THE BOARD of the Regular Baptist Missionary Society of Canada, will meet, pursuant to adjournment, with the Church, at Boston, C. W., on WEDNESDAY, the 12th instant.

In the evening of the same day, a public MISSIONARY MEETING will be held, and a collection taken up in aid of the funds of the Society.

The Rev. JAMES INGLIS, of Hamilton, will preach at Boston, on the TUESDAY evening previous to the meeting of the Society.

W. HEWSON,
January 1, 1853. Secretary.

NOTICE.

THE OTTAWA BAPTIST ASSOCIATION will hold its Annual Session with the Church at PETITE NATION, on Wednesday, January 12, at 10 o'clock, A. M.

THE PURPOSE OF GOD.

A CHART (with explanations) will be published on Jan. 1st, 1853, (D. V.), exhibiting in a concise form the Actings of God, from the creation of Man to the End, or Everlasting State; in which the Coming of the Lord Jesus Christ, as "THE BLESSED HOPE" of His People, will be shown from the Scriptures, as distinguished from "THE DAY OF THE LORD," or the Revelation of "The Son of Man," "in flaming fire," to the World in Judgment.

SOLD BY THOMAS MACLEAR.

Toronto, 27th December, 1852.

JOHN CARTER,
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THE CHRISTIAN OBSERVER:

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Printed by JOHN CARTER, at his Office, on the North-West Corner of King and Nelson Streets, directly opposite the Market.