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# THE TORONTO CHRISTIAN OBSERVER.

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No. 3.

## Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

### WALKING BY FAITH.

BY THE LATE REV. DAVID INGLIS, SENR.

"We walk by faith, and not by sight."—2 Cor. v. 7.

In the preceding context we are called to contemplate no ordinary occurrence, a sinful man like ourselves not only elevated above the fear of death, but longing after it, as the consummation of all his hopes, and the completion of all his desires. This is a frame of mind totally unknown by man in a state of nature, and incapable of being produced by natural means. How, then, do you ask was it produced in the Apostle Paul? He tells us in the fifth verse "He that hath wrought us to the self-same thing is God." But do you ask, how did God work it, for it is certain that he works by means? I answer by begetting in the soul a principle of faith, and making this the grand motive cause of all action; this is the answer which Paul himself gives us, in the words before us, "We are willing to be absent from the body, and present with the Lord; for we walk by faith, and not by sight." It was by faith that he attained to this blessed frame; and if we, like him, cultivate this heavenly principle, and make it the motive of all our conduct, we too, shall find it productive of similar blessedness in our souls. It is in truth the grand principle which above all others distinguishes the true Christian from every other person under heaven. "We walk by faith, and not by sight."

In discoursing from these words, we shall turn your attention in the first place to the principle by which the Christian is actuated, and in the second place to the reasonableness of his conduct in this respect.

I. The principles by which the Christian is actuated.

He fixes his eye not on things visible or temporal, but on things invisible and eternal. This is declared at the close of the preceding chapter, "We," says the apostle, "look not at things seen, but at the things that are not seen;" and so in the words of the text "We walk by faith, and not by sight." Faith is thus opposed to sight, as it has respect to things which lie beyond the reach of mortal eyes; and I remark—

1. That the faith of the Christian looks to, and terminates in, an invisible God. It was to this unseen God that the faith of Moses looked, when it is said of him that "He feared not the wrath of

Pharaoh, because he saw him who is invisible." The Holy Scriptures make known to us this invisible Jehovah, as the God of nature, providence, and grace. The faith of the Christian contemplates this adorable Being in all his revealed character: in all his glorious perfection, especially as these are displayed in the work of redemption. It sees his mind and will, as made known in the Book of revelation. It recognises his superintending providence in all events. It realises his omniscience as inspecting continually the most hidden recesses of the heart; as noting everything in the book of his remembrance, in order to future judgment; when the sins of men shall be brought to light, and all must give an account of the deeds done in the body, whether they be good or bad.

2. The faith of the Christian contemplates an unseen Saviour, as the supreme object of his people's love, and the only foundation of all their hopes. It contemplates him in all his revealed character and fulness, as the Eternal, the only begotten of the Father, the brightness of his glory, the express image of his person, as manifested in the flesh a real partaker of human nature. It beholds him as the surety of sinners, suffering and dying for them, offering up himself as a sacrifice for their sins, and rising again for their justification, that their faith and hope may be in God. It contemplates him exalted to the right hand of God, effectually interceding for his people, and preserving for them that peace which, by their sins and infirmities, they would soon forfeit. Yes, this faith contemplates the Saviour in his whole work, offices, and fulness. Surveying them in all their extent and variety, faith regards him as the fountain of life, and as having all fulness of spiritual blessings treasured up in himself, to be communicated to his people according to their necessities; "for of his fulness they all receive, and grace for grace."

3. The faith of the Christian contemplates an unseen heaven. This was the faith of our apostle; for he knew that, if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. His faith, like that of all true saints, looked above the world and all its perishing enjoyments, to the inheritance of the saints in light. It soars and penetrates into the very paradise of God, and surveys the realms of glory; and the kingdoms of light and happiness, which God hath there prepared for all that love him; for all the redeemed in Christ Jesus. There it beholds that glorious tabernacle which the soul shall inhabit so soon as the earthly house is dissolved: and in the great and precious promises recorded in the written word, it sees the possession of that glory secured to every believing soul—made

sure by an everlasting love, and the oath of him who cannot lie. Nor is this all; faith looks beyond death and the grave, to that blessed period when the bodies of the saints shall be raised from the graves, fashioned like unto Christ's glorious body, and when, in soul and body, they shall be ever with the Lord; when all former things shall pass away, and all things become new.

Such is a general view of faith, and such are the objects on which the Christian eye is continually set. By these, when his faith is in lively exercise, he regulates his whole life and conversation. These draw forth the habitual desires of his soul. He is fully persuaded that things seen and temporal, cannot be a portion for his soul; and cannot satisfy the demands of a being made for immortality. He therefore considers earthly things as dross. He labors not for the meat that perishes, but for that which endureth to everlasting life. For these unseen objects of faith he sighs, and longs, and strives; and considers an interest in them better than thousands of gold and silver. Hear the expression of such a faith in the preceding verses, "For in this being burdened, desiring to be clothed upon with our house, which is from heaven, we groan, &c." Such are the breathings of a Christian's faith. He considers an interest in these as the one thing needful, the good part which shall not be taken away from him. From whatever threatens the loss of them, he flees as from the fang of a deadly serpent. He says "my soul come not thou into their secret." Whatever leads to confirm his interest in them he constantly pursues. He gives all diligence to make his calling and election sure. He meditates on the word of God, which contains his charter to his inheritance. He fasts and prays; he waits upon all the ordinances of the gospel, the end of which is to confirm the faith and hope of God's people; upon the enjoyment of unseen blessedness, all his affections centre. In exact proportion as he is enabled to apprehend and realise them, he is happy. He walks by faith; every step he takes is under the direction and influence of this principle. Faith is to him, what the compass is to the mariner in the pathless ocean. Under all circumstances he consults its testimony, and follows whither it points. And in doing so, he has no fear but that he shall arrive at the destined haven. Faith is his pole star, looking to which he enjoys communion with an unseen God here, as a pledge and earnest of the eternal enjoyment in his presence in the lute to which he goes.

II. We turn your attention to the reasonableness of the Christian's conduct, in talking by faith and not by sight.

No man of the world will subscribe to this opinion. Doubtless those who are strangers to this

faith, will count the Christian an enthusiast or madman. To look with contempt on all he has ever seen, and to follow with all possible ardor, what no mortal eye has ever beheld, appears to the carnal mind the height of folly. But in opposition to this carnal view, we maintain, and shall endeavor to shew that it is most wise and reasonable to walk by faith and not by sight. For—

1. The principle of faith is more exalted in its object. The objects of sense are comparatively mean and worthless, for they are temporal and perish with the using. Take all the carnal eye ever saw, the ear ever heard, or the heart ever admired, and put it in the balance with one glimpse of the Saviour's glory, or one taste of his love, and they will be found lighter than vanity. Things seen at best, can never satisfy the desires of the soul, as all human experience testifies. But think of the objects of faith, an almighty God, and his covenant well ordered in all things, and sure,—the Creator must be above the creature,—the Lord Jesus Christ, the Son of God, and all his redeeming love. Think of all the great and precious promises, and all the unspeakable spiritual blessings which his grace affords. Think of heaven in its glory, blessedness, and duration, and you can beat no loss to determine which is most worthy of your regards. In making the object of sense our supreme desire and pursuit we degrade ourselves to the level of those who know of nothing beyond a present existence. In walking by faith, we rise to an alliance with glorified saints and angels. The man who walks by faith is as much exalted above the man who walks by sight, as heaven which is the end of one, is above earth which is the end of the other.

2. The principle of faith is more certain in its testimony. The testimony of sense is often very delusive. Earthly things which are the objects of sense, may dazzle with their glare and glitter, and multitudes are thereby allured to their ruin, for they are all a lie, a shadow, a delusion. There is no real satisfaction in them even to the carnal mind.

With whatever confidence we press forward to the attainment of the objects of sense, they mostly disappoint our endeavours, and not unfrequently when we think we have secured them we no sooner put forth our hand to seize the prize, than it eludes our grasp, or if we do obtain our desire, it proves but vanity and vexation of spirit. So uncertain and worthless is the testimony of sense. Faith presents to us objects that will not deceive, but will more than fulfil our most sanguine expectations. No one ever sought them by faith who failed in the pursuit of them. They do not elude the grasp of faith. Nor when attained, do they ever fall below his expectation. On the contrary, they greatly exceed it, "For eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive the things which God hath laid up for them that love him." It is said by our Lord, under the character of wisdom, "I cause them that love me to inherit riches," riches spiritual, substantial, satisfactory, and permanent. The testimony of faith respecting its objects, may be relied on with implicit confidence, it cannot

overrate them, nor set them in a false and delusive light.

3. Faith is more excellent in its operation and influence. Sense only contemplates things temporal, and the habitual contemplation of such things tends to sensualize and debase the soul. Its noble faculties thus limited in their activity, and unfitted for spiritual pursuits, they walk after the flesh, and mind only the things of the flesh. Faith contemplates things unseen and eternal. It contemplates God as revealed in Christ, and it realizes a saving interest in him as the God of all grace. And the contemplation of him assimilates the believer to this blessed image "beholding as in a glass, the glory of the Lord, we are changed into the same image from glory to glory, even as by the spirit of the Lord." It contemplates the Lord Jesus Christ, and, by the contemplation, grace, mercy, and truth are multiplied. It contemplates heaven and its glory, and in that contemplation, the Christian breathes, so to speak, the atmosphere of heaven, and grows meet for the enjoyment of it. "For every one that hath this hope in him purifieth himself, even as he is pure." The lively exercise of faith in these promises, leads the Christian to purify himself from all filthiness of the flesh, and of the spirit, and to perfect holiness in the fear of God. In the exercise of this faith, he becomes a partaker of the Divine nature, and is progressively changed into the Divine image. Sense debases and carnalises the soul. Faith exalts it to the image and enjoyment of God.

Lastly—Faith is more conducive to the happiness of those who walk by it. Those who walk by sight, although they may obtain the objects of their desire, although they should have all worldly good at their command, find it a miserable portion. They soon find that they have been filling themselves with the East wind. All the world can afford them no solid comfort, even in the season of health. And when they are stretched on a bed of affliction, and come to look death in the face, how dreadful the thought, that all they have must be taken away from them, and they have no portion beyond the grave. Nothing but a fearful looking for of judgment, and fiery indignation that shall devour them. You, my friends, if you walk by sight, do not know what happiness is, but if you walk by faith, apprehending and anticipating unseen blessings, you already rejoice with a joy that is unspeakable; for your faith is the substance of things hoped for, as well as the evidence of things not seen. Who can describe your blessedness? for God is your God and Father—Christ is your all-sufficient Saviour, who not having seen you love—the Holy Spirit is your comforter and guide; and heaven with all its blessedness, is your eternal home. You live on angels food—you have much in hand, and more in prospect. Though yet in the wilderness, you have the grapes of Eschol, as a pledge and earnest of the plenty of the promised land. It is your privilege to stand on Pisgah, and survey the length and breadth of the inheritance. When you go hence and are no more, here you will neither change your company nor employment. You are already living in and with God by faith, and in heaven you will dwell with him in vision. You shall behold his glory. Here you

are enjoying communion with his children in the church, militant—Then you will enjoy communion with the same family in the church triumphant. Here you tune your harp to the praise of God, and of the Lamb—There you will only sing the same praise more perfectly and joyously.

#### CONCLUSION.

From these remarks we may see—

1. That the state of the believer, even in this world, is a most happy one. His faith presents to his view the most exalted objects; the testimony that supports it may be relied on with implicit confidence. It is also excellent in its influence, it works by love, and purifies the heart. It is conducive to the happiness of those who walk by it; it interests them in all the blessings of grace, and gives them a well-grounded hope of heavenly glory. True, indeed, the happiness of believers is not perfected in this world. They are yet far from the happiness that will be enjoyed by them hereafter when in a spiritual sense they shall walk by sight. Here they see only through a glass dimly; but there face to face. Here they groan, desiring to be clothed upon with their house that is from heaven; they carry about with them a frail and mortal body, which is a great drag to the spiritual exercise of the soul. But this is not all; they carry about with them also a body of corruption; there is much of the old man with his corrupt lusts, that still remains, which is directly opposed to the exercise of faith, and every gracious principle; and which often darkens his prospects, and mars his enjoyment. There is also an ensnaring world, and a subtle tempter, which are combined against his spiritual comfort, so that his life here is a perpetual warfare. But, notwithstanding all this, believers, in their walk by faith, are the only happy persons in the world; their painful conflicts sometimes abound, but their comforts much more abound.

2. We may see the extreme folly and delusion of multitudes, who under this gospel dispensation, are called to walk by faith; but who obstinately persist in walking by sense. This world, its pleasures, profits, or honors, occupy their attention, and engross their pursuits. Though the Word of God tells them that if they walk after the flesh they shall die; though this be pressed on their consideration by ministers of the gospel; though their own consciences in their more thoughtful moments suggests to them the same truth, they still persevere in looking to things seen and temporal, and allow the world, and the things of it, to have the first place in their hearts. They thus deceive themselves to their utter undoing. O that they would consider how completely mean and worthless are the objects of sense! How delusive—a vain show—what a debasing influence they exert on the soul; and how little they are fitted to produce happiness! O that such truths were impressed on your souls, and that you may be brought in good earnest to seek the substantial food which the gospel reveals and offers; and that you may be partakers of that saving faith which looks not at things seen and temporal, but at things unseen and eternal!

I shall close by addressing myself—

1. To those who are walking by sight, you may

be reputed wise by the men of this world, who, like yourselves, have their affections set on it; but you are worse than fools in the estimation of God; and if you saw your own character aright, you would be fools in your own eyes. Let me ask, or ask yourselves, what has the world ever done for you. Has it ever yet afforded you any solid satisfaction? I am sure you cannot answer this in the affirmative. Why then, I ask, do you continue to hold fast by such a delusion? Are any disposed to affirm that worldly happiness is no delusion? But does not worldly loss and disappointment always rob you of it? And let me ask you seriously, what will the world do for you in a dying hour? Will it prolong life, assuage your sorrow, or deliver you from the pangs of death. Will it pacify your conscience, or deprive death of its sting? No; all its comforts will leave you when you stand most in need of consolation. Above all, I ask what will it do for you when you stand at the bar of judgment; will it blind the judge, avert the wrath of God, or mitigate your torments in the world of woe? O no! It will then be found a miserable comforter. You now count the humble Christian a fool in giving his supreme concern to things which his eyes have never seen. But who will be found to be the wise man at last? will it be the man who has walked by sense, to the neglect of God, and his own soul; who has trampled under foot a crucified Saviour? O no! the wise man will be he who lived as a pilgrim and stranger here, looking for a city which hath foundation. O that you too were wise!

II. Let me address those who profess to walk by faith. See that your profession be sincere and genuine; for it is to be feared that many make this profession who are devoted to things seen and temporal. And not a few who walk by faith are yet sinfully attached to the world. We would therefore exhort you fervently and frequently to supplicate a throne of grace, that God may turn away your sight and eyes from viewing vanity, and that he would quicken you in the way. Pray to him daily to increase your faith, so that your discernment of things unseen may be more clear; your enjoyment of them more uniform; and that your faith may be more influential on your whole life and conversation. Earnestly strive in humble dependence on the Spirit of God, to walk more worthy of your high calling, and that you may grow up to him in all things, who is the head. We find that this was the exercise of Paul, even in his most assured prospect of glory he laboured that whether present or absent he might be accepted of the Lord. Follow his example, not setting your affections on the perishing things of this world; true, while you are in this world it is your duty to provide things honest in the sight of all men. But do not suffer this to become the end of your living. Seek first the kingdom of heaven. Lay up treasure in heaven, and where your treasure is, your heart will be also. Our conversation is in heaven, from whence also we look for the Saviour. &c.

The above notes of a sermon, by the late Rev. David Inglis, of Greenlaw, Berwickshire, will be accepted as a memorial of an old friend; by many who are dear to us for his sake. It is not selected

as a favourable specimen of his sermonising, but is published as the only one at hand in a legible form.

[FOR THE CHRISTIAN OBSERVER]

A STRIKING NARRATIVE.

When the attention of the inspired Apostle Paul was arrested by that sublime subject, "God manifest in the flesh," he exclaimed, "Without controversy, great is the mystery of godliness," and when we reflect upon the great subject of Divine government, and the way in which Infinite wisdom accomplishes its great designs, we are led with almost equal wonder to cry, without controversy, great are the mysteries of Providence. The ways of God transcend the thoughts of man; and His ways, very frequently, are in the deep waters. We reflect upon them, and are soon taught that,

"Not deeply to discern, nor much to know,  
"Mankind were made to wonder and adore.

To fallen man, mercy is extended through the atoning blood of the crucified Redeemer, and though doomed for the present to toil, to sorrow, and to death, the believer in the Son of God is yet cheered with the hope of felicity hereafter; and also, with the promise of protection and solace during his probationary state. It is true, that while mercy is extended to the criminal, Divine wisdom sees proper to discountenance the crime;—the face of God is hidden from our guilty world; the visible tokens of the Divine presence are suspended; and the interpositions of infinite mercy take place by some instrumentality, or through some medium. But the chosen means are always adapted to the appointed end;—the instrument is always fitted for the purpose; and the ordained medium is always adapted to convey the blessing to the waiting and humble believer.

A striking illustration of this truth is given by the Apostle Paul, 2 Cor. i. 3—7; "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation". Here we are taught, that the sufferings and comforts of the Apostle were the appointed means of qualifying him to comfort and strengthen others.

By the same, or a similar, Divine proce-

sure, the faithful ministers of Christ, in succeeding ages, have been fitted for spheres of usefulness in his church. Luther maintained that three things were necessary for every minister; viz: meditation, temptation, and prayer; and few who are called by God to the sacred office, will dispute the truth of the saying. Simple facts frequently supply the best illustrations of doctrines; and the following little story will illustrate the subject under notice.

One of the most popular and useful congregational minister of late years, was the late Rev. Edward Parsons, of Leeds, in the parent country. In early life, he was the subject of trying circumstances, in consequence of the divided state of his church, and the difficulties connected with it. In this state of mind, he was called to London, to supply the pulpit of the tabernacle, built by the late Rev. George Whitfield, for a month. He did so; and returned home without knowing of anything remarkable taking place. Ten years afterwards, he went to London again, for the same purpose. On arriving at the city, and alighting from the coach by which he travelled, he was accosted by a genteel looking man, who said, "Your name sir, is Parsons, if I am not mistaken." "Yes," replied the other, "my name is Parsons." "I am happy to see you," rejoined the stranger, "and should be glad if you would go home with me." Supposing that he was a London sharper, looking out for his prey, Mr. Parsons replied, "No, sir, no, I cannot; I have just come from the country, and want to get to my lodging." The gentleman added "I am aware of that, and know for what purpose you have come to town. I am going in the same direction with yourself; and perhaps you will not object to walk with me." They went together until they came to a large square of very respectable houses. The gentleman stopped at the door of one of these houses, and said, "This is my residence; I live here; do step in, and rest yourself; you have nothing to fear, and I shall take it kindly." The courtesy of his companion, and the respectable appearance of the situation emboldened Mr. Parsons to go in. He was ushered into a well-furnished parlour, the appearance of which indicated plenty and comfort, and was requested to be seated. The gentleman then said, "I suppose, Mr. Parsons, that you will think this a rather singular adventure." "Yes, sir," replied the other, "I do." "I thought you would," replied the gentleman; "but do you remember being at the Tabernacle ten years ago, and preaching on the Sunday morning from such a passage," naming the text? "Yes, sir," replied Mr. Parsons, "I remember it well; I have reason, sir, to remember it." The gentleman added, "So have I; indeed I have much reason to remember it: and perhaps you will think so too when you have heard my story. It will not take long to repeat it; and I wish you

to hear it. I am a cabinet maker by trade; and, at the time to which I allude, was a young man, just out of his apprenticeship, who had come up from the country for the purpose of obtaining employment, and of improving myself as a workman in my business. I failed to obtain employment; and began to feel depressed and troubled. My efforts proved unavailing, and disappointment followed my hopes. The case grew more dark with every succeeding day. The little money that I brought from the country was expended, and I was in debt to my landlady. The thought of poverty and the disgrace of debt, were more than I could bear; my mind sank under it, and in a state of despair and distraction, I left my lodgings one Sunday morning, after breakfast, to go to the Thames, and put an end to an existence which was too wretched to be endured. My way to the river was by the Tabernacle, and when I was passing it, the congregation were just going in for worship. I seemed at once stopped by an invisible hand, and suddenly felt a strong desire to go in with them. I supposed that it would not be very material to me, whether I did or not; and therefore, went in, and fixed myself in a remote corner, where I should not be observed, determined at the close of the service to accomplish the purpose for which I left home. Presently you ascended the pulpit; and I could not help thinking by your appearance; your manner of reading the hymns; and the tone of your prayer, that you felt something of the same kind, that I felt myself. Your text was, Isaiah xli. 17, 18, 'When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them. I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water?' In your sermon you told us that troubles and sorrows were the lot of sinful men in consequence of transgression against God. By these, He shewed his displeasure against sin. But He had not left his creature without help: He had mercifully provided for the ultimate deliverance of them that fear Him, for all evil; and was also engaged to help them, and take care of them at present. That, in times of trouble, we must be careful to avoid the use of unlawful means to obtain deliverance, and look to God for help. He had promised to hear our prayers, and to afford the help, and bestow the good that was needful; and having made the promise He was bound to its fulfilment, if we only used the means which His word required. And I felt that I was in a dark region, and a flood of light is cast upon our table; and we have read it with deep interest. The arguments advanced by the author are such as have been repeatedly given to the world in detached fragments; but here they are, in the strong style and logical accuracy of Dr. Howell, brought to a focal centre, and a flood of light is cast upon a dark region. The author is favourably known on both sides of the Atlantic; principally as the writer of a treatise on the communion question; a work evincing rare powers of rigid analysis, and manifesting a truly noble and christian spirit, even

in the field of polemical discussion. The work before us has a startling title, and will doubtless take by surprize many who have been in the habit of regarding the sprinkling of an infant in the name of the Holy Trinity, as a very inoffensive and innocuous proceeding; much more will it startle those who regard the rite as a divine institution. Still, should the heavens fall, the truth must be spoken. It must ever be matter of profound grief to Christ-loving and Bible-loving Christians, to see many of the pious and the lovely of our earth, cherishing sentiments, the legitimate carrying out of which, distracts and divides the children of a common father, and serves to estrange from each other the heirs of a common inheritance. It is indeed often affirmed that the differences amongst christians are such as not to affect their safety before God, and consequently are of minor importance. Believing, as we do, that man is justified by faith alone, without the deeds of the law, and rejoicing, as we do, in the unostentatious, yet practical faith, of many connected with the various evangelical denominations of Christians, still we cannot, we dare not regard as of minor importance some of the questions at issue amongst God's people. If we read aright the prophetic page, and the signs of the times, the world at large is tending towards a dark and stormy night of infidelity, and saints thoughtlessly, and sinners recklessly, are urging on this fearful crisis, and accelerating the flight of even enlightened nations towards this opening abyss. The terms "charity" and "liberality" have become household words, we might have said household gods; and to be found in the world's estimation destitute of these graces, is to be handed over to the rude assaults of scorn and contempt. Few can bear this even for Christ's sake, hence a mantle of charity must be thrown around every form of error, and every species of heterodoxy; while infidelity covert and open, must be regarded with a complacent smile. Every thing which bears the name, or assumes the form of worship, must be received as authentic; and the friendly hand must be extended to pitiable dupes, to aspiring ecclesiastics, and to the dreaming worshippers of moon-struck philosophers. This is liberality with a vengeance! And yet it is called by that name, and the world applauds it as such. Why is this? Is it the result of a pure and elevated Christianity, such as God has given to man; or is it not rather a miserable attempt to clip down the lofty monuments of wisdom and purity, which God has erected in his word, to a correspondence with the wayward impulses of fallen hearts? To be less liberal than the Bible, is bigotry; to be more so, is latitudinarianism. We cannot regard a strict and scrupulous adherence to the revealed will of God as bigotry; neither can we regard a disposition to tamper with, or set aside, the legislation of heaven, as genuine liberality. If we truly love God, and man; we shall not disobey God, to accommodate brethren beloved; for love is the fulfilling of the law. Love cannot make the baptismal controversy unimportant. It cannot put the stamp of divinity upon a human ceremony; nor neutralize the baneful effects of treating children of the flesh, as children of the Spirit. A system that has deluged the earth with "christened" infidels, and brought carnality into

life, I prayed that day, that God would help me. Next morning, while sitting at breakfast with my landlady, a stranger opened the door of the house, and said "Young man, you are a cabinet maker." I replied "Yes." "You want work." "Yes." "Go to such a place, naming it, and you will find plenty of work, and get good wages." On leaving the table, I set off to the place which the stranger had named, and found plenty of work and good wages. In this employment I continued five years, during which time I saved money enough to begin business for myself. But who the strange person was, that directed me to the situation, I never could make out; I have sought and inquired after him in vain. For the last five years I have been in business as a master; and God has blessed me with prosperity; you see how I am situated. And now as I have the pleasure of seeing you in my house, and feel that I owe my life, and my all to your instrumentality, I must beg that you will not go away, without taking something as an acknowledgement of the obligations under which you have laid me." The apprehensions of Mr. Parsons about a 'London sharpers' were by this time pretty much dissipated; and, on recovering from the surprise and excitement, which this unexpected narrative had occasioned, he noticed a modest, but neat little tea-caddy standing upon one of the tables. "Well," he said, "well, if I must take something from you, pray let it be that little tea-caddy." It was accordingly presented to him with all possible cordiality. Thirty years after, Mr. Parsons visited Patery Bridge, for the purpose of preaching Anniversary sermons in the Congregational Church.—At the request of his kind host, the Rev. Mr. Holgate, he related the above story;—and a few weeks afterwards Mr. H. repeated it to the writer: adding that the little tea-caddy was then standing upon the parlour table of Mr. Parsons, in Leeds, as an interesting memorial of the remarkable case.

## Reviews.

THE EVILS OF INFANT BAPTISM: By ROBERT BOYCE C. HOWELL, D.D., Pastor of the Second Baptist Church, Richmond, Va.

A small, but neat volume, of 218 pages, bearing the above title, has been placed by a friend upon our table; and we have read it with deep interest. The arguments advanced by the author are such as have been repeatedly given to the world in detached fragments; but here they are, in the strong style and logical accuracy of Dr. Howell, brought to a focal centre, and a flood of light is cast upon a dark region. The author is favourably known on both sides of the Atlantic; principally as the writer of a treatise on the communion question; a work evincing rare powers of rigid analysis, and manifesting a truly noble and christian spirit, even

in the field of polemical discussion. The work before us has a startling title, and will doubtless take by surprize many who have been in the habit of regarding the sprinkling of an infant in the name of the Holy Trinity, as a very inoffensive and innocuous proceeding; much more will it startle those who regard the rite as a divine institution. Still, should the heavens fall, the truth must be spoken. It must ever be matter of profound grief to Christ-loving and Bible-loving Christians, to see many of the pious and the lovely of our earth, cherishing sentiments, the legitimate carrying out of which, distracts and divides the children of a common father, and serves to estrange from each other the heirs of a common inheritance. It is indeed often affirmed that the differences amongst christians are such as not to affect their safety before God, and consequently are of minor importance. Believing, as we do, that man is justified by faith alone, without the deeds of the law, and rejoicing, as we do, in the unostentatious, yet practical faith, of many connected with the various evangelical denominations of Christians, still we cannot, we dare not regard as of minor importance some of the questions at issue amongst God's people. If we read aright the prophetic page, and the signs of the times, the world at large is tending towards a dark and stormy night of infidelity, and saints thoughtlessly, and sinners recklessly, are urging on this fearful crisis, and accelerating the flight of even enlightened nations towards this opening abyss. The terms "charity" and "liberality" have become household words, we might have said household gods; and to be found in the world's estimation destitute of these graces, is to be handed over to the rude assaults of scorn and contempt. Few can bear this even for Christ's sake, hence a mantle of charity must be thrown around every form of error, and every species of heterodoxy; while infidelity covert and open, must be regarded with a complacent smile. Every thing which bears the name, or assumes the form of worship, must be received as authentic; and the friendly hand must be extended to pitiable dupes, to aspiring ecclesiastics, and to the dreaming worshippers of moon-struck philosophers. This is liberality with a vengeance! And yet it is called by that name, and the world applauds it as such. Why is this? Is it the result of a pure and elevated Christianity, such as God has given to man; or is it not rather a miserable attempt to clip down the lofty monuments of wisdom and purity, which God has erected in his word, to a correspondence with the wayward impulses of fallen hearts? To be less liberal than the Bible, is bigotry; to be more so, is latitudinarianism. We cannot regard a strict and scrupulous adherence to the revealed will of God as bigotry; neither can we regard a disposition to tamper with, or set aside, the legislation of heaven, as genuine liberality. If we truly love God, and man; we shall not disobey God, to accommodate brethren beloved; for love is the fulfilling of the law. Love cannot make the baptismal controversy unimportant. It cannot put the stamp of divinity upon a human ceremony; nor neutralize the baneful effects of treating children of the flesh, as children of the Spirit. A system that has deluged the earth with "christened" infidels, and brought carnality into

an anomalous union with faith, cannot be looked upon as embracing only a minor issue. A crowd of evils circulate around the system. In its darker aspect, when its legitimate influence is fully developed, it is ruinous to the souls of men. Children are taught to believe that in their baptism they were made "members of Christ, children of God, and inheritors of the kingdom of heaven." Let a child live and die in the firm persuasion of the truth of a sentiment so fearfully false, and not one ray of hope can enlighten the darkness of its everlasting future. Romanists and Puseyites boldly affirm the truth of baptismal regeneration. Evangelical Episcopalians deny it; but in so doing they are at issue with their creed. How can they repudiate the doctrine in question and still gravely teach a child to utter such language as—In my baptism "I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven?" In the light of the Bible, Dr. Pusey is egregiously wrong; but in the light of the prayer book he is right, and common sense must ever affirm the accuracy of his interpretation of the language above quoted.

Protestant sects, who practise infant sprinkling, profess to repudiate the dogma of baptismal regeneration, yet it runs throughout all their controversial works on the subjects of baptism, like an underground current, bubbling here and there with sufficient strength, to indicate its course. We have been startled sometimes by hearing otherwise sound men, speak of some fancied benefit accruing to their children, from the performance of this ceremony over them. We have asked to be informed as to what those benefits were; and have been told, not indeed in the direct and clear language of Puseyism, that it saved the soul; but by a circumlocution, (which evaded such an idea boldly spoken out,) we have learned, that the dear children were together with their parents interested in the covenant of grace. Now, if this be the case, verily infant baptism is worth contending for; even unto death; for, whatever interests a human being in the covenant of grace, saves him eternally. We cannot read carefully the opinion of the Westminster Divines, on the nature and design of baptism, as recorded in the Confession of Faith, without being pierced by the conviction that popery exerted a yet imperceptible influence over their minds, and that the priestly fiction of "Sacramental grace" still haunted their imagination. They say "Baptism is a Sacrament of the New Testament, ordained by Jesus Christ: not only for the solemn admission of the party baptised into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life." Our brethren who endorse the above, say, that baptism is only said to be a sign and seal of the blessings indicated; but we ask in all earnestness did ever the most High God authorize any mortal to sign and seal in his name, a document devoid of truth? If the baptized be not "ingrafted into Christ, regenerated, and their sins remitted," is not the sign and the seal of all this, placed there professedly by God's authority, equivalent to charging God with deception. Here there is an evil, the magnitude of which, eternity alone

will reveal. Remove from the minds of tender parents the belief, that, in what they call baptism, the souls of their children are in some way savingly affected, and the imposing ceremony would become a solemn farce.

Dr. Howell's little book contains twenty-two chapters, in each of which, except the last, he states, and with great force and clearness rebukes, some evil as associated with infant baptism. His first proposition is, that "infant baptism is an evil, because its practice is unsupported by the word of God." A very popular objection to this proposition is, that it is impossible to believe that so many great, learned, and pious men as have believed in, and defended this rite as scriptural, should all have been mistaken. This objection would not be by any means contemptible, but for the fact, that learned and pious men are all at loggerheads amongst themselves as to the true ground of infant baptism. We know not a single argument advanced by any learned Pede-baptist, that has not been repudiated by some equally pious and learned advocate of the ceremony in question. Some contend for the identity of the church of Christ, composed as it of lively stones, with the Jewish theocracy, which was composed of the natural descendants of Abraham; others regard such ground as untenable, and appeal to the baptism of households; others pronounce the household argument inconclusive, and fall back upon the baptism of Jewish proselytes. Some baptize infants because they are holy; others because they are unholy, and need cleansing; while yet others discard the whole of these arguments as utterly worthless, and plead for the rite as the mystic development—the external bodying forth of an emotion which the God of nature, and grace has implanted in the heart of every parent. And then, who can read without pity, the mystical nonsense of pious learned men, relative to the faith of sponsors, the faith of the parents, and the faith of the infants themselves. And then we have imputed faith, and relative faith, and passive faith, and faith in semine. Verily, a glance at the arguments of pious learned men is all that is necessary in the light of common sense, to annihilate the "great-men" argument at once and forever. Dr. Howell, after giving the sentiments of such men as Wall, Hammond, Owen, Jennings, Beza, Doddridge, Wesley, Butler, Dwight, Baxter, and Henry, and exhibiting the irreconcilable differences amongst them on this vexed question, says:

"Were infant baptism instituted or enjoined in the divine word, were it taught in any manner, however obscure, would these great and good men find themselves thus in conflict, and utterly unable to come to any agreement on the subject? Impossible. Taken together, therefore, the arguments of all classes of Pede-baptists fully corroborate our own, and clearly prove that infant baptism is unsupported by the word of God."

Dr. Howell then pursues his subject by discussing the following propositions in the following order:—

2. Infant baptism is an evil, because its defence leads to most injurious perversions of Scripture.

3. Because it engrafs Judaism upon the gospel of Christ.

4. Because the principles upon which it is predicated, contradict the great doctrine of justification by faith.

5. Because it is in direct conflict with the doctrine of the work of the Holy Spirit in regeneration.

6. Because, arrogating hereditary claims to the covenant of grace, it contradicts the doctrine of universal depravity.

7. Because it of necessity entails corruptions upon the church.

8. Because it necessarily gives false views of the Kingdom of Christ.

9. Because it destroys the visibility of the church.

10. Because its practice perpetuates the superstitions that originally produced it.

11. Because it brings its advocates into collision with the authority of Christ.

12. Because of the connection it assumes with the moral and religious training of children.

13. Because it is the grand foundation on which rests the union of church and state.

14. Because it leads to religious persecutions.

15. Because it is contrary to the principles of civil and religious freedom.

16. Because it arrested the reformation midway in its course.

17. Because it injures the credit of religion with intelligent men of the world.

18. Because it enfeebles the power of the church to combat error.

19. Because it is the great barrier to Christian union.

20. Because it prevents the salutary impression which baptism was designed to make upon the minds both of those who receive it, and of those who witness its administration.

21. Because it retards the designs of Christ in the conversion of the world.

Under this last head Dr. Howell shews most conclusively that infant baptism retards the spread of pure religion, at home and abroad, by placing Christians, Baptists and Pede-baptists, in conflict; and thus destroying their power to execute the divine commands. Whatever may be thought of his views of the "designs of Christ," his argument against infant baptism under this, as under all the preceding propositions, is clear, cogent, irrefragable, and convincing.

The author has, in this little work, filled a comparatively vacant notch in our denominational literature; and we cannot but regard his effort as better adapted than any work which we have seen, to awaken serious thought amongst true Christians, to lead the simple-hearted believer to discover the will of his Lord, and the learned believer in infant baptism to perceive the futility of his own reasonings, and the fallacy of his own conclusions on this subject.

How often have we heard it said by individuals who had no other apology for adhering to the rite, "it does no good, it is at least harmless: it cannot injure the child." We earnestly wish that all such mistaken reasoners could read the little work before us. It might lead them to look dispassionately at the effects of infant church-membership upon individuals, churches, nations, and the world, when they would certainly cease to enquire, "What harm is there in it?" Pety has neutralized some, and only some of its evils in certain Protestant clutches; but its native power is developed, and its infamous glory manifested in those hierarchies where nations belong to the church, and where ordinary generation, instead of regeneration, entitles human beings to the rite in ques-

tion, and with it to the appellation "Christian," and to all the privileges of the house of God. For Protestants, with open Bibles before them, to sustain and advocate this ceremony, is, to give up to Rome "the pillar and ground" of her monstrous superstructure. Would to God that they would attend to the solemn counsel and warning of inspiration, "come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Dr. Howell has kindled a beacon light upon the heights of Zion, which will blaze in undiminished brightness until the man of sin, with all his fraud and mummery, shall be destroyed by the bright appearing of our Lord. The work is not yet for sale in the Province, but we trust it soon will be.

**COLLECTANEA LATINA: SEU ECCLESIASTICÆ ANTIQUITATIS MONUMENTA EXIMIA: Ex Patrum operibus, in usum Classis Theologicæ Excerpta.**

The above is the title of a pamphlet just issued by the Principal of Knox's College, Rev. M. Willis, D.D. It consists of selections from the Latin Fathers, and cannot fail to be both interesting and useful to students of Divinity, whether found in divinity halls or in pulpits. The writings of the Fathers can be legitimately, as well as unwarrantably employed. While we utterly discard the popish notion of consulting the Fathers as to what we must believe, as being the will of God, we, nevertheless, regard the testimony of the Fathers, relative to matters of fact existing in their own day, as invaluable. Their theological opinions we treat as we do the opinions of other men, viz., compare them with the infallible word; and honour or reject them, according as we find them in harmony with inspiration. But the existence of their own opinions and practices, and of the opinions and practices of others whom they resist as errorists or heretics, is historical truth not to be gainsayed, and of much importance to the student of scripture, who is thereby enabled in many instances to give a correct interpretation to prophecy. The little work of Dr. Willis is made up of extracts from Tertullian, M. Felix, St. Cyprian and the whole of Augustine's book, "*De gratia Christi Contra Pelagium et Calixtum.*" To all which is added over twenty pages of interesting selections from John Calvin's "*De Doctrina Christiana.*" The works from which these excerpts are taken, are not found in every library; hence such specimens of Patristic Latin must be a valuable addition to the libraries of those who can read the language. And Dr. Willis, has made a most judicious selection. To read the Fathers indiscriminately would not, to say the least of it, be a very profitable employment for young students, but the pamphlet before us can injure no mind. We call the attention of our brethren to the work.

**BEATRICE; OR THE UNKNOWN RELATIVES:**  
By CATHERINE SINCLAIR.

This is what is denominated a "Religious Novel," the object of which is, to portray, for the consideration of young girls now first emerging into society, the enlightened happiness derived

from the religion of England, founded on the Bible, contrasted with the misery arising from the superstition of Italy, founded on the Breviary."

The work is written in a racy and captivating style; and the infernal intriguing and plotting of the Jesuits to effect a division of faith among families, and to secure wealth by the most unscrupulous means, is most clearly portrayed, and rendered exciting, by being connected with the usual ingredients so essential to the existence of popular romance—beauty, manliness, love in abundance, proposals, marriages, &c., &c.

*Beatrice* will be read; the talent of the author will be acknowledged; and it is possible that some young Episcopalian heiress will be put upon her guard, and taught still to prefer the Anglican to the Romish hierarchy; but Jesuitism must be met with sterner stuff than Novels even founded on facts. The consumption and destruction of the man of sin will require an effort above the power of human composition, and an energy above the range of human might.

There are many, very many truly pious people amongst Episcopalians: and piety, wherever found, is adverse to Jesuitism; but the Anglican system of religious worship, taken as a system, is the last on earth to oppose to the mummeries of Popery: it is too close an image of the beast to expose the fallacy of Rome's pretensions, and neutralize her evils, unless it be as true in morals as it is said to be in physics, that "*similita similibus curantur.*"

The book is published by DeWitt & Davenport, New York. For sale at the book store of Mr. T. McNear, 45, Yonge Street, Toronto.

## Obituary.

### MRS. MARGARET BUCHAN.

We had only room in our last issue to notice the fact that Mrs. Buchan, Senior, had departed this life on the 27th January, in the 82nd year of her age. We give below a sketch of her life.

Mrs. Buchan's maiden name was Margaret Ewing. She was born on the 15th January, 1772, in the city of Glasgow. Her father's name at that time was Walter Ewing—afterwards changed to Walter Ewing Maclae, on inheriting from his maternal uncle the estate of Cathkin, in the immediate neighbourhood of Glasgow, in which city he was a prominent and successful merchant. Her mother's maiden name was Margaret Fisher, daughter of the Rev. James Fisher, who was the youngest of the four associates—Alexander Moncrief, Ralph Erskine, Ebenezer Erskine, and Jas. Fisher—the fathers of the Secession church, who, in the words of Mr. Fisher's biographer, Dr. John Brown, of Edinburgh, "so nobly went to their master without the camp, bearing his reproach," and whom He enabled to make so consistent, "steady, and successful a stand for Christian truth and liberty," in the middle of last century, against the civil and ecclesiastical tyranny exercised in those times. As Mr. Fisher was married to Miss Jean Erskine, daughter of Ebenezer Erskine, Mrs.

Buchan could claim that other eminent man as her maternal great grandfather; so that she was doubly connected with the fathers of the Scottish Secession; and, according to Dr. John Brown's memoir of her niece, the Dr.'s second wife, she could claim as a remote ancestor, Henry Erskine, of Chirnside, a non-conformist confessor.

Of her parents, Dr. Brown thus speaks:—

"Margaret (Mr. Fisher's daughter,) was the accomplished and excellent wife of Walter Ewing Maclae, Esq., of Cathkin, around whose hospitable board the excellent ones of the earth of all denominations—the Balfours, and Lawsons, and Greigs, and Peddies, and Dicks, and Fullers, and McLeans, and Ewings, gone to the general assembly of the first born, with a few who still linger behind, were privileged to congregate." Also, in the memoir of Mrs. Brown, he says (speaking of Mrs. Maclae):—"Margaret Fisher, . . . To whom, from her native dignity and saintly purity of character and demeanor, the beautiful denomination of the apostle John, 'the elect lady,' was strikingly appropriate."

When Mrs. Buchan was born, her parents were members of the church over which her grandfather Fisher exercised the pastoral office; and to whom the Rev. Mr. Pirie succeeded, viz., Blackfriar's Secession Church, in Glasgow, now under the ministry of Dr. King. She afterwards, with her parents, joined Mr. Kidston's, Campbell Street, which was more convenient to their residence in Charlotte Street, than the one which they left. From Mr. Kidston's they joined the Rev. Greville Ewing's, when Independency began to take its rise in Glasgow and Edinburgh, under the agitation fostered by the Haldanes and others; and when Ralph, now Dr. Wardlaw, her cousin, commenced a new interest in connection with Mr. Greville Ewing, in Albion Street, she and her parents became members of the new church; and her parents continued in connection with that church until their death.

About the commencement of this century, Mr. Buchan came to Glasgow, and commenced business, as a muslin manufacturer and merchant. He was first a member of Mr. Kidston's, then of Mr. Ewing's, and then of Dr. Wardlaw's. He was one of the many young friends privileged with admission to Mr. Maclae's hospitable house; and Mrs. Buchan, then Miss Ewing, finding in him a kindred spirit—one deeply imbued with the love of Christ, and earnestly desirous of promoting the purity and independence of His church, and the advancement of His cause, a mutual attachment was the consequence; and in the year 1806 they were united in marriage. About this time the question of believer's baptism was much agitated; and Dr. Wardlaw delivered and published, in 1807, his celebrated Lectures on the Abrahamic Covenant, which had the effect of confirming Mr. and Mrs. Buchan, and some others of the Doctor's members in Baptist sentiments; and they were soon induced to submit to the ordinance of believer's baptism. Subsequently they became connected with what was called the "Brae Church," of which Mr. Andrew Duncan, University printer, in Glasgow, was one of the pastors. In the year 1809 or 1810, there was a split in

that church; the consequence of which was the formation of a new church, of which Dr. Watt (a physician) and deceased's husband were chosen co-pastors. This church met for many years in Morrison's Court, in Glasgow, then in Portland Street, and now they have built a place of worship in John Street. From this church some of the best and most active friends of the Baptist interest in Canada have come out.

Mr. Buchan died in 1823, after having been for a few years sole pastor of the church, in consequence of Dr. Watt's death; and Mrs. Buchan continued in connection with this church down to 1832, when she left it, and, sometime afterwards, joined the church under the pastoral care of Mr. now Dr. Paterson, of Glasgow.

Mrs. Buchan came to this Province in 1837; and, with the exception of about three years, during which time she was with Walter Ewing, her second son, while he was a widower, and 18 months, in 1814 and 1815, when she visited Scotland, she has resided with her eldest son, David.

Soon after coming to this country, she joined the church in Brantford, of which Mr. Rees was then pastor. Her sons were, at that time, both residing near Paris, C.W., and some eight or nine miles from Brantford. Being desirous of enjoying church privileges nearer home; and having had a present of \$500 made to her by a kind brother, she devoted it, with about \$100 additional, which had been given by her own relations or friends at home, to building a small chapel in Paris, C.W., which was opened by Mr. Winterbotham, in the close of 1842, soon after which a little church was constituted, consisting of herself, David Buchan and wife, Mrs. Evans, and Mrs. Chittenden. These were the first members. With that church she remained connected, with but a short interruption, until 1851, when her son (David) having been appointed Chairman of the Endowment Board of the Toronto University, she moved with his family to this city; and at once attached herself to Bond Street Baptist Church. Her anxiety for the welfare of the church in Paris continued to the end of her life. But over some of her tender expressions of interest for that people, and over her fearful apprehensions as to the ultimate doom of those who control it, uttered on the verge of a departure into the presence of the Lord, we must draw a veil.

Probably the most prominent feature of Mrs. Buchan's character, was her simple, earnest, unwavering faith in the Saviour, and her willing and ready obedience to the requirements of His word. This was the ground work of her character—the mainspring of all her actions. Even her intense love for her husband and children, was regulated, controlled, and purified by it. Her son says in a note, "I remember well, although I was but a lad at the time, that when my father died, and thus the desire of her eyes was taken away from her, and although she loved him with an intensity not often equalled, and every little thing that occurred for long after his death, tending to bring his memory vividly before her, would cause a pang to her stricken heart, and force from her eyes, affection's tears, yet her submission to the

will of her heavenly Father was calm and unwavering. So also in other matters which caused her grief, she could cast her eyes upwards, feel that infinite wisdom guided the stroke, and look beyond time to a blissful eternity."

Her attachment to the followers of Christ was a prominent feature in her character. She was a thoroughgoing close-communication Baptist; but she had not a spark of mere sectarianism or bigotry about her. Wherever she saw the image of the Saviour, no matter by what name the party was called, no matter whether rich or poor, there was to that person an outgoing of Christian love—there was with him or her a communion of soul. And, on the other hand, where any one naming the name of Christ did any thing to disgrace His cause, deep was her grief.

Mrs. Buchan was no ordinary woman. In her younger days she had access to a large private library in her father's house; besides other opportunities of obtaining solid reading. She had made herself sufficiently acquainted with Greek to read the New Testament in its original; and, from the frequent intercourse she had with such men as Balfour, Kidston, Greville Ewing, Wardlaw, our friend Dr. Maclay, and many others, and the nature of the conversation which prevailed at her father's fireside, she had rare opportunities of obtaining instruction, and bringing it into use. Down to her last illness, she continued to read; and she had lately been delighted by the perusal of several new works by her old friend and connection, Dr. John Brown, with which she had been favoured by Dr. Taylor, the excellent and lately arrived Professor of Theology in connection with the United Presbyterian Church. When she read a book, there was no skipping; and what she read she retained. She was acquainted with all the religious controversies of her day. But the Book of books with her was the Bible. Every day she studied it; and all the writings and opinions of men were tested by a "what saith the Scripture?" That was her infallible guide.

She was exemplary in all the Christian duties. It was exceedingly painful to her to stay away from the meetings of the church; and her family do not remember ever to have seen her enter the house of God late. It is certain that she never was late when the being in time depended on herself. She would have been ashamed. Would that members of churches everywhere had a like feeling.

Like every well-instructed Bible-Christian, Mrs. Buchan was truly benevolent. To those who knew her best her self-denial was developed with great prominence. She was a cheerful as well as a liberal giver; and it is well-known to some, that the extent of her means was the natural boundary of her liberality. She took a lively interest in all missionary effort; but the strongest emotions of her warm heart were enkindled at the very mention of the Baptist mission in India. The names of those self-sacrificing men, Carey, Marshman and Ward, were amongst the choicest of her household words. She loved them for their work's sake, while they were alive; and cherished their memories after their decease.

After a lapse of more than forty years from the

time she bid adieu, on the threshold of her father's house to our esteemed brother, Dr. Maclay, on his leaving for the New World, she had the pleasure of meeting him again, three years ago, when he first visited this Province in behalf of the Bible Union. She also had repeated opportunities of seeing him on his subsequent visits—the last time, when on her death-bed, two days before she died. She was necessarily deeply interested in the educational movement, so generously aided by Dr. Maclay, and which was in a measure consummated at that time. After the meeting in Bond Street Chapel, on the 19th of January, when told that the Doctor had agreed to accept the Theological chair until a younger man could be procured to fill it, she exclaimed in the earnest whole-hearted manner in which she was wont to express herself when she received pleasing information in connection with the Redeemer's cause, "Oh! I'm glad of that. He will open the Scriptures to them (meaning the students), in a way they never heard before." And many were the questions she put to those around her on the subject of the meeting.

In closing this too brief notice of one who constituted a connecting link between the present and past generation, we have only to say, that her death was such as might have been expected from such a life. Her end was peace. She expressed the firmest confidence in the work of her Lord, as she lingered upon the verge of an opening but undreaded eternity. She remarked to her pastor, a short period before she departed, "I was early brought to understand the way of salvation through the atonement of Christ, and to trust in it; and while I have never had very high feelings, I have rested on the finished work of Christ, with a confidence which nothing could shake." On being asked if she thought she could recover, she replied, "I do not know. I think not." But added with a smile not easily forgotten, "O, I rest with confidence on Him who died for the guilty." A day or two before her death, it was obvious that her noble constitution was at length yielding to disease and old age, she sunk gradually down, until the silver cord was gently snapped asunder: and without a struggle or a groan, leaning on her Beloved, she fell asleep in Jesus. Farewell! blest remnant of a noble band who went before! Farewell! but not forever. "For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him."

BRIEF MEMOIR of HANNAH TYAS, wife of JAMES MCKIRDY, who died in the faith of the Gospel, on the morning of the Lord's day, 6th February, 1853.

The deceased was blessed with pious parents, who did not neglect to bring her mind early under the influence of religious instruction. At the age of 17, she was led to give herself to the Saviour, and connected herself with the Methodists, by whom, from her consistent, unassuming and devoted life, she was greatly beloved. At the age of 29, she was married to the partner who survives to mourn a loss which can never be repaired, with whom, about six years since, she was impressed with her obligation to follow the Saviour in the



ordinance of baptism, and connected herself with the Baptist church in Lebo, C. W., under the pastorate of Rev. D. Sinclair; and on her removal to Toronto, has been connected with the Bond Street church there, for nearly three years. She was of a retiring, humble, and teachable disposition, and exemplified in her daily walk in the domestic circle the purifying, peaceful, and happy influence of the love of Christ. She studied to make all around her happy—was conscientious in attending to every duty, and never absented herself from the meetings of the church, when practicable;—a young family, a weekly constitution, and distance from the place of worship, often prevented her attendance; but she was engaged in doing the will of the Lord at home. The instruction of her dear children occupied much of her time; the eldest of whom, not six years of age, has, through her diligent teaching, his mind stored with the Scriptures, and evinces great delight in hearing them read. Thus early taught, we hope they will rise up to call her blessed.

Her last sickness, which she bore without a murmur or complaint, was sudden and deeply painful; and when the mind could be relieved from the distressing sufferings of her body, she would express her entire resignation to the will of the Lord for life or death, and her simple and confident reliance on the work and person of the Lord Jesus. Her views of the atonement were clear and correct. Her living faith, which had produced a holy, happy life, did not now desert her; and her interest in Christ's work, and her union with him, was her confidence and joy.

From the first of her trying sickness, she expressed herself as if her time was come when she should be called home; and then earnestly charged her husband.—“My dear, whatever you do, neglect not to train the children for eternity—for the Lord. Do not be anxious for worldly distinctions or wealth for them.” Her children caused the only anxious thought which she had during her sickness.

During intervals of ease from suffering her attention would be directed to some sweet promise of the Lord, his wondrous love, and the bright reward the Saviour has provided for his people, which afforded her great comfort and happiness. She seemed to rely and feed on the word of promise with unwavering confidence and pleasure.

As her end drew nigh she requested to be moved a little; and then audibly engaged herself in prayer to the Lord, commending and committing herself to Him in whom she had believed—implored a blessing on dear boys, her partner, her parents (one of whom was present to witness the solemn scene), and for her sisters and their little ones, and after a little prayer, broke out in singing, with strength, clearness, and correctness, as of perfect health, the following verses—

“Jesus, lover of my soul,  
Let me to thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high;  
Hide me, O my Saviour, hide,

Till the storm of life is past;  
Safe into the haven guide,  
O receive my soul at last!”

She afterwards requested that we should engage in prayer; when all knelt down, and were led by her aged father, in an appropriate and solemn prayer, that the dear sufferer would be supported in passing through the dark valley, and committed her to the Lord in whom she believed. She seemed to revive a little after this, and expressed her desire to depart, and her fear that we were detaining her happy spirit. We assured her, that although we should like her stay, we had committed her to the Lord, and would rest in his will; which assurance produced perfect composure and peace. She again requested to be moved a little, when, without a struggle or a groan, she fell asleep in Jesus.

“Hath she not slept as I could wish to sleep?  
Hath she not slept in Jesus? Wherefore weep  
Mine eyes? Or why this tumult in my breast,  
Since all around thee speaks eternal rest?  
That sacred, silent hour that stopt thy breath,  
And gave thy body to the power of death;  
I may not mourn; for then thy cares were done;  
Thy sweet Sabbath hours were then begun;  
And thou didst go, where thou shalt never see  
Such bitter tears as have been shed for thee!

✂ The Observer is regularly mailed to Mr. Wm. Covers, Bosquet; and also to the parties named by brother Edwards, of Clarence.

## The Christian Observer.

TORONTO, MARCH, 1853.

### THE MONTH THAT IS PAST.

#### THE STATE OF EUROPE.

The eloquent periods, in which statesmen and public journalists have expressed the disappointment of their sanguine dream of the world's progress, the reactionary movement on the continent of Europe, have all been anticipated in the earnest warnings which the students of God's word have been, for many years, addressing to a slumbering church and a scoffing world. “Faith in the future” is the religion of those who refuse faith in the Lord's Anointed. “The church of the future,” is the hope of those who, dazzled with the temporal prosperity of their denominational institutions, have turned aside from that blessed hope and the glorious appearing of our Lord Jesus Christ. These two have rivalled each other in their flatteries of present attainments; and in the brilliant hues in which they

have painted the future. But the patient student of Scripture has not been deceived by either; and has seen constantly the prophets of the Lord pointing, with warning finger, to a cloud that is gathering blackness over a sea that is rising in tumult and storm.

We cannot take up any earnest exposition of the prophetic scriptures, without finding precisely such language, in the shape of warning, as the facts are daily extorting from intelligent observers of events. Twenty years ago, when all was so peaceful and promising to the eye of sense that the boast of the world and of the nominal church rose to its loudest notes. We find McNeil, from the very centre of worldly influence, warning the British nation of the hour approaching, “when the multitudes of the people (in papal Europe,) having imbibed infidel sentiments, refusing to be restrained by the authority of God, to be sanctified by the presence of his church, to be taught by the ministers of his gospel, shall rise in ungovernable rage, throw off all restraints, and spread consternation and panic over the face of the earth, the high places of authority merged into the chaos of the people; revolutionary madness; anarchical fury; distress of nations; perplexity; consternation and alarm.” In the same manner other interpreters have spoken of tribulation deepening into judgment; anarchy and insubordination on the one hand; superstition, despotism, and infidelity on the other; all in terrible commotion; and which men's hearts fail them for fear of the things that are coming on the earth; while the persecutions against the church of Christ shall be renewed, until he, her deliverer, shall come with his strong arm to get the victory.

These men pretend to no superior discernment or foresight; they take their stand upon the word of God; and whether for the time, outward appearances favor or discourage their views, they stand firmly upon that ground. Four years ago how they were laughed to scorn! Now that great expounder of events, the London “Times,” makes this acknowledgement which our readers may connect with the admissions of Mr. Macaulay, quoted in our January number:—

“We have seen in the last few years many events to make us question the progress of mankind,

and even to doubt the security of the noblest conquests of liberty, of knowledge, and of toleration. The progress of free government has been brutally arrested by anarchy and by despotism. The most cultivated and energetic nations of Europe have shrunk into so servile a condition that liberty is denied to every power of society, except to the arrogant pretensions of spiritual domination. But, in the long list of these follies and crimes, we have read of nothing more extraordinary than that a humble and inoffensive Christian man should have been brought to a lingering death, by the will of his sovereign, because he dared to profess that evangelical faith which is the sacred consolation and firm hope of the most religious and educated portion of Europe."

Whether the rumoured event which occasioned the remark, has occurred or not, the imprisonment, which was reported to have ended in death, is a fact of the same import. If Francesco Madiai yet lives, no thanks to Romish intolerance. It is only that his lingering torture is not ended. This much is certain, the Duke of Tuscany, instigated by the Jesuits, to whom he has resigned his conscience, banished Count Guiccardini for the crime of believing the gospel. Rosa and Francesco Madiai, two persons of inferior rank to the count, were thrown into a common prison; where, for ten weary months, they awaited a trial such as it was. They were sentenced to long periods of imprisonment for reading the Bible. In separate dungeons, and subjected to every indignity and hardships, force and flattery have alike failed to move them from the faith. With the meekness and resolution of primitive martyrs, they have endured all, while the health of both, and especially of the husband, has been rapidly declining. A deputation of distinguished men, from various Christian communities, went to Florence to intercede for them. The representatives of England and Prussia have added their remonstrances. But all have pled in vain. On the visit of the deputation, the Earl of Roden was permitted to see the prisoners. At that time the health of Francesco was rapidly declining; but all solicitations for a relaxation of the rigour of his imprisonment, and even for medical advice, have been in vain. And now we say, if he still lives, no thanks to Rome, and all the worse for him. It wants not the consummation of that cruelty by poison, to make Rome guilty, to make him a martyr, and to enforce upon us the startling omen of future sufferings for the church.

So far from relaxing their severity, the priests have induced their Ducal dupe to decree the punishment of the guillotine for "offences against religion." The Secretary of the Protestant Alliance, in a statement of facts in the case, says:—

"Other victims were arrested captured in their beds at night, or captured without form of law and thrown into dungeons. More than thirty persons were soon after this missed suddenly by their friends, who dared not inquire after them, and now the Bibles are more than ever sought for and

supplied, read in secret chambers, or by the lonely rocks, or hidden in the forests, or lent to copy in manuscript for separate distribution."

The London "Patriot" properly remarks, "The condemnation of the Madia, is but an expression of the one great wrong of a terrible despotism, and a sanguinary, infuriated, desperate priesthood, under which Italy is withering in agony."

We seem so insensible that persecution of God's people, and the suppression of his truth needs no seasoning of some peculiar atrocity to arrest our attention. We scarcely notice the evidence, that is scattered throughout the news of the day, of the conspiracy of priest and despot everywhere against the truth. Our Baptist brethren are suffering fine imprisonment, and exile, or daily threatened with these, throughout the wide field of the apostolic labours of Owen and his associates. In France, liberty to worship and declare God's truth is a vanishing shadow. The public journals there justify the persecution of the Madia. The "Universe" holds that liberty of worship is detestable and anti-Catholic. And every day reveals some new encroachment of the Popish clergy.

Throughout Italy arrests, on grounds similar to those on which the persecution of the Madia rests, are common. The arrest of a Christian, for the alleged crime of preaching the gospel at Genoa, is announced as no extraordinary circumstance.

With all this, despotism is insolent, jealous, and irritated, is crushing its victims remorselessly. "Over all the face of Europe," says an influential journal, except England, tyranny lifts its head under the respectable name of authority; and free discussion is crushed by the heel of soldiers." In Vienna, the state of siege, declared in '49, is still perpetuated. The "Italia e Popolo" says, speaking of Austrian Italy, "We are in a fearful state. Arrests continue; and every person arrested, has immediately to undergo examination, and that examination is by torture.

In Spain, the freedom of the press is extinguished—colleges and schools are placed under the control of the priests—free associations and discussions are prohibited—and the last remnants of the constitution are obliterated.

All this is clear proof of the felt insecurity of these despotic powers. It is their last desperate struggle for existence. But nothing good is to be hoped for from the elements which threaten them, and against which all these precautions are taken. The revolutionary element has already done its best: it has not yet done its work. Should the people, again goaded to madness, obtain such an opportunity as they enjoyed in 1848, there will

be enacted tragedies which will chill the stoutest with horror. A few months ago, in conversing with an accomplished German refugee, naturally a mild and amiable man, when he spoke of his expectations of a speedy revolution, in which the liberty of his country should be established, we referred him to the past failure as a proof that the remedy was not to be found in revolution. His reply, spoken with impressive earnestness, was, "We made a mistake then, which will not be repeated. We trusted the promises of the oppressor. But when our turn comes again, a paper constitution will deceive no man. They have taught us that we are insecure so long as they live. Royal or aristocratic blood is itself a crime, and wherever it flows in the veins of man, woman, or child, it must be let out. If we are oppressed again, it will be by a new race."

A sentiment like this is wrangling in the hearts of millions. Their enemies know it. They know what they have to fear in the next revolution; and at what will they stop to avert it? What else, but the consciousness of this, could cement the brotherhood of tyrants? and what else could have secured the prompt recognition of Napoleon III. by the powers that resisted those of Napoleon Buonaparte, and in the face of their own express treaty—and their honour?

They are all enamoured of peace; but yet they are all arming! How is this? "The empire is peace," says Napoleon; but who believes it? What a day it will be for this poor world when the tocsin is sounded; and the electric telegraph circulates the appalling tidings—"War in Europe!" There will be many a piteous shift to evade it; and a hollow peace may be protracted. Peace! It has even now more the aspect of a truce. But war—war in Europe, probably, is not far off in the dark future.

The marriage of the Emperor is the bauble which, to-day, amuses Paris. After an ineffectual attempt to ally himself with royalty, in its pultriest shape, he makes a merit of his necessities, and declares his preference for a lady of humbler rank. His bride is said to be handsome, wealthy, and eccentric heiress—of Scotch descent by her mother's side, and, by her father, connected with the most ancient of the Spanish nobility. We are not likely to hear much truth about her, and have no particular interest in knowing anything.

It will farther illustrate the jealousy and apprehension which reign in Europe, to mention that, even in Belgium, the authorities directed that the remains of the mother of Kossuth should be buried secretly, and at midnight, to avoid popular excitement.

## GOD'S ANCIENT PEOPLE.

An increased attention to the prophetic Scriptures, is directing the hearts of believers to "the people scattered and peeled," with whose restoration to their own land, the triumph of the church is associated in the minds, both of Millenarians and Anti-millenarians.

We may be pardoned a brief digression from our immediate object to advert to an interesting fact regarding the nature of the opposition to the hope so precious to some of us, of the speedy advent of a conquering Saviour, to end the long controversy of the church and the world. That opposition, so separated from the word of God that "students of prophecy," is used as a term of reproach, to designate those who look for a pre-millennium advent of the Redeemer, and the study of prophecy is commonly discouraged as not merely unprofitable but dangerous. The two parties are not more distinguished by the conclusions which they have reached, than the paths by which they reach them, and the means by which they defend them. We say nothing at present of their several principles of prophetic interpretation, for these are evidently not the occasion of the difference. That with the 'Spiritualists,' it is evident that their so-called principles of interpretation are only schemes for evading the consequences of a straight forward use of the Scriptures, and for explaining away the prophecies which seem inconsistent with a conclusion already adopted. They do not willingly resort to the book of prophecy, the study of which they discountenance, and when they do, their attitude is merely apologetic and defensive. The conclusions which they attempt to defend against the antagonism of scripture, it derived not from the word, but from the world. And their support of it is derived not from what is written, but from what is doing. They contrast the diffusion of knowledge, the achievements of mechanical invention, the civilization and enterprise, the activity of the press, the extraordinary results of benevolent and evangelical institutions of our own day, with the more limited attainments and activities of a past generation. Thence they infer a gradual but constant advancement which is to issue at length in their millennium.

It is noticeable that the great supporters of these views are to be found among the middle classes and mechanics of England, who are connected with the more popular and influential bodies of Non-conformists. They have merely given a Bible name to the dream of the irreligious of their own classes, who, rejoicing in the commercial prosperity and social importance which recent events have conferred on them, have naturally great confidence in progress, or, as they term it, faith in the future. It is not necessary to point out how naturally the bulk of professing christians on this side the

Atlantic, sympathise with these classes with whom they have not much in common, in education, circumstances and habits.

In speaking of Millenarians in contrast with these, we do not think it necessary to shew how superficial is the view of the present advancement, on which the above illogical inference is based. For it is not by slender views of the state of the world, that any man was ever led to the expectation of the speedy and triumphant coming of Christ. The things seen and temporal, exhibit to the eye of reason no such hope. Whether true or false, the Millenarians cannot even profess to derive their views from anything but the written word. Accordingly we find them as habitually and closely searching the book of prophecy, as their opponents are intent on the contemplation of the world. In fact, an important part of their advocacy is to justify, and inculcate the duty of the study of prophecy: to which they always appeal, and always defer. The one party studies the word of God, and looks at outward events by its light. The other forms its conclusions from the aspect of affairs, and then accommodates the word of God to these conclusions. Just as the professed geologist demands that science and scripture should be harmonious, by explaining away the statements of the latter, to suit the theories of the former. While the true Christian holds the authority of inspiration as supreme, and claims that it is the business of science to harmonise itself with revelation.

But to return to the increasing interest with which the Jews are regarded by Christians; we may add that a great variety of circumstances tend to encourage the belief that the way is now being prepared for the speedy fulfillment of God's promises to them. The most formidable apparent obstacle to their restoration, was the existence of the Turkish Empire, and that has already become the mere shadow of a great name. It has neither the heart nor the hand to withstand for an hour the demand of any civilized power. The successful experiment of Meshullam in the plains of Bethlehem, has not merely demonstrated the important truth, and shown the cultivation of the soil to be practicable; he has taken the first step in a movement to which we can assign no limits; and he has not only gathered around him the sympathies of Christendom, but has awakened hope, and a new ambition among his scattered people.

The Jews already in Palestine, regard the man with confidence, though he is a Christian, and his proceedings with delight. A proposal has actually been made to the sublime Porte, to buy out the rival claims of France and Russia to the Holy Land, and then sell the whole to Jewish capitalists. A movement is perceptible among the Jews themselves, a learned Rabbi has published a tract, designed to shew from Scripture,

that the time has arrived when Jews must take steps for returning to the land of promise. And, in harmony with the spirit of the age which seeks every thing by "a Society," the Jews in London have formed a Society to further his object.

Even the reaction on the continent of Europe may tend to the furtherance of this cause. In the recent commotion, the Jews were frequently active on the popular side. The despotic powers consequently regard them with suspicion; and are disposed to revive the old severities against the outcasts. The Senate of Frankfort has abolished the law of 1849, which conferred political freedom on the Jews; and it is said that fifty-seven of the wealthiest Jewish families have in consequence, resolved to remove from the *freistadt*. The Jews have also been expelled from some of the cantons of Switzerland. Five merchants have recently been removed from Basle, and fifty families from the surrounding district. The persecution thus endured in these countries, and the sense of insecurity which these must engender elsewhere, will doubtless turn many hearts towards their own loved land.

It is cheering also to learn that although no striking success at present crowns the labors of missionaries among them there is an increasing desire among them to possess copies of the Scriptures. Well may they love and cherish these Scriptures where these words are written which a brief time may apply to their deep heart-wounds, "Comfort ye, comfort ye my people, speak ye comfortably to Jerusalem; say unto her that her warfare is accomplished, and her iniquity is forgiven, her sin is pardoned, she has received of her Lord's hand double for all her sins."

## GREAT BRITAIN.

Political parties are so nicely balanced in the absence of any exciting political question, that almost any cabinet must, for the present, exist by suffrage or stratagem; and all that it can make sure of is an advantageous fall, when appearances intimate that the opposition intends to try its strength. Lord John Russell's Cabinet used this privilege, and let itself quietly down on the Militia Bill. Lord Derby's refusing to take back the Budget, made choice of being defeated on items that involved no principle which would be remembered to their disadvantage. The Aberdeen ministry boasts of its strength. And for these degenerate days, it is to be admitted that it is composed of strong men; still strong men do not necessarily make a strong ministry. Where elements are discordant, their strength rather ensures their dissolution. The existence of the ministry is precarious; and will probably be prolonged, on the faith of what it can do, only until some question of principle or importance is forced upon them, and then their proper antagonism will force a separation; or if they do evade it, public

opinion will turn against them, and the opposition will be emboldened to make a new trial of the reins.

Lord John Russell, is to prepare a Reform Bill, abjuring "finality," and this in prospect will enable them to get along with ordinary business. Meanwhile they will make a little capital out of a liberal administration of Foreign and Colonial affairs. In the outset, it appears that our Clergy Reserves are to be handed over to the action of our Provincial Legislature. If so, our voluntary friends should prepare for the last struggle. For whatever confidence is due to the political integrity of our ministry, and the liberal party in Parliament, they must not be left alone in so important an emergency, while we look on as mere spectators.

The French Government professes to take offence with the Paris correspondents of the leading English journals. Will the Emperor ask the English ministry to interfere? We observe a statement in the *Non Conformist*, that a policeman called at the offices of the London papers, to request the suppression of some portion of Sir James Graham's speech to his constituents, as reported in the Carlisle papers. If Sir James was not satisfied with the report, and could not write notes to the editors, his flunkey would have been a more fitting messenger. Communications between a cabinet minister and the press, through a policeman, is a dangerous practice to countenance, under any plea.

England, in the mean while, is looking to her defences. We notice, even in the religious papers, earnest discussions of the measures that may be necessary to strengthen the military and naval force of the country. A celebrated engineer on the Clyde, recently entered into a contract to build eighteen propellers, and subsequently discovering that they were destined for the navy of France, submitted his contract to the Admiralty for advice. Under that advice the contract has been cancelled, and he has received an order for ten large vessels, for the service of the Admiralty.

A great deal of loud talking has been provoked in England, by the address of the Duchess of Sutherland and other ladies, to the women of America; and the retorts of the latter, pointing to evils at home which need reform. Both parties are perhaps the more irritated by mere affectionate remonstrances, on account of the undeniable truth of the allegations of both. It would be well for them to remember a divine admonition, "Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye." When we get our Clergy Reserves, and a few other things reformed, perhaps the ladies of Canada, placed impartially between the two, may write a letter of good advice to either party.

We observe that the movement of friends of the gospel, to counteract the labours of the apostles of infidelity, attracts some attention. Mr. Grant, its able representative, is holding meetings and public discussions with good effect.

The indefatigable Elisha Burrit, who keeps up an undaunted agitation of the peace movement, surrounded by military preparations and rumours of war, has added to his self-imposed labours to secure an ocean penny postage, the equally Herculean project of establishing a telegraphic communication round the globe. The man who sets himself, not to dream in his study, but to labour day by day in the actual world, for the accomplishment of three such gigantic objects, must at least have a strong, sound heart. And, if "she who aims at a silken gown, always gets at least a sleeve of it," he must achieve something great enough for the life of one man, though he comes short of his aim in a like proportion.

The commerce of Liberia is growing into importance. The import of palm oil in England, has increased from 4700 tons in 1827, to 30456 tons in 1851. The American press now begins to urge upon the Government of the United States, the propriety of acknowledging the independence of the Liberian Republic. A bill is before the Senate of the State of New York, appropriating \$50 to each colored inhabitant who voluntarily emigrates to Liberia.

The motion for a new trial in the case of Achilli vs. Newman, has been negatived.

#### THE GOLD FIELDS.

No reflecting reader of the chronicle of passing events can have failed to be struck by facts, that contemporaneous with the extraordinary commotion of the civilized world, providence should have unlocked the long buried treasures of the gold mines, that the two great fields should have been thrown open to human enterprise and cupidity almost at the same time, and that they should have fallen under the exclusive control of the two great protestant nations of the world. It is surprising that it should remain a matter of debate, whether this extraordinary influx of gold, will have any material influence upon the market value of the precious metals, upon the circulating medium of exchange, and upon the actual wealth of the nations controlling the fields of supply. Doubtless, that which has obscured the actual result, and made their influence for the present, less sensible is the immense amount of capital that has been expended in the first rush of emigration. It is demonstrable that large as the returns from California has been, and however many individuals have been enriched, the United States, as a whole, are yet out of pocket by the Californian emigration. Still more is this the case with Great Britain, and Australia. The governor of the Bank of

England should be an authority on such a question, and he, after speaking of the large export of coin to Australia, which must soon cease, says, "Between this and next summer, I cannot but believe that the supply in the markets of the world, will be found in excess of the demand, and that ultimately a considerable and general alteration in prices will ensue."

The precise time when the effect will be perceived, must be subject to circumstances which cannot be foreseen,—such as, the extent to which emigration may be carried, the increased consumption of gold, which the existing state of things encourages, and the demands of commerce which is expanding over a wide area, and is seeking new channels, political changes, social insecurity, and threatened or actual war may affect it. But at the result is surely before us, seems beyond dispute, unless all the laws of trade are belied. So long as the produce of California seemed the only addition to the supply, it was possible for an ingenious man to dispose of it; but when Australia is added to it, and when each succeeding arrival eclipses the former, marvel controversy must end.

The Victoria mines, where there are over 100,000 miners are yielding at the rate of fourteen millions of pounds sterling by the year. The miners of New South Wales, to which less attention has been directed, have already shipped gold to the value of two millions and a quarter sterling. The prospective influence is bewildering, as the amounts are unmanageable.

The moral influence of such an influx of treasure, and of the excited gambling and unscrupulous scramble for a share of it, is beyond calculation; but we dare not hope that it can be for good. In the scramble, the wheel of Fortune, if we may be pardoned the heathen figure, will be whirled around with unprecedented velocity; and the rich and poor will change places like partners in a dance. Steady habits, perseverance, industry, and integrity will be abandoned. "Easy come, easy go," will characterize, not a class, but a community. Habits of luxury and effeminacy will be encouraged; and gross debasement and corruption will follow.

Of its effects upon religious character, we need be in no doubt. Things honest, as the rewards of diligence in business, accompanied with fervency of spirit, the Christian ought to aim at. But hasty wealth, and reckless speculation, are as fatal to godliness, as drunkenness or idolatry.

The inward degeneracy will be externally redeemed by the display of elegance and refinement. The fine arts will receive a fresh impulse; not indeed towards a higher style, but to a greater fertility. Mechanical invention, architectural decoration, and, it may be, scientific discovery, will change the

aspect of our cities, and even of the wide country.

This is on the supposition that there shall be vouchsafed to us a period of peace; in which all these effects may mature. But that of course we cannot with any confidence promise ourselves. There can be little doubt in the minds of those who are accustomed to recognize the hand of God in all things, that this extraordinary supply has been held in reserve for some great exigency. We cannot pretend to say what exigency; but with all our ignorance of the future, we cannot believe that it was reserved only to furnish means for the fratricidal revelry and riot of a handful of besotted gamblers; or to fill the coffers of a horde of avaricious speculators. It may be converted into the last blighting curse which shall call down judgment on a polluted world which is fast filling up the cup of its iniquity. It may become the sinews of the war which is to desolate the wretched nations; the beginning of sorrows, joined with the facilities of inter-communication; and all the mechanical triumphs of the age; it will quicken the world's pulse, and aid in the rapidity with which the world's affairs will rush on to the crisis. We wait, and watch the issue.

#### UNITED STATES.

We have had occasion, now and then, to speak of the tone of religious teaching that is prevailing in the United States; and we notice that it is awakening some discussions among themselves. A minister of high standing in New England, speaking of the modern American pulpit, says, "I have encountered a sickening amount of flounder and slowist, not to say the clouds and nebulousness of Transcendentalism in the pulpit, while too often the soul is left to pine under a famine of the word of God." Dr. Woods says, "It is one of the unfavorable circumstances of the present day, that there is a decline in the spirit and power of preaching." Prof. Shephard, of Bangor, says, "The pulpit has not the power it once had. In deep piety, and sound practical talent, there seems to be a falling off. There is an abatement in the fulness and strength of doctrine; the truth is mixed with something else; the intellect must show itself in some curious feats; there must be a *display*. There is an effort to make literary sermons, intellectual sermons, great sermons. There is a tendency of this sort in the evangelical churches of this day. The hearers feel it; the more pious mourn over it."

"The people," he says, cry "find us something more brilliant, beautiful, entertaining." A well-informed writer in the N. Y. Observer, says, "A generation has been reared up, with a taste for religious anecdote and story, and other like delicacies, rather than for the solid nutriment of Christian doctrine." "The strange and unhallowed fire of spurious revivalists, burnt over a multitude of

churches, and may now be widely traced, in the melancholy ruins it left behind. So far as their influence was felt, it, of course, generated feelings hostile to the plain preaching of the doctrine of grace, and an appetite for eccentric and amazing novelties in the pulpit."

One's own observation is an unsafe criterion of the prevalent preaching of a whole country; but we may be allowed to say that our observations, so far as it goes, fully bears out these remarks. Within a week or two we have received through the Post Office, two discourses by Baptist ministers, in different parts of the United States, published by request of their bearers. And, but for the accuracy of the word Baptist, on the title-page, and here and there throughout the pamphlets, it would be impossible to divine that the preachers had ever heard of Christ and him crucified. And there is little in either that would not be quite suitable to a Soemian, as an orthodox pulpit.

The popularity of writers on ethical and theological subjects of the German schools, prepares us for yet more alarming defections from the faith. With Moril and Cousin, as text-books in philosophy, and a promiscuous rabble of translations from the German, as authorities in theology and Biblical criticism, in the "Schools of the prophets," what have we not to fear of the rising ministry? Not to speak of the rationalist favourites, those who receive almost unqualified recommendation as evangelical, are certainly most dangerous guides. How dangerous, may be well seen in the proceeding of what is called the German Evangelical Church Union; at the meeting of which, in September last, such men as Krumacher, of Berlin; Wichern and Muller, of Halle, are found advocating the importance and necessity of confession, and particularly private confession; and the body in general, led by Dr. Hengstenberg, yielding to the reaction on the continent, appear as the apologists of Romanism and the Jesuits.

We noticed a wholesale recommendation of Hengstenberg's Exposition of the Apocalypse, in an influential Baptist paper. What will our readers say to it, when they learn that the work teaches that death is only a preliminary punishment to the wicked, who are sent into hell at the final judgment, "if they have not in the meanwhile, in the intermediate state, attained to salvation;" and vindicates the worship of the saints? It is made acceptable, also, to the opponents of millenarian views, by the assumption that "the commencement of the millennium must be coincident with the christianization of the Germanic tribes.

The popularity of German Hermeneutics is bearing its first fruit in America, in the overthrow of faith in the full inspiration of the scriptures. The New School Presbyterian organ in New York, joining hands

with a portion of the Baptist press, in endeavoring to raise a prejudice against the labors at the Bible Union, mentions it as something derogatory to the character of a scholar, who is said to be engaged upon the revision of the New Testament, that he believes in the "verbal inspiration," of the Bible, as if that were some monstrous fallacy discarded by all enlightened men. Where it is discarded, the flood-gates of error are thrown wide open; and, guided by the experience of the past, we may look for the desolation of all gospel faith and hope.

A commercial gentleman well known to many of our readers, writing from a large and flourishing city, says, "I am not mistaken in the fact, that few of our American preachers, of any denomination, preach the simple gospel of Christ. I think the effects of this are growing more and more serious, from present appearances, soon there will be little or no piety in our churches. All the while, they are sounding the trumpet of self flattery, and telling what wonderful things we are accomplishing in the world."

Our voice may probably not reach across the lines, and so far as our influence there is concerned, we might have spared the trouble and pain of gathering together these remarks. But may we not find in them an occasion of renewed examination of the state of things amongst ourselves. We would lift up a voice of warning to our brethren, and urge them, if they have tasted that the Lord is gracious, to lay aside all malice, and envy, and evil speaking, and to desire the sincere milk of the word, that they may grow thereby. We would find, in the actual state of things in the churches, an antidote to the baseless dream of progress, an occasion of deep humiliation before God, who are sighing and crying over the desolation of God's heritage.

We find, in the *American Baptist*, encouraging accounts of the state of the mission to Haiti, on behalf of which, we trust, the correspondence in our last number will contribute to awaken sympathy in Canada. Mr. Hill, writing from Port au Prince, Jan. 4th, says, "Light and truth seem to be silently spreading, and a desire for the sincere milk of the word increasing. There have been six baptisms here since the departure of Bro. Judd, and we have several who, we calculate, will be ready to receive the ordinance on his arrival."

In the *N. Y. Chronicle* we find an article copied and commented on, from the *Evangelist*, in which is the following commendation of the position of the Baptist opponents of the American Bible Union, "that *baptizo* means more than immerse, and cannot be translated by any English word." We leave it without comment, to the consideration of our Baptist readers.

"This," says the *Evangelist*, "is a step in

the right direction. When our brethren get to see that this peculiar element in the signification that Scriptural term is so peculiar and all-important, as to render the other and original elements of comparatively no value, they will be ready to place the question of the *mode* of baptism where it should be—somewhere where it will not be exalted into a badge of schism and bar of church-fellowship. Light will do the business." (Perhaps a little flattery will help.)

Little of importance is doing in Congress. The great measure of the present session is, the proposition to construct a railroad from the Mississippi Valley to the Pacific. The President-elect is at Washington making preparations to assume his responsible and onerous office. The office-seekers are there, too; and his position is more to be pitied than envied.

A public meeting has been held in New York, to take measures for the relief of the people of Medeira, who are suffering by a grievous famine. A committee was appointed to receive subscriptions; and material aid has been generously contributed. A vessel has been despatched laden with corn and flour.

Temperance legislation, on the basis of the Maine liquor law, makes encouraging progress. The Legislature of Michigan has passed a bill on this basis, which is to be submitted to the people before it becomes law.

The American religious papers, both friendly and adverse, contain abundant evidence of the growing influence of the American Bible Union.

## CANADA.

Our Legislature is again in session with a great amount of important work before them; which we intreat our orators not to obstruct; and over which we entreat the true friends of Canada to keep jealous watch. The new marriage bill is a sound, satisfactory, and common-sense measure. The sectarian clause of the Common School law will be tampered with; and we trust the friends of education will be on their guard against every proposal which looks like a compromise. The simultaneous movement of the priesthood here and in the neighbouring States intimates a resolute design; and should be met with equal resolution.

But the matter of greatest and most lasting importance before the people of Canada, is the intimation that the British ministry intend to recommend to Her Majesty to leave the Clergy Reserves to be dealt with by the Provincial Parliament.

The Provincial Secretary expresses the confident anticipation that due regard will be had to the interests of the present incumbents. But plainly and properly states "that it is not on this ground that Her Majesty's government have come to their present decision, but because they are satisfied

on more general principles that the Parliament of Canada, and not the Parliament of the United Kingdom, is the body to which the functions of legislation, on this subject, must, for the public advantage, be committed." The last acknowledgement encourages the hope that the Imperial Act may be unlogged and unconditional.

And now, supposing that it fairly comes to the point of adjustment, and the question is at length presented on its own proper merits, to be answered definitely, yes or no, we may reasonably expect that all parties will consider well their action on what so much concerns the future peace and prosperity of Canada. Scruples about the secularization of these reserves, on the ground of their original destination, must be abandoned; for it is certain that the existing application is neither according to the spirit nor to the letter of the original grant; and it is rank hypocrisy, in any party, to pretend that they contend for that. Concern for the religious instruction of Canada, cannot be alleged, with even a shew of reason. It is not an experiment that remains to be made whether voluntary effort is adequate to supply such instruction, without going out of the Province, we have it demonstrated that voluntary effort, apart from all state pay, is doing all that is being accomplished in the supply of religious destitution. These clergy reserves are employed to sustain the religious instructors of those who are best able to pay their own preachers. And those ministers who sue for such eleemosynary aid, bear testimony to their own worthlessness in one of two ways: either they have failed to inspire their churches with such a love of the gospel, as to induce them to support its ordinances; or if churches have a proper regard for the gospel and its ordinances, then they must be satisfied that their ministry are not worthy of support.

But concern for the religious instruction of the people, may be estimated by the amount of sacrifice men are willing to make to secure it. Those who voluntarily contribute of their substance to pay its teachers, surely, may be credited with a deeper concern and greater zeal than those who cast their own pastors upon public alms. Now it is remarkable that those who give this practical evidence of their concern for religion, are, with one voice, demanding the secularization of these reserves, as an act not more of public justice, than of religious duty.

Those who demand the secularization of them, cannot even be suspected of interested or envious feelings in the matter. It is not because they grudge to other sects an advantage from which they themselves are excluded. They may obtain a share of the spoils now, if they would accept it; and the Church of England has made no secret of her readiness to consent to a final adjustment of the question by what is called an equi-

table division of the Reserves among the leading denominations; peculiarly, then, these denominations sacrifice as much as the church of England, by the disposal they advocate, when they refuse the proposed division.

Neither can it be alleged that they seek to deprive the state-paid clergy of this means of support, in order to get rid of their rivalry in the affections of the people. State pay has no magic influence in inflaming the zeal of the clergy; unless it be their zeal for their pay. And certainly it does not invest them with any peculiar charm in the eyes of the people. Look over the list of bodies receiving a share of the clergy reserve fund; and, if we except the Methodists, who receive the smallest amount of pay, and do the greatest amount of work, they are by no means distinguished by any aggressive character. They are making no formidable inroads upon the ranks of voluntaryism—good easy men! So far as that goes, there can scarcely be a doubt that, if men who are so much concerned about their pay, were left to depend upon the voluntary support of their people, it would wonderfully increase their activity.

We do not mean here to discuss the question; but we would make one more suggestion: does it seem quite consistent that protestants should profess a regard for the interests of religion, in maintaining an abuse, whose fruits they share in common with popery? We confess to a little private feeling in this matter. Some remains of national pride linger in most men's hearts; and our national pride is wounded; our hereditary reverence for Scottish worthies, and Scottish martyrs is outraged. We blush for Scotland, and for the church of John Knox, when we see her ministers, for so paltry a pittance, sneaking up to feed at the same crib with Puseyism and papacy. Scotchmen, for shame! However this question be disposed, respect yourselves, your country, the memory of your martyrs, your church, and your ministers; and save us all from this indignity.

The state of common schools of Lower Canada, is one of the best answers to the claim of the priests for separate schools. In the whole of that division of the Province, there are but 70,000 children in the schools; and the education which these few receive, is not much calculated to provoke emulation among parents to avail themselves of its aid. The papists of Michigan are making strenuous efforts to shut out the light of common intelligence from their flocks; and perpetuate, in that State, the gross superstition of the papal countries, from whose wretchedness multitudes of its victims are seeking refuge under the free institutions of protestant America. Why do Roman Catholic emigrants prefer the United States to Mexico, where priestly education flourishes without obstruction? The people of Michigan au-

know; and they will take care that State funds shall not be employed to subject Michigan to the disastrous influence that makes Mexico what it is.

The Ericsson calorific ship seems to be completely successful. Contracts have been made for several large vessels to be propelled by the new engines for the Mississippi. We have a thought, of which we make a free gift to mechanics, if it has not occurred to them. The apparatus used in these engines for attracting caloric from the air, may be made available for ventilating and cooling our dwellings, churches, school-rooms, &c., in Summer, as readily as hot air apparatus is used to warm them in Winter. What a contribution to our every day comfort will that man make who successfully applies it! And moreover, he will make a very handsome thing of it for his own purse. Will not Canadian mechanics do this for the world?

The closing of the Post Office, and the cessation of all public labor on the Lord's day, is another question of great interest, we say not to the religious, but even to the moral and social prosperity of the Province. A report of the result of an experiment which has been made in Nova Scotia, extracts from which we find in the *Examiner*, comes most opportunely, and fairly determines that the change can be made without public inconvenience. In reply to the question "Has any complaint been lodged with the government, as to any inconvenience arising from the present arrangements, in accordance with which, in no office throughout N. S., is a mail made up?" the government answers, "Not any." The *Examiner* adds, "If this can be safely done in Nova Scotia, it may also in Canada, and it will." So be it.

American reciprocity begins to assume an appearance of reality. A Bill has been introduced in the House of Representatives at Washington, providing that whenever Great Britain shall open the fisheries, and admit certain articles into the Colonies free of duty, the United States will receive the same articles from the North American provinces on the same terms. The Bill was presented by the Committee on commerce, accompanied by a long and able report explaining its objects.

#### MEXICO.

The disturbed state of Mexico has led to the resignation of President Arista, who, on Jan. 5, handed over his office to the Chief Justice of the Supreme Court, and retired to his country seat. It must be time for another revolution in that unhappy country. The probability is that the extraordinary fortunes of Santa Anna will undergo a revolution also, which will restore him to the first place in the republic. Some of the United States papers welcome his return, in the expectation his policy will be directed to effect the

annexation of Mexico to the United States.

#### BUENOS AYRES

This is the name of a large city at the mouth of the great river La Plata. It gives its name to an ill cemented republic which priestly domination, and papist superstition forbids to be free. Always turbulent and uneasy, a prey to contending factions, it is again the seat of civil war, and, in the spirit of the times, the tendency is towards a despotic government.

#### MONTENEGRO.

In the North western extremity of Turkey in Europe, lying between the confines of Austria and the Adriatic, is a Republic known by the above name. The country is covered with rugged and inaccessible mountains, amid which, its inhabitants, about 100,000 in number, a brave, hospitable, vindictive, and superstitious race, have maintained their independence, against their more powerful neighbours. Their chief magistrate is called Bludicka. The office is hereditary in one family, though not necessarily in the direct line. Each community is governed by its own elective assembly. Their religion is that of the Greek Church, and the Chief Magistrate is also their Bishop.

They hate the Turks, and, encouraged by the increasing feebleness of the Turkish government, they make frequent incursions into their territory. That government has been forced to make an attempt to crush them; and this is the war of which we have due notice in the "Latest News"—the mighty Sultan doing battle with a handful of fierce mountaineers! The contest assumes importance, from the position which the little State occupies as on the outskirts of the Turkish Empire, and the pretext which the little war may afford for the interference of the Northern European powers in Turkish affairs. The Vice President of Montenegro is said now to be on a special mission to Vienna and St. Petersburg.

A contemporary has the following instructive paragraph:—

"General Haynau was still at Florence, on the 11th, caressed and feasted by the Italian aristocracy; and Francesco Madiar and his wife are still in prison."

#### CHINA.

The insurrection in China is not yet quelled. The insurgents have sustained several defeats, but still appear in large numbers, and in a threatening attitude.

#### INDIA.

The "Calcutta Christian Advocate" furnishes interesting statistics of missionary labours in India, from which it appears that there are 443 missionaries at 314 stations. Of these 443, there are 106 connected with American or German

Societies. Of the 290 connected with British missions, 80 had been sent out by the Church of England; and to these 80 are added native assistants, who make up the number of agents of the Church of England missions 132, supported at an annual expense of £65,000.

The languages of India is a subject of great interest in connection with missionary labour. The Hindee is the vernacular of fifty millions of people; the Bengalee, of thirty millions; the Mahratta, Ooriza, and Guzerathi, are extensively used. The Talinga, and Tamil and Canaresi, are spoken by eighteen millions of people within Madras Presidency.

A spontaneous movement towards the adoption of the English language has naturally taken place. In Bombay, the natives rarely communicate with one another in any other language. Mutual convenience leads to the use of it among natives of different provinces; and the educated youth use it as a mark of education and politeness. What a field is thus opening for the English Scriptures! Will not our friends of the Bible Union find here an additional incentive to their great work? And who will say, that our prejudices in favour of the "Old Family Bible," should fasten its errors on the millions of India? If this be not the time to remove them, when will it come?

We notice, with much satisfaction, the purpose of the English Baptist Missionary Society to augment their staff in India, by twenty additional missionaries. This will occasion an addition of £5000 sterling to the Society's expenditure, of which Mr. Gurney and Mr. Peto have engaged to defray one third. The owner of the "William Carey" will, it is expected, convey the missionaries to India gratuitously. Only half of the new missionaries are to be sent from England; and these, if possible, are to be known and tried men. The other ten will be furnished by the Serampore College. We bless God that he has put it into the hearts of our brethren to devise these "liberal things."

#### EDUCATION.

The population of England, in 1851, was 17,922,769; while the highest estimate of the number of pupils in all schools from the infant and dame's schools up to Eton and Westminster, was 2,627,750; giving a proportion of 1 scholar to every 7 of the population. The population of Upper Canada is 952,004; and the number of pupils in the common schools alone is 170,254, being about 1 scholar to every 5½ of the population. In making this comparison it is to be remembered that the proportion of children to adults must be much greater in England than in Canada, and that, in the English returns, schools of every character are included;

while in the Canadian returns no account is made of private schools, grammar schools and academies.

Dr. Newman has been fined £100 for slandering Dr. Achilli.

Pegu is annexed to British India.

There has been an insurrection in Milan.

POSTSCRIPT.

Mazzinghi, alluded to in our review of the state of Europe, as imprisoned at Genoa, on account of the gospel, has been tried and sentenced to three years' imprisonment. The Jesuits are mad with joy, and emboldened by success, have imprisoned men, women, and children for reading the Bible. The people are in great excitement; and the king, it is said, will pardon Mazzinghi.

We omitted to notice the Peace Conference at Manchester. It was a large assemblage, and included some eighteen members of Parliament, and a number of popular preachers. To Christians there can be but one sentiment regarding the atrocity of war; but, to most men, there will be very little hope of preventing it by such conferences and such speeches as were made there. Mr. Cobden made a large bet against the probability of a French invasion.

The marriage of Napoleon the Third promises to be almost as fertile a theme for the newsmen, as the funeral of the Duke of Wellington. Are these newspapers a fair index of the tastes of the people?

An export of gold to the North and East of Europe is taking place, to such an extent as to occasion uneasiness even with the immense importations from Australia. To check it, the Bank of England has raised the rate of interest from 2½ to 3 per cent.

A meeting was held at Exeter Hall on Jan. 25, on the subject of persecutions in Tuscany. The Lord Mayor of London presided. The Hall was crowded, and hundreds were unable to gain admittance. Every thing gives proof that the public mind is deeply moved.

The *Buona Novella*, an Italian Protestant journal publishes two letters—one from Francesco, and the other from Rosa Madiai. The first is dated November 20th, and is as follows:—

"Very honoured M—,—I would write more but cannot, being in bed very ill. I do not think, however, that I shall die; but in all things let the will of God be done. What I can say to you, as a brother in Jesus our Saviour, is, that the more my illness shall increase, the more will increase in me the spirit of God. My respects to all. I cannot write more.—Your faithful servant and brother in Christ Jesus, "FRANCESCO MADIAI."

"P.S. Do not tell my wife how ill I am."

The letter of the wife, which is without date, is as follows:—

"Dear brother in Jesus Christ,—I reply at length to your precious letter, which I received while I was still at the Bargello. It is superfluous for me to relate to you all my vicissitudes—all that we have had to suffer, both I and my husband; but let God be praised, and let us praise him together for having made us victors by Our Lord Jesus Christ. They have struck, and they strike, but Christ replies, 'none shall take from me those whom the Father has given to me.' When we were accused of having said that the Apostles were despicable men, I replied that it was false, and by the words of the Gospel I was going to show whether it was possible for evangelical persons to be guilty of such a thing, but silence was instantly imposed upon me, and I was told 'we do not speak of religion.' I replied that I was accused of religion, and that it was on that I had to reply and defend myself; but the Savoyan Pontiff imposed silence on me for the second time. We were accused of having only eight commandments, and in particular of annulling that which condemns fornication. I said that before such an accusation it was only just that I should repeat the commandments in order to show whether there were eight or ten. 'Silence!' was the reply. I then added that it was not justice to impose silence on personal defence. Out of modesty before such a numerous auditory, a little moderation was shown, and I was again asked whether we observed the Ten Commandments. 'Certainly,' I replied, 'such as God dictated them to Moses on Mount Sinai.' 'Silence!' that is sufficient,' was again heard. In short, dear brother, if such injustice is for the glory of God, be it welcome; but pray for us fervently, in order that we may be enabled to serve and honour Him in this heavy captivity. My husband is very unwell, and that is my greatest affliction; for myself, I am very thin, but better in health by the grace of the good Jesus. I hope that you and your wife are well; I shall never forget how much she has suffered for me. Kiss your children for me; tell them that my husband and myself exhort them in their exile not to fear the great ones of this corrupt world, for in a short time they will be in the dust; that of the cause of Christ alone they should have a holy jealousy in their hearts and in their actions, and that to him with the Father and the Holy Ghost be honour and glory. Let the church pray for us. We hope that, with the blessing of God, who gives strength to weak mortals like us, if any one should be called on to suffer for his cause, he will call to mind how much Jesus has suffered for us.

"Your sister in Christ,  
"ROSA MADIAI."

Austria assumes the office of mediator between Turkey and Montenegro.

The "Examiner" shows that Upper Canada raises twelve times as much wheat as all the New England States, with a population one-third as numerous. The State of New York, with three times our number of inhabitants, raises little more wheat than we do. Ohio raises a little more, and Virginia a little less. No other State of the Union, if we except Indiana and Illinois, exceeds one-third of the wheat produce of Canada; and only three—Maryland, Wisconsin, and Michigan—approach to that proportion.

ATTACKS UPON THE BIBLE UNION.

We observe, in reading such of our exchanges as are opposed to a revision of the English Scriptures, that while comparatively few editorials are written on the subject of revision, the very most is made of those that are written. Every little

choice morsel which appears in any one of those journals "goes the round," and there are Editors, to whose shears we are wholly indebted for a knowledge of their whereabouts on the revision question. We have been pained to perceive the course of men calling themselves Christians, on the subject of revision. There has been in their movements little of that high-minded and honourable opposition which usually governs gentlemen, and especially Christians. An obvious determination not to be satisfied with the Union, whatever course it might take, has, from the beginning, marked the snarling, pop-gun attacks, which have been made upon this mightiest movement of the nineteenth century.

First, it was denounced as a sectarian movement; the monstrous progeny of a few of the less informed amongst the Baptists. This was soon discovered to be a mistake; and the howl of Campbellism, and the shriek of other isms have successively risen upon our ear; and the work which we were once told could not be accomplished, but by the concurrent voice of the scholarship of the various religious denominations, is, now that a number of such scholars are engaged in it, to be burked, it appears, by the conflict of sectarian jealousy. A single denomination, it was said, would have given to the world a denominational Bible, while a pitiable compromise of God's truth, we are now assured, will be the offspring of the revision efforts of various scholars of different denominations. The man who can perceive the honesty of christian hearts in such miserable quibbling, has reached a point of discernment to which we have not yet attained.

Every thing that has been published, even resembling argument, against revision, has been calmly weighed, and its inconclusiveness clearly pointed out. Take for example the heavy gun which exploded in Amity Street, N. Y. While the flash was yet visible, and the thunder was agitating the atmosphere; our good brother Judd, of the N. Y. Chronicle, walked, in the calmness of an old veteran, through the fire and smoke, there being an abundance of the latter, and with, we admit, provoking deliberation spiked the cannon. We wonder if our good brother will ever be forgiven for his temerity. To question, nay to scatter to the winds, the rhetoric, logic, grammar, and orthography of Amity street, and thus to spoil a special plea against removing errors and obscurities from God's word, was audacious.

R. B. MISSIONARY SOCIETY OF CANADA.

NORTH EASTTOWN, Feb. 19, 1853.

DEAR SIR,—I have much pleasure in again transmitting to you, as Treasurer of the Missionary Society, a small sum which has been collected to aid the Society in the accomplishment of its praiseworthy object. When we look around upon society, and reflect upon the very great number who are carelessly engaged in the pursuit of this world's good, making things present the all-engrossing object of thought; and if we take into account the thousands of openly profane, whose steps take hold on death, the necessity of extensive, vigorous, and long-sustained effort is apparent.

To sustain the hands and encourage the hearts



of those who manage the business, and compose the agency of such institutions, is the duty, and will be the delight of all who have the spirit and love of the Saviour. The multitude cried, "Crucify him, crucify him!" yet there was a Simon, of Cyrene, who assisted the man of sorrows to carry his cross, there were daughters of Jerusalem who followed weeping, a Joseph of Arimathea, who supplied a new tomb; and a few pious women, who prepared spices; as well as a Mary, who repared early to the sepulchre, while it was yet dark. If we can blend our sympathies with such, consistency—duty requires that we should be fellow-workers with God, and with one another in the gospel.

That the Divine blessing may descend upon the management, and the agency of your institution, and make its operations an abundant blessing, is the desire of your friend in the fellowship of the gospel,  
WALTER MILNE.

To A. T. McConn, Esq., Toronto.

11th Con. North East, per	-	-	£1 11 4
5th Con. Wellesley	-	-	0 13 5
2nd Con. do.	-	-	0 8 9
Village of Walnut	-	-	0 12 7
Kyle's Chapel, Huron Road	-	-	0 17 1
Bell's Corners, or Shakspeare	-	-	0 10 9
Mrs. W. Cosway	-	-	0 5 0
Small sums	-	-	0 0 11
			£5 0 0

#### REVIVAL.

We have received from brother Bazinam, of Binbrook, a cheering letter, in which, after stating that fourteen individuals, who were baptized a year ago, had held on their way steadfast in the faith; and after noticing the triumphant death of one of the converts, Sister Shaw, continues:—

"God is still gracious to us as a church. The past year has been one of good things. Last Spring seven more professed their faith in Christ, and were added by baptism. But the work did not stop here. The blessed Spirit continued to hover over our settlement, and arousing many to consider their ways. At the close of the preaching, a few Sabbaths ago, several persons arose up weeping, and requested the prayers of God's people in their behalf. Our pastor continued to preach for a few evenings in succession. God was evidently in his word, the power of salvation. Seven more embraced the truth as it is in Jesus, and were baptized. There are also others who are desirous of walking in the same blessed pathway. Hitherto the Lord has been pleased, in an especial manner, to bless the labours of our much esteemed pastor. With all humility may we improve these blessed dispensations of mercy; and to the Triune God be all the glory."

Brother Slight writes from Waterford, as follows:—

"The past winter has been one of unusual prosperity for the churches in this region. Between 90 and 100 have been baptized in the five churches in this township; and many serious difficulties removed out of the way which hitherto have prevented progress. The Second Townsend church,

under the joint labours of brethren Stillwell and Stodard, has been greatly blessed. Upwards of 50 have been added, and the good work is still going on. Brother Stodard, I understand, has received and accepted the call to become the pastor. He is a pious, zealous, and humble minister, and will do much to advance the interests of the church. We need several other ministers in this vicinity to occupy important stations now open. The hope of the brethren is our new Institution, in which our young pious men, for the ministry, may be soundly trained. The appointment of Dr. Maclay, as Professor, I believe, has given universal satisfaction to our friends in this quarter."

Deacon William Ratcliff, of the Second Baptist Church, Markham, says, in a note which has just come to hand:—

"On January the 8th, our pastor, brother Facey, baptized one individual, and five more on Lord's Day morning, Feb. 13. After preaching an appropriate sermon to a large and attentive congregation, the pastor received the newly baptized ones into the fellowship of the church, when all sat down together to the table of the Lord. It was a refreshing season. Others are inquiring the way to Zion, and the brethren can thank God, and take courage."

#### ORDINATIONS.

Lobo, Feb. 2nd, 1853.

The Regular Baptist Church in Bosanquet, having called a Council of ministers and brethren to meet with the 2nd Church in Lobo, in order to examine, and, if thought proper, to ordain brother Wm. George to be their pastor; the Council was convened on the 2nd instant at 11 o'clock A.M., when it was called to order by the choice of Elder Wm. Wilkinson to be Moderator, and Elder Chute, Clerk, after which the Delegates present were called for, when the following Churches represented themselves, viz:—

1st Lobo Church—Elder Wm. Wilkinson, Dea. R. Edwards, Bro. J. Sharp.

1st Dorchester Church—Eld. Job Gibson, Dea. Wm. Edwards, Bro. D. Norton.

London Welch Church—Dea. Philip Bossar, Bro. B. Matthews, Bro. D. Rossar.

2nd Lobo Church—Eld. A. Chute, Eld. Daniel A. Turner, Dea. T. Terhune, B. Zavitz, Bro. J. Zavitz.

The Council, having been accepted, then proceeded to examine the candidate in his Christian experience, call to the ministry, views of Bible doctrine; and which being satisfactory, it was Resolved, That we proceed to ordain brother George this evening, at six o'clock, in the following order, viz:—

Elder Job Gibson preach the sermon.

Elder D. A. Turner offer the ordaining prayer, and lay on hands with other brethren.

Elder Wm. Wilkinson gave the charge to the candidate.

Elder A. Chute give the right hand of fellowship.

Elder Wm. Wilkinson give the charge to the church.

Singing; and Benediction by the Candidate. Adjourned till evening.

#### EVENING SERVICE.

Met according to arrangement: when, after singing, and reading the Scripture by Eld. Chute, and prayer by Elder Turner, brother Gibson preached an excellent discourse from John xv. 37, 38. The other services took place according to arrangement.

The services were highly interesting and profitable to the large concourse present.

WM. WILKINSON, Moderator.

A. CHUTE, Clerk.

WALTER MILLER was called to ordination, by the Baptist Church, of King, on the ninth of January last. There were present on the occasion from abroad, Elders Gooderlum, of York Mills, and Pyper, of Toronto. Br. Miller gave a very interesting account of his conversion, and a clear statement of his views of christian doctrine and duty; after which, by prayer and imposition of hands, he was solemnly set apart to the important work of "feeding the flock of Christ, and to a faithful observance of all other duties devolving upon the pastor of a gospel church. May God bless abundantly the conjoint labours of pastor and people."

#### PICKERING—CHAPEL OPENING.

On the second Lord's day of last month, the new house of worship erected by the church in Pickering, was opened by appropriate services, that is, by praise and prayer and preaching of the gospel. The house, which is commodious, and which is built in a most substantial manner, reflects credit upon the christian zeal of the little church. It was crowded to its utmost capacity all day; and a deep seriousness evidently characterized the audience. T. L. Davidson, of Brantford, preached once, J. Pyper, of Toronto, twice. We regret to learn that their present efficient Pastor, owing to the feeble state of his wife's health, is soon to leave them; and thus once more place Pickering amongst the list of vacant churches.

A LACONIC MANUAL AND BRIEF RE-MARKER; Containing over a Thousand Subjects, alphabetically and systematically arranged: By CHARLES SIMMONS.

We have looked over this work, and have been much gratified with both its matter and its manner. It contains the very essence of truth on a great variety of subjects. We cordially recommend it to our readers. For sale by Rev. Robert Dick, Yonge Street, Toronto.

#### MARRIED.

A: Tecumseh, Michigan, on the 26th of Jan., by the Rev. John I. Fulton, Samuel J. Fulton, M.D., of Pontiac, to Miss Harriet C. Fisher, of Tecumseh.

At the residence of the bride's father, on the 14th of February, by the Rev. D. S. Starr, Mr. John C. Betts, of Pickering, to Miss Mary Evans, of the same place.

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