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Mrs. Chenslow

THE TORONTO CHRISTIAN OBSERVER.

VOL. III.

TORONTO, JULY, 1853.

No. 7.

Poetry.

God is no respecter of Persons.

From Pollok's "Course of Time."

Much truth had been assented to in Time,
Which never, till this day, had made a due
Impression on the heart. Take one example;
Early from heaven it was revealed, and oft
Repeated in the world, from pulpits preached,
And penned and read in holy books, that God
Respected not the persons of mankind.
Had this been truly credited and felt,
The king, in purple robe, had owned, indeed,
The beggar for his brother; pride of rank
And office thawed into paternal love;
Oppression feared the day of equal rights,
Predicted; covetous extortion kept
In mind the hour of reckoning, soon to come;
And bribed injustice thought of being judged,
When he should stand on equal foot beside
The man he wronged. And Surely—say, 'tis true
Most true; beyond all whispering of doubt,
That he, who lifted up the recking scourge,
Dripping with gore from the slave's back, before
He struck again, had paused, and seriously
Of that tribunal thought, where God himself
Should look him in the face, and ask in wrath,
Why didst thou this? Man! was he not thy brother?
Bone of thy bone, and flesh and blood of thine?
But ah! this truth, by heaven and reason taught,
Was never fully credited on earth.
The titled, flattered, lofty men of power,
Whose wealth brought verdicts of applause for
deeds
Of wickedness, could ne'er believe the time
Should truly come, when judgment should proceed
Impartially against them, and they, too,
Have no good speaker at the Judge's ear,
No witnesses to bring them off for gold,
No power to turn the sentence from its course;
And they of low estate, who saw themselves,
Day after day, despised, and wronged, and mocked,
Without redress, could scarcely think the day
Should e'er arrive, when they in truth should stand
On perfect level with the potentates
And princes of the earth, and have their cause
Examined fairly, and their rights allowed.
But now this truth was felt, believed and felt,
That men were really of a common stock;
That no man ever had been more than man.

"He only lives who lives to God,
And all are dead beside."

[FOR THE CHRISTIAN OBSERVER.]

Prophetic Oracles--No. IV.

THE KINGDOM.

I have directed your attention to those promises and prophecies in which David's throne is secured by the covenant of the Father to David's Son and David's Lord. I showed you that this kingdom, promised to Messiah is still future—that it differs in its nature from all other kingdoms—it is not of the world—it consists of righteousness, peace, and joy in the Holy Ghost; and also that the territory to be ruled over is this earth—its limits the uttermost boundaries of this globe, as Milton has it:—

"He shall ascend his throne hereditary,
And bound his reign with earth's bounds,
His glory with the heavens.

I propose to direct attention in this paper—

I. To the manner in which this kingdom is to be introduced;

II. To the glories of the kingdom itself.

I. Of the introduction of this kingdom. Nearly all Christians acknowledge that there is to be a millennial kingdom, differing widely from the present state of things, and, in some respects, from the state of final glory. But there is not the same harmony of opinion in reference to the way in which it is to be introduced. Let us come with prayerful simplicity of heart and mind, and search the Scriptures on this point. Daniel vi. 31-45, establishes the point in question. This passage is full and decisive. All previous kingdoms are to pass away, a new and imperishable kingdom is to take the place once occupied by them. Here is a succession of kingdoms stretching from the days of Nebuchadnezzar, the head of gold, down to the entrance of the new and entirely different kingdom which is to supplant and take the place of all the rest. The four kingdoms are the Babylonish, Medo-Persian, Grecian, and Roman. Three have passed away: the fourth alone exists. And in what state does it now exist? Not in its legs of iron—its strong compacted state; but in its feet—its toes part of iron and part of clay—its last and worst estate, divided into ten separate and dissimilar kingdoms. The question arises, How are these ten heterogeneous kingdoms of the old Roman world to be transmuted into the

fifth kingdom—that of Christ? How is this earthly to be put off and the heavenly put on? Not slowly and gradually by the agencies now in use, but suddenly by a stone; and that stone cut without hands. This is the instrument, and this alone. It is sudden, instantaneous, not by moral and evangelical agencies, but by immediate power, And what is this stone? Who that remembers Christ's own words, can, for a moment, doubt its meaning: "The stone which the builders despised is made the head of the corner; whosoever falleth upon this stone shall be broken; but upon whomsoever this stone shall fall it shall grind him to powder." While Christ himself is the agent, who that reads the passage, can, for a moment, doubt that the stone smiting the image on his feet, by which the kingdoms are broken in pieces, is an immediate exercise of power, an act of sudden and awful judgment.

Precisely equivalent to this is the vision in the seventh chapter. In the vision of the four beasts we have the same kingdoms, with a new power developed in the fourth—a little horn which is the papal power. The end of these kingdoms is their destruction by the iron rod of judgment. The little horn made war with the raints and prevailed. One like the Son of Man came. Now, what is this vision of the coming of the Son of Man? Faber tells us that it is simply a figure, or symbol, or type, denoting the conversion of the world. But Christ is never a type; he never can be a type, for he is the great Anti-type; and a type is something inferior to the thing typified. But Christ is over all and above all. How then is it possible for Christ himself to be a type of the progress of his own gospel? The millennial kingdom is to be ushered in by Christ's own coming in person to consume the man of sin by the very brightness of his epiphany.

We must omit the proofs of this view of the introduction of the kingdom with which the book of Psalms abounds. In the New Testament, the day of the Son of Man is compared to the lightning that lighteneth out of the one part under heaven, and shineth unto the other part under heaven. Here there is suddenness. The day of the Son of Man is coming upon the world, when it least expects that event. Then it is compared to the deluge of water in the days of Noah, when but one family escaped.

in the ark; and to the deluge of fire in the days of Lot, when all the inhabitants of the plains perished, save Lot and his, who were scarcely saved; for it was with tardy steps that they bent their way to Zoar. Now these types fail of meaning, if they do not mean that the coming of Christ's kingdom is to be amid judgments, that are to lay waste the powers of wickedness, and to destroy the son of perdition; and on the very scene of this wide waste of ruin caused by sin, to erect his kingdom of grace, and peace, and love.

But the Book of Revelation is quite decisive on this subject. Here we follow the history of the church down through three parallel lines, each bringing us to the kingdom of blessedness and glory. First in the seals of the sixth chapter, we follow the judgments of the Lord down to the sixth, which ends in earthquakes, and the sun black as sackcloth, and consummated judgment. Then in the trumpets, we follow the very same path of judgment; and so also with vials; and that pathway brings us to the high and holy felicities of the millennium.

"All is Paradise again;
Far happier place than that of Eden,
And far happier days."

Seal after seal is broken—trumpet after trumpet is blown—vial after vial is poured out. It comes—woe upon woe—judgment upon judgment—crash upon crash; and, as with aching eye and weary heart, we cry, "How long, Lord, how long?" we seem to hear a voice far above the din of judgment; and it interprets all: "Overturn, overturn, overturn, till He come whose right it is, and I will give it Him."

Under the last but one of the vials we now stand; and this has been pouring out ever since the first French revolution; and soon the wrath of God is to be filled up. At present there is a lull in the elements of wrath; but he is blind to every thing that is passing around him, and deaf to the voice of prophecy, who believeth not that even now "the unclean spirits are going forth out of the mouth of the beast, and of the dragon, and of the false prophet, unto all the kings of the earth, and of the whole world, to gather them together to the battle of that great day of God Almighty." The forces are gathering and mustering for a future and final outburst. This present guilty state of things is near an end. The ground on which the man of sin now stands, is tottering and shaking perilously beneath him.

All the half-philosophic and half-evangelic expectation of a good time coming, of the coming back of a golden age to earth, through the instrumentalities of steamboats, telegraphs, and free trade, in connection with the efforts of missionaries, is just a delusion, a fairy tale, a midsummer's night

dream. Come, the millennium will; but what is coming first? The last vial of God's filled-up wrath, now trembling in the angel's hand. We do not believe that the world is to be regenerated without those judgments, by the mere arts and agencies of man. We see no signs of amendment in the dark mystery of iniquity; and yet that incarnation of all principles of evil hath not many days to live. We see the thunder-cloud charged with all the elements of wrath and ruin: it gets blacker and blacker: it descends lower and lower. Every new event in these startling times, is like a gleam of lightning. Every rumour among the nations, is like the muttering of distant thunder. And where do we look? Where do we ask you to look? Why we look to the cross—to the death of the incarnate God—we look for mercy, for forgiveness, for shelter from the storm. In God's own opened heart, his own paternal home, we find a refuge. "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

We conclude then that Christ's kingdom is to be established immediately after the judgments of the little horn and the Roman beast. It is to be immediately after the outpouring of the seventh vial; and whatever may now be the efforts and the apparent success of the enemies of Christ, that success is to be short-lived, and so soon as they are ripe for judgment, the harvest of wrath will come. We believe that the Roman world, in other words, the papal world, has sinned away its day of grace. Missionaries dare not go to them. The Bible cannot be sent to them. The blessed gospel is rejected by them. They are shut up, awaiting the final stroke; and we wait to hear the cry, "Babylon is fallen, is fallen." And when the blackness and darkness, and tempest of these judgments have passed away, we shall find ourselves at once amid the cloudless light, and the unbroken Sabbath of the Millennium.

To be continued.

"Baptist Usages."

To the Editor of the Christian Observer.

DEAR BROTHER,—Believing that you are truly interested in the welfare of our churches, and ever ready to give such advice as you think would remove difficulties in accordance with the law of Jesus, I submit to you the following case:—

Some years ago two very worthy persons, a brother and his wife, presented letters to our church which they brought from the old country, and were received into our fellowship. Our sister who had thus become united with us, was regular in her attendance at our meetings,—circumspect in all her deportment,—minded her own business well, which is a valuable feature in the character of a Christian mother, and

cast around her a healthy christian influence. She became a member of the female prayer-meeting, took an active part in the exercises, and made it a point of duty to be always regular at the hour. But in Conference, Covenant, and church-meetings, she would take no part. Two or three of the sisters had frequently spoken to her of the propriety of engaging in prayer at these meetings, reciting her experience or giving a word of exhortation to the sisters. She said little in reply, but still refused.

At length four of the sisters waited upon her officially and remonstrated with her on the necessity of her services in these departments. They argued that her example was hurtful to others, her silence cast a damp on some that wished to speak, and referred to particular occasions when the meeting was dull, just because the females did not "take hold," and that this was to be attributed to her example. I may mention here, that the life of our church lay in the females; the male members seemed pleased to hear the women pray, often declared themselves edified, but seldom prayed themselves.

Our offending sister gave a patient hearing to the reasonings of the deputation; and taking the Bible from the table, she said, You have often spoken to me of this matter, and I have purposely said little in reply; but now I am called upon to make my defence. She turned up 1st. Cor. xiv. 34, 35,—“Let your women keep silence in the churches; for it is not permitted them to speak: for it is a shame for women to speak in the church.” Also, 1st. Tim. ii: 11, 12—“Let the women learn in silence with all subjection, &c.” These, she said, were the grounds on which she could not comply with their request. The sisters argued in defence of their position to this effect, The Apostle spoke of women praying and prophesying and laboring in the gospel. The exhortations of the sisters had often proved the life of the meeting, and instances could be found in which souls had been benefited by them; and if woman brought sin into the world, she ought also to do what she can in expelling it.

To these our sister replied: The Apostle does not say that women either prayed or prophesied in the church; but he says plainly that it is not permitted, and that it is a "shame for women to speak in the church." The plain and obvious passage, according to all rules of interpretation, must explain the ambiguous or obscure one. There are many ways in which women can labor in the gospel and yet be in silence in the church. And as to the good results that you say have often followed female exhortation, I am not moved by that. If the all-seeing God had foreseen that there was a propriety in women exhorting in the church and that good, real good would be the result of it, he would not have commanded

otherwise, and imposed silence upon them. It is ours to obey, not to improve upon God's commands. We must not do evil that good may come.

The deputation were much discouraged by their visit. They unanimously resolved that they would not for the future take any part in the meetings if other sisters should think them disorderly. They carried out their resolution. The male members wondered and grieved. They declared that the meetings had been utterly spoiled since the sisters were silent. The meeting did not continue one-half its usual time; and not infrequently they would continue kneeling till all were ashamed before any one "felt well" so that he could pray. In a word it cut the meetings right down; and though it is over a year since this happened, the effects are the same to-day as they were at the first.

Now, Mr. Editor, if you or any of your able correspondents would give us your views of this matter through the "Observer," it might be the means of good. There is an evil somewhere, where does it lie? Are Baptist churches on a proper footing, when one of the members taking such a stand as that to which I have alluded, throws them into a state of turmoil, or kills them altogether? Suppose that every Baptist minister should preach with as much plainness and force the doctrine of 1st Cor. xiv. 34, 35, as he preaches the doctrine of believer's Baptism, would not storms of opposition, and removals by the hundred be the result? Are there not hundreds of churches that would esteem it the first dawns of a revival if they heard a few female members, with more than usual ardour urging upon them the necessity of more zeal and effort for the salvation of sinners? This may be in perfect agreement with the Methodist discipline, who worship the God of expediency, but is it really for the credit or profit of Baptists to follow such usages?

AN INQUIRER.

Will some of our correspondents or readers reply to the above? Personally we think that those sisters who laboured with the advocate of female silence in the churches erred, inasmuch as they sought to force her conscience on a matter in which she thought she was sustained by the word of God. Of such brethren we simply think that they ought to be ashamed of themselves.—Ed. TOR. CH. OB.

[FOR THE CHRISTIAN OBSERVER.]

CHRISTIAN INSTRUCTION, OBLIGATION, AND ENCOURAGEMENTS.

In a former paper it was shewn that family religion and family worship were maintained by the pious patriarchs and Jews; and that attention to these things is binding upon professing Christians by Divine authority. I am aware that some may object and say,—this is no more than every pro-

fessing Christian knows; and therefore you need not inform us of it. Well; if you know these things, happy are ye if ye do them. The writer, however, is not exactly sure that all professing Christians know these things so well as they ought; and he is very certain that vast numbers, if they do know them, do not do them. The writer speaks it with sorrow; but he has known, and does now know many professing Christians who are elders and deacons in the churches of God, who fearfully neglect these important departments of religious duty. It is, therefore, necessary to endeavour to awaken attention to the subject; and try to induce the people of God to act in this matter according to the will of their heavenly Father.

Attention to this duty is necessary to our own personal piety. It is recommended to our observance by the example of our ancestors in the faith and hope of the gospel. An example, Divinely approved, is equal to a positive precept; and we are required to be followers of them, who, through faith and patience, inherit the promises. Just as far, then, as we partake of their faith and imitate their conduct, we stand accepted and approved by God.

But we have seen that God commands these things; parents are to instruct their children in the law of God, and teach them what great things God has done for his people in order that the faith and hope of the children may be in God. If, therefore, this part of Christian duty is neglected, God is disobeyed, the Holy Spirit is grieved, and the party thus acting, is a transgressor before God. To stand right with him, and to shew that we are his children, we must obey his commands.

Attention to this duty is necessary for the welfare of our children. We know that of the stones God can raise up children unto Abraham. But this is not his way of acting. In general it is necessary to use means for the purpose of reaching certain results: we must sow before we can reap. To a great extent the analogy between the visible and the spiritual world holds good; and, as in the former, the husbandman must toil before he obtains fruit, so in the latter we must use the Divinely-appointed means before we can expect to see our children walking in the ways of God. By nature, they are sharers of our common depravity; for that which is born of the flesh is flesh; the subject of entire corruption. This state of corruption includes ignorance of God; it is, therefore, necessary that they be instructed, and taught the knowledge of God,—it includes enmity against God; and for this reason their will must be subdued, and they must be taught to submit to the will of God,—it includes impurity of inclination and desire; and on this account they must be instructed in the doctrines of forgiveness and sanctification by the blood of the dying Redeemer,—it includes inability to please and serve God; and, therefore, they must be taught to pray to God for the gift of his Holy Spirit, in order that they may be quickened and strengthened, and made ready for the will of God. And all the efforts of parents will be in vain, without the Divine blessing. It is needful, not only to teach their children, but to pray unceasingly for the grace and power of the Holy Ghost, that their efforts may be successful. Without we attend to this duty, we shall not accomplish our object. And

then to instruction and earnest prayer, we must add the influence of a holy example; for unless the course of our conduct agrees with our profession, we shall be considered dissemblers before God, and those whom we wish most to influence, will be most apt to despise us. But let us be faithful and diligent in all things; and then our children, like Abraham's, will be beloved for their fathers' sakes: "Train up a child in the way he should go; and when he is old he will not depart from it." God has hereby assured us of success; and if we do what he enjoins upon us to do to our children, his blessing will assuredly follow.

"The children of thy faith and prayer,
Shall all to thee be given."

Attention to this duty is required by the church and by the world. By whom are the continually falling ranks of the Redeemer's followers to be replenished, if not from the rising families of his professing people? How can we hope for the conversion of sinners around us, and heathens at a distance, if our children grow up to deny the truth of the religion of their fathers? The whole world is the Lord's we know; but still he asserts a peculiar claim to the children of his own people. How affecting his expostulation with the unfaithful Jewish church: "Moreover, thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoted. Is this a small matter, that thou hast slain my children, and delivered them to cause them to pass through the fire for them?" Mothers who love God, look at this passage. God teaches you that your sons and daughters were borne to him; and, with affecting tenderness, he calls them "My children." Why so? Because he intends them to be a blessing to the church and to the world. While you live, you are the salt and the light of the world; and, when you are taken away, your children should take your places and prove equally useful. Then train them up in the right way; pray for them without ceasing; and trust a faithful God, who says, "I will pour my Spirit upon thy seed, and my blessing upon thine offspring," and your work shall be rewarded, and your prayers answered.

Attention to this duty is required by the eternal interests of our children. How affecting the thought! A little time ago, and no such creatures were in existence; but they recently sprung into life. Now they live; and they cannot cease to live. Death is not the extinction of being; it is merely a parenthesis in the mode of existence. Brought into life they must live forever; and the training of them, is the training of beings for an immortal state. This shews the importance of the parental charge. Yes, Christian parents, your charge is an important one:

"You watch for souls, for whom the Lord
Did heavenly bliss forego;
For souls, which must for ever live,
In raptures, or in woe."

Your mode of instructing your children is to affect their eternal state: and you must rejoice over them in the heavenly kingdom, or mourn to see them lost to God and hope. And what will be

your joy to see them with the Lord in glory, and to know, that by the Divine blessing, your instructions and prayers were the means of bringing them to that state of felicity and glory. That joy will be a rich reward for all your toils, and for all your tears, while watching over them, and training them up for the heavenly kingdom.

As an encouragement to diligence and perseverance in this good work, permit me to direct your attention to some gracious declarations of Holy Writ. These will be the foundations of hope in effort, and of confidence in prayer. If these are believed, as the true and faithful sayings of God, they will encourage us in prayer, and preserve us from fainting if our requests are not immediately granted. One class of passages assure us that we shall obtain the blessings which we are warranted by Scripture to ask.

Matt. xviii. 19: "Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

This is an important passage, and of a wide extent of meaning. The whole passage from verse 15 to verse 20, applies to the church of Christ generally, and not to the disciples only. If we confine this passage to them, we must confine the preceding verses to them, which is impossible. Taking the words, then, as of general import, they teach us that if a pious father and a pious mother should agree together to ask their heavenly Father, not to give to them a child, but which he would bless and save, he would grant their petition; and, supposing them to be faithful to him, save every child which he saw good to give them.

1 John iv. 21, 22. "Beloved, if our heart condemn us not, then have we confidence toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

This passage is striking. We shall only remark upon it, that it makes the prayers of the loving, faithful people of God, unfailing in their success. Suppose, then, such persons to pray perseveringly to God, to crown with success their efforts to train up their children for his heavenly kingdom, can we conceive it possible for him to fail to do it?

John xiv. 13, 14. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it."

Chap. xv. 7; "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Chap. xvi. 23, 24. "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name he will give it you. Hitherto have ye asked nothing in my name, ask, and ye shall receive, that your joy may be full."

These are specimens of the way in which the Scriptures speak of this important subject, the prevalence of the prayers of the faithful people of God. If these prevailing prayers are directed to God in behalf of our children, and those who are dear to us, will they not prove effectual? Let us try their efficacy, and while bringing up our children in the nurture and admonition of the Lord, pray un-

ceasingly that He may grant us the desire of our hearts in making them the subject of mercy and grace, and the heirs of everlasting life. Amen.

The Duty of Baptists.

BY THE LATE REV. WILLIAM KNIBB.

Being part of his Speech at the Meeting of the Bible Translation Society, — revised by himself.

I will tell you what made me a Baptist; for I was once an Independent, and I am well aware they would not blame me so much, if I were so still. I asked myself, what right my father had to make me believe that on which I could not think. The Baptist principle within me, sprung from the inherent right which every human being has to think and act for himself. I considered that my parents, though I loved them tenderly, robbed me of my birth-right, when they took me in their arms to the baptismal font. I am persuaded that baptism on a profession of faith in Jesus Christ is not merely in accordance with the revealed will of God, but with that right which we all possess; to know before we act, and believe before we profess. I believe that the word of God does not afford the least possible argument to sanction a man in placing his faith upon his fellow man; for taking a puling infant, whether it be in the established church, or among dissenting congregations, — with a god-father, or without one, — and forcing it to profess that of which it knows nothing.

I sincerely trust that no Baptist will ever be ashamed of saying what he thinks. I hope that the remarks of our esteemed chairman will have some weight, and that *all Baptists will dwell among their own people*. I do not wish to undervalue the talent of Independent or other ministers; but I do maintain that we have a very decent share of it among ourselves. If there be Baptists here, who throw all their influence and all their energy into that which is generally called the dominant sect among dissenters, I would advise them, if they wish to help us, to try if they can, not worship God in their own denomination, I speak plainly, as I am accustomed to do in Jamaica; and it will not hurt my congregation; it will not reduce my salary; no one will give up his seat because I say what is plain. I know that some of you cannot do it so well. If all the Baptists in London that assist to fill the different Independent chapels would just come and help their brethren in their noble struggle, they would be doing what I would tell the Independents to do, who come and sit with us. An individual, connected with the church of England, assembled with us in Falmouth, when there was no evangelical clergyman. A letter was written in my house, addressed to the bishop to procure one; and when one was obtained, I said to this gentleman, "It is not your duty to remain out of your church. You have now a minister who preaches the gospel, go to him, and do your duty." So I say to every Baptist, to every Independent, and to every one who believes, after having searched the Word of God, that the principles he professes are right. It is high time, if our principles are right,

that we should stick to them. I say this with all the benevolence of my heart to others; and that man is not worthy of the name of a man, who cannot hear sentiments like these propounded without taking offence. What I cannot I love a fellow christian, without keeping myself silent on that which I think is one of the commands of my Redeemer? What should we have thought of our brethren in Calcutta, if, for a few paltry pounds to be obtained from Earl Street, they had refused to make a fair translation of the Word of God? They would have deserved the scorn, and indignation of every Christian that breathes. Admit the principle, that the Bible Society had a right to require what it did of them, and where would be the atonement, if a Puseyite might judge? Where all the delightful doctrines of the cross, if those who call themselves the successors of the Apostles had their way?

If it is our duty to contend earnestly for the faith, it is our duty to contend earnestly for every point of the faith. I know some will say that baptism is a little thing; I deny it. Nothing that Jesus did is either little or contemptible. And I do maintain, with respect to my own brethren, that they do not bring the subject fully before their congregations. I think it ought not to be brought forward with respect to this verb, or that adverb, but with respect to the duty of every individual who believes the gospel, to come forward and profess it. Some persons may say, that immersion is an indecent practice. They may say what they please: we are not accountable to them for the decency or indecency of it. We are simply accountable to Christ for the fulfilment of his command. It is but the other day, that the ordinance of baptism was administered by brother May, in the parish of St. Elizabeth, for the first time. The whole parish was in an uproar; they knew not what had come to pass; the church was quite deserted, and the people who attended were assured that they would be bewitched. Brother May is a sedate and very clever man; but, as it was said that the people to be baptized would be put in and pulled out by ropes, great numbers attended. To spread a bad report is a most capital thing to get a good congregation. Mr. May took the prayer-book first, to show what that said; it states, "And then, naming it after them, (if they shall certify him that the child may well endure it,) he shall dip it in the water discreetly and warily." He afterwards took the New Testament, and shewed that Jesus Christ had therein required that men and women should be dipped. He then, with the candidates dressed in white, preached to them Jesus; and he told me, a short time afterwards, that the administration of that ordinance had been the means of awakening and converting one hundred persons to God. Now, I should like to know how many have ever been converted by seeing a child christened, and hearing it cry. I should like to have a history of infant baptism, in connection with the conversion of the world; that would be something worth reading about; that would, indeed, be something new at least, and the adage of Solomon would for once be not quite right—"There is nothing new under the sun."

Let the Baptist denomination be true to itself,

and let those who believe our sentiments either assist us or abjure us. While they keep away from us, they do us immense harm instead of doing us good. I should consider that, if I went to an Independent chapel, I was occupying the seat of another person, who would, on account of my presence, be obliged to stand. When I have been in London, and have been asked whom I will hear.—“There is Mr. Parsons and Mr. Somebody else preaching in town.”—I say, “I am going to a Baptist chapel.” I say these things, because I think they ought to be said, and I have never heard any other person say them—there is no plagiarism on my part: Men ought to be taught to think. I have no idea of that compromise and complacency, and bowing and scraping, and “It will offend Mr. So and So, if you speak so.” Then let them be offended. I have no idea of its being said, “If you speak so plainly, such and such a person will leave the chapel.” Well, let them leave. I have no idea of a man flinching from the honest expression of his sentiments, because people choose to think they are right, and we are wrong. No; the time has come when we must have a different state of things. Nothing pains me so much as to see a number of devoted men labouring for God, and to see them left and their places of worship neglected, just for filthy gold. “Oh, he is not a man of sufficient respectability for us; he has not had an education.” This is just what they say, Sir: I know that there are some who feel this as strongly as I do, but they would not like to say it, Why do not Baptists, when they go to a watering-place, go to a Baptist chapel? Why do they not identify themselves with a denomination to which they ought to feel it an honour to belong? I consider it an honour to be a Baptist. I consider it an honour to be surrounded by such noble spirits. I honour them, because they have not been tempted for filthy lucre’s sake from the high position on which they stand. I honour them, because they permit their missionaries to think and act for themselves—because we can go forth unfettered and free in our delightful work. And I intreat my beloved friends who are Baptists, and who have no Baptist minister under whom they can sit, to build a chapel for themselves.

I would rejoice if an independent minister would go and make just such a speech as this to the independents who leave their denomination. He would have a perfect right to do it, and so have we. How is that we cannot carry out our designs with all the activity and the strength which the denomination commands? If the Baptists of America and the Baptists of England would all collect under their own colours, they would be found not the least, but in all probability, the largest denomination.

Are your principles good for anything or not? Is there no difference between believer’s baptism and infant sprinkling? Is there no difference between a young disciple glowing with love of Christ, coming forth voluntarily, and avowing that he leaves the world and all its concerns; and a long train of lordly bishops and princes coming even from other parts of the world, and water brought from Jordan, and promises that the infant

shall renounce the pomps and vanities of this wicked world? And then look at the feast afterwards. Oh! what a union of Belial and Christ! There is nothing in the religion of the Son of God akin to it. Search the records of his Word, and find it if you can.

Grace and Glory.

From the Primitive Church Magazine.

Let us consider what God will give. “He will give grace and glory.” The Bible speaks no uncertain language; but tells us explicitly what it is important for us to know. It distinctly announces what God is, and what we may expect from him. But it does not tell us every thing in the same page, but here a little and there a little, that we may be induced to search the Scriptures, and be richly rewarded with the grand discoveries they contain.

1. Here it is declared that he will give grace, or his divine favour, with all the blessings included in it. That God will give grace, may be inferred from his character as revealed in Scripture. The God of the Bible is a gracious and merciful God, long-suffering, and abundant in goodness and truth, keeping mercy for thousands. “God is love;” He gave his Son to be the propitiation for our sins; He has no pleasure in the death of the wicked; He delighteth in mercy, his tender mercy is over all his works. It might be inferred from all this that he will give grace:

He will give grace, but it will be through Jesus Christ. Jesus Christ, having made atonement for sin, is become the medium through which the grace of God descends to unworthy sinners, who, but for his propitiatory sacrifice, would have been for ever cut off from the favour of God. He has restored that which he took not away, and among other things, he has restored the communication, which sin had interrupted, between us and God. So grace, as well as truth, came by Jesus Christ, and it is out of his fulness that we must receive it. If, then, we would receive grace, it behoves us in the first place to receive Christ, the greatest gift of grace. And here, one would think there could be no hesitation, for to receive him is to receive the Prince of life, the Lord of glory; it is to receive him as our righteousness, our peace, our hope, our hiding-place, a gracious and almighty friend that will never fail nor forsake us.

But, farther, the Lord will grace to those that ask it, through Christ. God would have us to ask that we may receive, to seek that we may find, to knock that it may be opened to us. Hence Paul says, “Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help us in time of need;” and in all his epistles he prays for grace to those whom he addresses. He knew that the Lord would give grace, but give it through Christ, and give it to those that ask it, and that while one asks grace for himself, he should ask it for others also. It is the will of God that his grace should be dispensed in this manner. The declaration of this passage that God will give grace, is designed to have this effect upon us, viz., to make us go to God in the prayer

of faith to obtain it. He presents the assurance that he will give grace, that we may have no doubt about it; for we shall most certainly obtain it, if we persevere seeking it in the name of Jesus Christ.

But he will give grace to the humble—to the lowly. He will resist the proud; he will put them off; he will send them away empty; but he will give grace unto the lowly: Prov. iii. 31; James iv. 6; 1 Pet. v. 5.

Let it be observed, then, that God will give grace to any one that is humble, if he seek that grace, and seek it through Jesus Christ. What the person otherwise may be is of no consequence here. Only he be humble before God, sensible that he is an unworthy sinner, deserving only evil at the hand of God; and if therefore he make mention of Jesus’ precious blood as all his plea, grace will be given—abundant grace—to satisfy his utmost desire. To such God will give grace, for he will give forgiveness. He will take off the heavy burden of sin from the humbled soul, and make that soul fully sensible, sooner or later, that all its sins are cast into the depths of the sea. He will also give the Spirit of grace and supplication; that Spirit, whose fruits are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Yea, he will give all the grace that the soul can require to secure its happiness here, and fit it for eternal glory.

2. But it is farther declared that he will give glory; that is, he will give this to whomsoever he has first given grace. God will give glory to his people even in this world,—a moral, a spiritual glory, which is of far more value than that external glory which attracts the eyes of carnal men. Such glory was given to Hezekiah, when, through in God, he stood firm and fearless, though exposed to the mighty and exulting host of Assyria. Such glory was given to Daniel and his brethren, when the love and fear of God wrought so mightily in them, that they despised the furnace of fire and the den of lions. Such glory he gives to his people generally, when he enables them by faith so to lay hold on eternal things, as to make a complete surrender of themselves, and of all that they have to him, and live as his servants, seeking the things that are Christ’s, while all around them are seeking only their own things. He gives them glory, when he enables them to look up in cheerful hope and confidence while all things seem to be against them. And he gives them such glory, while he enables them to be patient in tribulation, to forgive injuries, and pray for those that wrong them.

But God will give glory to his people in the world to come. He will give them a glorious home. In this world many of his most beloved people have had a very poor home—a home where few comforts could be found. But they shall all have a glorious home in the world to come. Paradise, the palace of the great King, the heavenly Jerusalem, shall be their eternal home. They shall all come to Zion with songs, and everlasting joy on their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. God will give them a glorious inheritance. After he shall have given them a glorious resurrection,

their King will say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then shall they shine forth as the sun in the kingdom of their Father. They shall possess the inheritance which is incorruptible, undefiled, and which fadeth not away. And now there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. On earth they rejoiced in the hope of the glory of God, and now they inherit that glory; and their cup is filled to overflowing. They have obtained an exceeding and eternal weight of glory. They have obtained glorious company. God's tabernacle is with them; the Lamb dwells in their midst; and countless myriads of glorious angels sojourn with them in that land of light for ever and ever. Let us be guided by his counsel, and afterward he shall receive us to such glory.

From the Watchman and Reflector.

INFANT BAPTISM TO BE RETAINED THOUGH "NEITHER SCRIPTURAL NOR APOSTOLIC."

In the recent work of Chevalier Bunson, on Hippolytus and his age, we have a striking exemplification of the proneness, even of good men, to justify, in some way, the unwarrantable practices which they do not like to abandon. The author has long occupied a distinguished position in the literary world. It will be recollected that for fifteen or twenty years, he was the Prussian Ambassador at Rome; and he now holds the same high office at London. He has enjoyed uncommon facilities for prosecuting his favorite studies, and he has presented them with commendable zeal. As a conscientious investigator of ecclesiastical antiquities, he acknowledges, with entire frankness, that infant baptism was unknown till after the end of the second century; and yet, as a member of the Established National Church of Prussia, he would have it retained.

The work which I have mentioned consists of four volumes. It exhibits abundant evidence of erudition; and it discusses a great variety of matters respecting which it is not my design now to say any thing. What follows may be sufficient, for the present.

In the second volume (p. 101.) after mentioning the leading antagonisms of the reformed churches with respect to the Romish church of the middle ages, the author proceeds thus: "But there are also internal antagonisms in the reformed churches themselves, contradictions between the principle of the Reformation and its logical consequences, on the one side, and the formularies and ecclesiastical institutions of the seventeenth century, on the other. The first internal contradiction consists in this: the Reformation appealed to Scripture alone, and accepted only with a general reserve the creeds of the councils. . . . The Reformation accepted in a similar way Pedobaptism, although its leaders were more or less aware that it was neither scriptural nor apostolic."

In speaking of antagonisms between apostolic Christianity and the systems of the reformed churches, he says, p. 108:—

"The theories respecting Pedobaptism, according to any of those systems, would be perfectly unintelligible to the ancient churches, and cannot be brought into harmony with their consciousness and movements, except by fictions and conventionalities. But these fictions and conventionalities are also required for our own age, and it cannot be denied that on the whole they prove inefficacious and insufficient, and do not satisfy the public conscience. Those who deny this fact, show as much an ignorance of the real state of the world as of the nature of Christianity."

The picture which the author gives of the usage in the apostolic times must not be overlooked. Vol. 3, p. 179:—

"The church adhered rigidly to the principle, as constituting the true purport of the baptism ordained by Christ, that no one can be a member of the communion of saints; but by his own free act and deed, his own solemn vow made in the presence of the church. It was with this understanding that the candidate for baptism was immersed in water, and admitted as a brother, upon his confession of the Father, the Son, and the Holy Ghost. It understood baptism, therefore, in the exact sense of the First Epistle of St. Peter, (3: 21,) not as being a mere bodily purification, but as a vow made to God with a good conscience, through faith in Jesus Christ. This vow was preceded by a profession of Christian faith, made in the face of the church, in which the catechumen expressed that faith in Christ and in the sufficiency of salvation offered by Him. It was a vow to live for the time to come to God and for his neighbor, not to the world and for self; a vow of faith of his becoming a child of God through the communion of his only begotten Son in the Holy Ghost; a vow of the most solemn kind, for life and for death. The keeping of this pledge was the condition of continuance in the church; its infringement entailed repentance or excommunication. All church discipline was based upon this voluntary pledge, and the responsibility thereby self-imposed. But how could such a vow be received without examination? How could such examination be passed without instruction and observation? As a general rule, the ancient church fixed three years for this preparation, supposing the candidate, whether heathen or Jew, to be competent to receive it. With Christian children the condition was the same, except that the term of probation was curtailed according to circumstances. Pedobaptism in the more modern sense, meaning thereby baptism of new-born infants, with the vicarious promises of parents or other sponsors, was utterly unknown to the early church; not only down to the end of the second, but indeed to the middle of the third century."

In closing his representation of the lamentable change, the author makes the following remark, (p. 198,) which ought not to be forgotten:—

"When the church attached rights and promises of blessing to any thing except to the conscious abandonment of sin, and to the voluntary vow of dedicating life and soul to the Lord, the consciousness of sin and the longing for real truthful reformation, died away in the same proportion among her members."

After this, and much more of a similar character, that might be quoted, who would expect to find what presents itself on a subsequent page? (p. 211:)—"Upon closer and deeper reflection, it will appear wise to retain Pedobaptism, but to remodel the whole baptismal discipline on the following principles:

"To this end, in the first place, the doctrine of biblical baptism must be reformed in the sense of the German church, and often the doctrinal works of Schleiermacher, Neander, Nitzsch, and the German school in general. According to this view, our act of baptism forms a whole, the commencement of which is the sprinkling of the child, the conclusion the pledge of the grown up and instructed young Christians, sealed by a blessing."

Does any unsophisticated mind need to be informed that what is here proposed involves an utterly inadmissible abuse of language?

But let us hear the next proposal: "In the second place, the superstition that such children of Christian parents, as die of tender age unbaptized, are under damnation, from which they must be rescued by baptism, is to be put down forever by bringing forward its true corrective." Excellent! For the accomplishment of this we hope, and fervently pray.

The author proceeds: "This can only be done by positively and practically realizing the idea, that the baptism of new-born children is the outward sign of the vow of the parents to dedicate their child to God, as his gift entrusted to them, and to prepare it by a Christian education for becoming a member of the Christian church until it be itself able to profess the faith in Christ, and to make the vow of a godly life dedicated to God and the brethren."

Certainly, parents should dedicate themselves, and their children, and all with which they have been entrusted, to God. Certainly, they should bring up their children in the nurture and admonition of the Lord. But is it right, by performing a ceremony on them in unconscious infancy, to deprive them of the baptism divinely appointed for the disciple deliberately and devoutly professing faith in the Saviour? Why prevent them from receiving, when they become disciples of Christ, the benefit of putting on Christ according to his appointment, and of being able to remember the impressive act all their days?

Baptism is a sign; and, as such, it has been appropriated by our Lord, and made to occupy a specific and prominent place in his religion. Now, to remove it from that place, and appropriate it to another purpose, to make it, arbitrarily, the sign of some other thing (no matter how good the thing may be,) than that of which He has made it the sign; and, especially, to do this so as in effect to supersede an annual baptism which he has ordained, cannot meet with his approbation. Manifestly, it cannot be the "true corrective" of the evil deplored. Few, I am confident, very few among those who regard his authority and his claims, and who have duly considered his design in the ordinance, can think it quite safe to conclude that "the doctrine of biblical baptism must be reformed in the sense of the German church."

The "true corrective" must be sought in ascertaining the true relative to what he has required; and, when ascertained, in following it with conscientiousness, and with a dutiful reliance on his wisdom and grace. C.

"No Excitement."

"We have had a revival of religion; there were thirty conversions, and no excitement." If we may judge from the frequency with which phrases like this are repeated in notices of revivals, we might suppose that any excitement on the subject of religion is deemed an error or weakness, if not a sin.

No excitement.—This is not uttered in relation to political meetings, pleasure-parties, gatherings on 'change when stocks are fluctuating, companies at festivals, assemblies crowding around some literary lecturer, the spectators in a theatre, or the dancers in a ball-room. That there should be some excitement in all such places is natural, is expected: It gives a spur to enterprise and a zest to enjoyment.

No excitement, and a revival of religion.—Then parents felt but little solicitude for the conversion of their children, and friends were not very anxious for the salvation of their impenitent kindred and friends; for solicitude and anxiety are excitement. They restrained all emotion, as if it were sinful, and spoke and prayed very calmly. They believed that these friends were guilty transgressors of God's law, and exposed to everlasting condemnation, but it caused no excitement. Had they seen them in a burning house, or in a surf-wrecked boat, no one would have blamed them for manifesting excitement; but the relation to their religious interest there must be no excitement.

No excitement, and yet sinners were converted.—They felt their pollution and guilt as sinners against a holy God, their sins pressed as a heavy burden upon their souls, they heard the whispers of the Holy Spirit; saying, "Go in peace, thy sins are forgiven thee." Jesus Christ was revealed in them the hope of glory; there was the most complete and joyous revolution in their condition and nature of which humanity is capable; and yet there was no excitement.

No excitement.—Then the preachers were very unlike Paul, who, during his three years' pastorate at Ephesus, "ceased not to warn every one, day and night, with tears." In these modern revivals there can be no weeping warnings; for weeping shows excitement.

No excitement.—Then the revivals had but little in common with the revival of Pentecost, for there the preachers were so much excited that they were charged with drunkenness; and under the influence of alarming truth "fear came upon every soul."

No excitement.—Then there was no regeneration. For it is simply a moral impossibility for a soul to pass from death unto life, from a consciousness of guilt and danger to an assurance of pardon and safety, from a conscious condition of condemnation and ruin to a state of peace and joy unutterable, without excitement.

But good brethren who thus write do not weigh

their own words—they do not exactly mean what they say. It is to be feared, however, that there really exists a morbid and certainly unscriptural sensitiveness on the subject of religious excitement.

Would to God we could see the beginning of that kind and degree of excitement which shall be witnessed when "a nation shall be born in a day!" It is well to distinguish between "a religion of excitement and the excitement of religion."

"WILT THOU NOT REVIVE US AGAIN?"

This is a fervent prayer of the Psalmist, in behalf of himself and Israel. How sadly yet solemnly appropriate it now is, to the numerous churches of our land, and to the thousands of their members! How important that we all at once adopt it as our own—that we cry earnestly and mightily to God, "Wilt thou not revive us again?"

"Wilt thou not revive us?" We all know what is meant by a revival. It is a time when the Holy Spirit is poured out on individuals and on communities; when with many, and often with multitudes, the mind is thoughtful, the conscience tender, and the heart serious; when the sanctuary is filled, and truth is powerful, and prayer frequent and earnest; when Christians are refreshed and quickened, and backsliders restored, and sinners are converted to Christ. It is a time when the power of the world is broken, and angels in heaven rejoice, and the church on earth is blessed. A revival! It is the richest blessing we can ask or God bestows, whether for ourselves, our children, families, friends, neighbours, for the church, or for the world. A revival, with all its hallowed influences, we should most earnestly desire, and for it importunately plead. Not for riches, honours, pleasures—not even for worldly comforts, further than God sees them needful and best for us, but for the special influence of the Holy Spirit—that God would revive us.

"Wilt thou not revive us?" It is God and only he can do it. All our dependence—all our hope is in him. Vain is the help of man. Means are in vain, if he does not quicken; truth powerless if he does not apply; effort idle, if he does not prosper it. Paul may plant, or Apollos water, but God giveth the increase. Deeply, then, let us feel our dependence, and that all our help must come from him. Realizing that our strength is but weakness, let us look unto the hills whence our help cometh—to the Lord which made heaven and earth. Unto him let us cry, "Wilt thou not revive us again?"

"Wilt thou not revive us AGAIN?" It is the thought of past mercies that quickens the Psalmist to plead for more. And so the remembrance of past revivals should rouse us to pray for the same blessedness again. Most of us have known, by delightful experience, what it is to enjoy an outpouring of the Holy Spirit. In such a season, how have we witnessed the union, joy, humility, prayerfulness of Christians—their renewed fidelity and zeal; the conviction and conversion of the impenitent, the addition of multitudes to the church; the salvation of many from the world! In some such seasons, it may be, that we were first converted, or that we have been refreshed from on high, or that our children, or friends, have been brought to

Jesus, to learn of him, and find rest to their souls. Sacredly hallowed, soul-cherished season! Every thought of it inspires the heartfelt prayer, "Wilt thou not revive us again?"

"Wilt thou not revive us again?" The blessing is indeed great. Let us plead, and plead earnestly with God, that he will grant it. Let us wrestle like Jacob, that we may prevail like Israel. For Zion's sake, let us not rest—for Jerusalem's sake, let us not hold our peace, till the righteousness thereof go forth as brightness, and the salvation as a lamp that burneth. Deeply do we need spiritual blessings; and God is their only source, and prayer the divinely appointed means of obtaining them. "For all this," the Most High expressly declares, "will I be required of by the house of Israel, to do it for them." Oh, then, let us ask, that we may receive—let us seek, that we may find them. From every heart let the prayer, in faith, ascend, "Wilt thou not revive us again?"

"WILT THOU NOT REVIVE US AGAIN?" Let this be the prayer of every church, and of every disciple. Let it rise from the closet, the family, the prayer-meeting, the sanctuary. Let us offer it humbly—with a deep sense of unworthiness; earnestly—in full view of our necessities; penitently—sincerely mourning our past remissness, and each one searching out, and putting away his own sins; evangelically—and in the name of Christ perseveringly—giving the Most High no rest, till he come and build up his kingdom, and glorify his name in the salvation of many souls.

DON'T BE LENGTHY.

1. In your call of courtesy on business men and ministers of the gospel.
2. Especially regard this caution in the office of an editor. Editors have work to do, and they hate most emphatically to have men call to read their exchanges and lay around and talk about nothing.
3. Regard it also in that interesting story you are fond of telling. Amplifying dilutes, and the dish is injured because the cook is so long over it.
4. Don't make that editorial article too long.—To many, a column is frightful, even of your good thoughts. That good deal which you wish to say will be more acceptable in short articles, and perhaps with different titles.
5. Look out, too, about that long sermon.—Can't you squeeze out some of the superfluities, and by condensation give much matter in a smaller compass? "No, I don't think such a sermon as mine can be so used." Well, then, add more precious thoughts and make two of it. Your own good opinion of it will be elongated by such a progress.
6. Don't be long about paying that debt. Make the creditor's eye glisten by your promptness.—Perhaps he has showered some inverted blessing upon you already for your delay. Prevent another drop.
7. Don't be long in getting to the house of God. Better wait there than be waited for. People who are lengthy in the matter of their progress to the

sanctuary are in danger of provoking *short words* about them, by those who are disturbed by their sluggishness.

8. Do not be long about any thing requiring promptness and despatch. Come boldly and decidedly up the every requisition of duty. The lingerer and loiterer accomplished but little, painfully dragging out a comparatively useless life.—*Puritan Recorder.*

The Christian Observer.

TORONTO, JUNE, 1853.

In sending Accounts to subscribers, we find that we have made a few mistakes. Keep cool about it, brethren, every such mistake will be corrected, and no bones will be broken. Those who have notified us need give themselves no further trouble.

[BY THE EDITOR.]

MONTHLY REVIEW.

EUROPE.

The storm which has so long been brewing on the continent assumes every day a darker and more portentous aspect. War, from our standpoint, appears to be inevitable. Turkey has rejected the *ultimatum* of Russia, and threatens to meet physical force, by physical force. This has enraged the Czar, and he has declared his intention of carrying his cannon to Constantinople, and of rebuking the Porte by ball and bombshell. From the present aspect of affairs, it is evident that Turkey must submit to the humiliating conditions of Russia, or the Sultan must ignore the act of his ambassador, and recede from his position, or there must be war—devastating war! That the Sublime Porte, will tamely submit to the demands of the Czar, who, amongst other things, coolly asks as head of the Greek Church, that all the Turkish members of said church be placed under the protection of his ambassador, is incredible. This is asking Turkey to give up to a foreign power: twelve millions of native subjects. In other words, it is claiming a balance of power in Turkey. To such a condition the Sublime Porte cannot be expected to submit. The language of the Sultan to his ministers of state, after the departure of the Russian ambassador foreshadows his course:—

“He observed that he had done all in his power to deserve the good will of the Emperor of Russia, and every reasonable request of the Czar’s had, at all times been granted; but now a demand which intruded upon the prerogatives of his Crown, which he had no right to cede, had been tendered by the Emperor which he (the Sultan) was bound to refuse.

“If then it pleased the Almighty to inflict on the nations the scourge of war, he himself was guiltless of it; but he never should forget that he was the descendant of Othman, and bearing that in

mind, he would be the first to risk his person at the head of his troops, in defence of the holy territory of Islam.”

It is evident that the Sultan cannot, without degrading himself and his empire, yield without a struggle to Russia. What then? Will the Czar disavow the doings of his ambassador, and apologize for the blunder which he has committed? Not unless a dread of the prowess of Britain and France should constrain him to take such a course. But Nicholas is not easily intimidated: his impetuosity of late has led some European papers to affirm that he is insane. Be this as it may, it is a truth patent to the world, that, from Peter the Great down to Nicholas, the Czars have longed most ardently to extend their government to the Mediterranean, and have sought occasions of disturbance with Turkey. The ground of dispute, at present, is utterly contemptible. It refers to the guardianship of the “Holy Shitnes,” in Palestine. One class of fanatics profess to be wronged and outraged by another class of fanatics—being refused equal rights to worship in, or at, and to hold possession of, certain tombs, churches, and other enclosures, yeilded “holy.” Such is the ostensible ground for plunging Europe into a war, the results of which human sagacity may in vain attempt to unravel.

We have intimated that this ground of dispute is, in itself, beneath contempt; yet we are not ignorant of the fact, that religious frenzy, or rather the frenzy of fanaticism, will convulse a nation, and so fire men with a reckless vengeance, that they will rush to scenes of carnage with greater zest than will the gormant to a feast.

Let despotic power seize as its instrument the religious element in man, and if despots can only furnish an ample supply of guns and bayonets, they will find enough of willing hands eager to employ them. Let despots fairly arouse the religious antipathies of belligerent nations, and they must either have a fighting army or a fighting mob. Christianity never leads men to fight, but every corruption of it, makes them furious when you offer any resistance to what they regard as sacred. The Czar cares little about the holy places—his aim is to obtain the uninterrupted navigation of the Dardanelles, when, with his strong naval force in the Black Sea, he will be able to controul the commerce of the Mediterranean—but let him introduce a new crusade and the fire will burn the hotter. Let him have religion as a pretext for war and the dupes of fanaticism will boil and rage like the troubled sea.

But will Nicholas resort to this terrible alternative in order to gratify his pride, and reach the climax of his ambition? Will he actually lead those armies of his on to battle? Over 100,000 Russian soldiers are already on the frontiers of Turkey. Will they be commanded to strike. We think it likely, because the Czar, has deliberately sought a position from which he cannot retreat, according to the only code of honor possessing weight with the kings and princes of this world. But what a blow will that be! France will aid Turkey with the ulterior view of preserving her own colonies—and notwithstanding Lord John’s announcement that non-intervention is to be the foreign policy of the

present government, England will scarcely look calmly on and see Russia assume the controul of the highway between her and her East India possessions. What a blow will that be! Kossuth, Mazzini, and Gavazzi, hoping and expecting that the blow may soon fall, are looking with throbbing hearts towards Hungary and Italy. Austria will have to grapple single-handed with those brave spirits that Russia aided her in crushing to the earth; and Rome will seek to re-establish her republic, when the troops of France are withdrawn. What a blow will that be! But conjecture is fruitless—this much is certain, much blood must be spilt—many groans must be heard, and the death-shriek of the wounded and the dying must arise to heaven from many a field of slaughter! Such a state of things is fitted to awaken in the minds of men sober, earnest thought. We are obviously enough approaching some tremendous crisis in the history of our earth and its inhabitants, and for the coming storm God’s people should prepare. The finger of prophecy points ominously to such signs of the times as those that are every day thickening around us, and we are admonished not to slumber nor sleep. We are aware that some zealots in their haste to unravel the mysteries which lye concealed from the visions of mortals behind the mighty curtain of the future, have by a little exposition, and much guessing, given us a detailed account of what must occur between the present time and the millennium, and their labors have served to point out the length to which human presumption will go—but we are also aware that their opponents, instead of sounding a note of rational alarm, are by dreaming systems of interpretation subverting the truth, and crying peace and safety. Our duty is to be sober and watch unto prayer.

ENGLAND.

NUNNERIES.—LORD J. RUSSELL ON POPERY.—Mr. Chambers has introduced into Parliament a “Bill to facilitate the Recovery of Personal Liberty in certain cases,” which has aroused the ire and the vigilance of the guardians of Nunnery fanaticism and cruelty.

The Preamble of Mr. CHAMBER’S Bill sets forth, that “difficulties have been found to exist in applying for and obtaining the writ of Habeas Corpus in certain cases in which females are supposed to be subject to restraint, and no sufficient opportunities are afforded for ascertaining whether or not they are subject improperly, and whether or not against the will or without the knowledge of their parents, guardians, or nearest relatives; and it is expedient that such difficulties should be removed.”

Nothing is said in the Bill about Nunneries or Convents; but the cap fits, and the Jesus in and out of Parliament have put it on. They seek to gain sympathy by raising the howl of *persecution*—a precious outcry to be raised by the fettered minions of the scarlet lady who sits upon her seven hills drunk with the blood of the martyred saints. They throw out vulgar

and indelicate insinuations, about the officers of government entering the residences, and penetrating to the bed chambers of unprotected females—just as though, in securing to the inhabitants of Britain, British freedom, the government would employ as its agents rakes instead of gentlemen! Verily the impudence of jesuitism where it is powerless physically is only equalled by its intolerance, where it enjoys civil ascendancy.

Why should nunneries be the privilege of youth, against the will of their parents or guardians, and sometimes against their own will in a land jealous of human rights, and famous for the equitable manner in which law is administered within her free realm? Why should a difficulty arise in putting in force the writ of Habeas Corpus in the case of a Nun, any more than entering a boarding house or private dwelling? Have human beings ever been so cruelly treated in any other establishments as they have been in those cages of fanaticism, where every affection of humanity has been subverted and crushed and destroyed, and where once vigorous minds have dwindled down to a most pitiable imbecillity? We trow not. Why then should they be removed beyond the reach of the laws of the land, while a private-dwelling must be opened to the officers that approach it writ or warrant in hand.

We would give Romanists the same protection in worshipping according to their creed that we would extend to other sects—but this never satisfies them—they must have exclusive privileges. Their Nunneries must be lifted above legal interference, or they must have separate schools paid by the state, in which can be taught the mummeries of Popery.—Or they must have Acts of Parliament, enabling them to tax their people to build Cathedrals or compelling the people to pay tythes. All such demands should be resisted, and Rome should not be permitted to violate the laws of the land under an assumed cloak of religion.

The vigilance of the priests and adherents of Rome is worthy of a better cause. Nothing is permitted to pass without bluster and noise that even seems to bear against their interests. Expressions of opinion which protestants would not stoop to notice are made the scape goats of Romish trickery to bear away the sin of some uproar for the benefit of the church. They have made a desperate effort to create disturbance in the Aberdeen Cabinet simply because in debate in the House of Commons, Lord John Russell has had the audacity to declare it to be his honest conviction, "that, if the Roman Catholic clergy had increased power given to them, and if they, as ecclesiastics, were to exercise greater control and greater political influence than they do now, that power would not be exercised in accordance with the ge-

neral freedom that prevails in this country; and that, neither in respect to political power, nor upon other subjects, would they favour that general freedom of discussion, and that activity and energy of the human mind, that belong to the spirit of the Constitution of this country."

Three subordinates in the cabinet, Messieurs Monsell, Keogh, and Sadleir, Papists of course, in high dudgeon, tendered their resignation, and Lord Aberdeen in order to soothe their wounded feelings, repudiated Lord John's sentiments. Whereupon the resignation were withdrawn; and Mr. Monsell, acknowledges with many thanks, a letter which puts it beyond doubt, that the basis on which he accepted office remains unshaken." What was that basis? obviously the passing of some Cabinet gag law in favour of Romanism. Our rulers on both sides of the Atlantic are much more fettered by priestly influence, than we are all prepared to believe.

UNITED STATES.

While wars and rumours of wars are distracting Europe and Asia, this continent is not entirely free from uneasiness. Santa Anna, who is once more President, we might say Emperor, or Despot of Mexico, is mustering a very large army—much larger than is necessary to quell insurrection or to preserve the peace of the nation. He holds a grudge against the United States; and, notwithstanding his utter defeat by an inferior force of Americans during the last war, it is said that he is willing to hazard another conflict. The occasion of the present misunderstanding is the claim set up by the United States to the Mesilla Valley. The organ of the government at Washington asserts that the Valley has always belonged to New Mexico, and as such was transferred to the United States by treaty. On the other hand it is maintained by the government of Mexico, that the Valley was formally and in a proper manner adjudged to belong to Mexico by the authority created by solemn treaty. Acting upon this last supposition, the Mexicans have taken military possession of the Valley, and to this measure the United States will not submit. There is, however, an obvious determination at Washington to have the matter adjusted without having recourse to arms, and unless Santa Anna is worse than mad, a peaceable settlement may very easily be reached.

There have been several new disasters recorded during the past month, all tending to the conviction that there is little security for human life near straining machinery. The following is from the *N. Y. Herald*:—

THE ACCIDENT UPON THE ERIE RAILROAD.

This fatal casualty occurred at a quarter past seven o'clock in the evening of Thursday last. It appears that about seven every evening a freight

train, belonging to the Erie Railroad Company, leaves the village of Susquehanna, destined to the station called Deposit, which is seventeen miles distant.

Nearly midway between the two points, eight miles east, is a newly formed location called Summit, and so named from its elevated situation over the Susquehanna river. It is inhabited by a large number of Irish artizans and labourers, with their wives and children.

The members of these families resort daily to Susquehanna, in order to purchase groceries, and other necessaries, and are permitted by the agents of the company to ride home upon the tender of a powerful engine, which is used to push the above-mentioned freight train up the heavy ascending grading which leads to their houses. No charge is made for the conveyance, and the people have an advantage in being able to get off easily, as the pushing engine is detached from the train just at their doors.

THE ENGINE AND ACCIDENT.

Upon Thursday evening, the freight train was brought to the depot by an engine hitched in front, in the ordinary manner. Here engine No. 58, which was an old eight wheel driver, was placed in the rear, and when the train began to move, a number of men, women and children, amounting to nearly forty in all, seated themselves upon the tender and around the engine, which was in charge of Mr. Walter B. Arnold, a very experienced and much respected man.

Everything proceeded happily until the train reached a place called the Rock Cut, which is distant nearly three quarters of a mile from Susquehanna, and forms a gorge in the road, having a very steep bank, capped with a church, upon the right, and the abrupt descent to the river upon the left. The ascending grade leading to the Cut is very steep, being of about sixty-five inches to the mile.

In a short time after the freight train was out of sight, on Thursday, the inhabitants of Susquehanna were startled by one loud and terrific report, which shook their houses to the very centre. As blasting was being carried on in the neighbourhood, they at first attributed the shock to the firing of an unusually heavy charge; but upon looking from their windows in the direction of the noise, they saw the air blackened by dark and extraordinary fragments flying in all directions, some masses rising to a perpendicular elevation exceeding the top of the church upon the bank.

The awful surmise immediately spread that a railroad accident had occurred, and all hastened to the

ROCK CUT.

Here a dreadful scene presented itself. Engine No. 58 had exploded her boiler, and the ground was strewn with the dead and wounded bodies of those who had been so lately full of life and hope. The road presented a shocking appearance. It was covered with blood, hair, tendons, and mangled limbs, whilst the boiler and front part of the engine were blown to pieces, and the very iron rail battered into the earth by the strokes of the remaining wheels, as they fell down upon it from the air.

REV. J. G. ONCKEN.—We regret to learn that Mr. Oncken's recovery from the injuries he received at Norwalk is so slow, that he has been obliged to disappoint many who have looked for an early opportunity of seeing hearing him, by suspending all public engagements. He was examined on Monday of last week, by Drs. S. D. Townsend, J. M. Warren and A. A. Gould. They decide that the injury to his ankle is very serious, it having been badly strained, though without any fracture that can now be detected; that if sufficient rest is allowed

him, recovery may be looked for in from three to six months, though absolute rest may be necessary for a much shorter period only; that he should retire into the country for at least a month, after which his ability to labor can be better judged; and that a continuance in public efforts at present might postpone his recovery indefinitely. This is decisive of the necessity, however unpleasant to himself as well as to others, of his refraining from any public activity till his prospects are more encouraging. Letters intended for him may be addressed to the Missionary Rooms.—*Watch & Rest.*

PROMITORY LIQUOR LAW IN MICHIGAN.—We learn from the *Christian Herald* that the prohibitory Liquor Law, which was submitted to the people, has commanded in its favour by a majority of some 25,000. All honor to the good old Wolverine State.

RELIGIOUS LIBERTY IN NEW GRANADA.—The project of a law for a complete separation of Church and State in the Republic of New Granada, has been submitted to the Congress of that country by the Executive. It provides that from the passage of the act, the temporal and spiritual authorities shall be entirely independent of each other, and that accordingly no civil functionary shall take part in the election of any ecclesiastical officers of any religious sect whatever. That there shall be no legal obligation to contribute to the support of any religious worship or its ministers. That every citizen of New Granada and resident foreigner shall have the unrestricted right to exercise publicly or privately the worship which he professes, provided that no existing law is thereby infringed. That the prelates and ministers of every religion shall be subject to the laws of the Republic, in civil as well as in criminal affairs, on the same terms with other citizens. That the Executive power shall not admit from the Papal Government any but purely diplomatic agents, and for the sole purpose of negotiating international affairs. That the prohibition of the Jesuits from entering the territory of the Republic shall continue in force. That the penalties against infringing on the free exercise of Catholic worship shall apply to all other religious denominations. That compulsory contributions for the support of religious worship shall cease after the first of September.

In the official document presented to Congress, the questions of religious liberty is argued at length and with ability. It says: "In the United States of America, the toleration of worship and religious independence is absolute. The Government recognizes no educational authority or class; it sees only citizens and foreigners, but no priests. In that country of liberty and progress, which opens its doors to all the nations of the world, only about a twentieth

part of the clergy are Catholics, the rest belonging to other religions sects. Voluntary contributions if they do not enrich the ministers of worship, give them sufficient for a comfortable support. The people are religious without being fanatical, and the clergy present an edifying example of virtue. There, the priests have no power over the property of the citizens, nor does religion suffer because there are no contributions for its support. Let us not doubt that we shall obtain the same results, by adopting the same system. Let us abandon those chimerical fears which to so great a degree retard the progress of good principles and the prosperity of the Republic.—*Advent Herald.*

INDIAN AFFAIRS.

A FIGHT BETWEEN TWO TRIBES OF INDIANS.—The *Columbia Gazette* contains the following interesting intelligence:—Last week we mentioned the murder of an Indian, named Charley, by a tribe of Indians near Springfield. Charley, it appeared, belonged to a tribe on the Tuolumne, and professed to be a prophet. He came up to the tribe near Springfield, and prophesied that a number of them would die very soon. Thinking to escape the fate pronounced against them by the prophet, they murdered him, and threw his body into an old coyote hole near by. This so enraged the Tuolumne tribe, that they demanded immediate revenge upon the murderers. After negotiating for several days, without an amicable settlement of the difficulty, the two tribes resolved to settle the affair by a pitched battle, on Table Mountain, on Thursday of last week. It was a mournful and melancholy sight to hear the wailing of the women and children as they passed to their hiding places in the mountains, previous to the contemplated battle. The battle, however, we presume, did not take place, as the day was an unusually rainy and disagreeable one, and we saw a number of warriors, on that day, in Columbia. If a compromise is not made, or if the legal authorities do not interfere, a battle will inevitably take place, as considerable preparations, such as whetting knives and pointing arrows, have been already made, and both are resolved on fighting.

CHINA.

We find it extremely difficult to obtain reliable intelligence from the celestial Empire, but such as we have, evidences that the Insurgents are every where victorious and that the Tartar dynasty is tottering to its fall. The London Patriot says:—

A native insurrection against the alien dynasty has been in progress during three years, and that progress marked by a series of successes unbroken, so far as is known, by a single reverse, or even check. The Insurgent forces, defeating one army of degenerate Tartars after another, had advanced from the twenty-fourth degree of latitude, where

the insurrection first broke out, up to the thirty-second. In provinces covering seven hundred miles in length, south of the Yangtche-kiang, and stretching westward towards Thibet and Burmah, the Insurgents have been victorious; and, according to these advices, they had besieged Nanking, if indeed, that city had not fallen, and left them at liberty to pursue their triumphant march upon Peking itself. Nanking, the second city of the Empire, is situated on the Great Canal, which is seven hundred miles in length, and connects the two great rivers of China, the Yang-tche-kiang to the south, and Yoang-ho, or Yellow River, on the north; and then proceeds up to the Pei-ho, by which the capital may be reached. Thus, the possession of Nanking would be the key to the high road to the seat of Government.

As to the precise state of affairs, our information is still imperfect and uncertain. According to one account, Nanking, though closely invested, still held out; but reports were rife, that it had fallen; to suppress which, several persons who had spread them, were seized and bamboozed by the Government authorities. This would seem to give colour to the supposition, that, in the case of Nanking, as of other cities, the Insurgents, after taking possession, and ravaging the neighboring country, may have withdrawn, and advanced towards the Capital; leaving no reserve to cover their rear, or to occupy their conquests, and thus allowing the Imperial troops to re-enter on their retirement. In fact, they are affirmed to have tried this manoeuvre once more, and, by a masterly retreat, to have abandoned Nanking, and poured their forces along the road to the Capital.

Such being the plan of the rebels, it is difficult to understand of what possible avail the foreign ships can be to the EMPEROR'S cause. So far as the English, and, it is added, perhaps the French, vessels are concerned, the general belief at Shanghai was, that they would do nothing; "that being Sir GEORGE BONHAM'S favourite policy" said, in ordinary times, the most acceptable to the Government at home." The Captain of the great American Steamer *Sueyehanna* is said to have declared his intention to carry her right up to Nanking; little thinking, bold man, that the London *Spectator* has found in him the prime mover of the rebellion, and destined him to be "the Chinese Minister for Every-Thing, Yang-kee!"

CANADIAN.

PROTEST RITORS.—Since our last issue, two of our principal cities have been disgraced by riot, and violence, and bloodshed. The immediate occasion of all this has been the telling lectures of Gavazzi against the iniquities of Romanism. The Padre has been at head quarters, and behind the dark curtain which conceals from the common gaze the monstrosities of the papal system, and his disclosures have awakened the ire of those who in order to render an unquestioning obedience to their priests, have sacrificed their manliness, their intelligence, their common sense, nay, their very individuality. Like blood-hounds, thirsting for their prey, they have in Quebec and in Montreal, sought the life of the noble Italian Gavazzi. He has escaped their

vengeance, but human life has been sacrificed to appease the rage of intolerant bigots. A man who sought to influence us only by argument—an unarmed and solitary stranger, whose heart bleeds for the wrongs of his country, who came to point out his country's bane, has been driven by cowardly violence from our shores, and freedom of speech has been crushed under the Union Jack. Can such a state of things be tolerated? Is there not dignity enough in our laws, and strength enough in our Government to secure to us the right of free discussion? Shall Papists bring their Brownson's to assail, without fear of molestation, Protestantism, and its defenders—and shall not Protestants have the right to listen to a Gavazzi as he unfolds the absurdities of Romish dogmas, and the iniquity of Jesuitism? If British subjects are to be deprived of their birth-right freedom in order to accommodate the vassals of a politico-religious or rather irreligious potentate, it is time that they were fully aware of the fact. Take down the old flag of a thousand years, and inscribe *Ichabod* upon its ample folds.

We have been utterly amazed at the bare-faced defence of Popish intolerance which we have read in some of our Upper Canada Journals. Poor miserable pretenders to patriotism! Afraid to breathe, lest they offend their masters! Crawling timidly along behind the ponderous car of French Canadian Popery, lashed in like hounds! What precious editors are these! What craven conservators of public rights and of public morals! How interesting it must be for a pious and liberal minded man, the father of a rising family, to find himself a subscriber to journals who can in one breath condemn riot and FREE DISCUSSION. Riot must be stopt, by arresting such men as Gavazzi, and gagging in the house of Parliament the fearless member for Kent. Let Gavazzi cease laying bare the hideous deformities of Romanism, and he may tread securely upon British territory. Let George Brown cease resisting the Popish attempts to gain exclusive civil privileges, and no mob will demand him as a victim on which to wreak their vengeance. The language of some of our Upper Canada Editors amounts to this:—Subjects of the Pope, we the subjects of the Queen hail you as fellow subjects. You lack a little of perfect loyalty to our Sovereign, and we lack a little (not much) of loyalty to yours; but hail fellows, we are well met! You have been exceedingly naughty in making a disturbance about the ravings of Gavazzi; but the infidel impostor provoked you to strike. We do not approve of your conduct—O no! we go, for freedom of speech!! but you are not to blame, and those infamous agitators who wound your feelings, and resist your zealous attempts to gain ascendancy in the land, ought to be hanged. It would remove some thorns out of the path of our reform Ministry, and, feed fat the ancient grudge, we bear their tormentors.

It is truly lamentable to read the contradictory effusions of Editors whom we have hitherto regarded as high-minded, and independent men. When they touch upon freedom of speech, there is a sublime energy in their language which makes one feel that a noble and an insulted spirit is aroused to a just sense of its own and its nation's

honor—but when they turn to censure the lawless and the intolerant their thunders die away and echo brings back only a pitiable apology for villainy. As we read the miserable effort of Editors to extenuate crime, or to shift the blame of vandalism from the proper shoulders, it is next to impossible to suppress the thought, that there is some instituted connection between their moralizing and their material interests. The organ of volition, which moves their pens, seems to be located in their pockets rather than in their skulls. Alas for our country when freedom of speech is sacrificed at the shrine of superstition, and when a subsidized press becomes the apologist of brute force opposition to liberty.

Let Catholics enjoy what they would deny to others had they the power, full freedom one very point; but let no exclusive privileges be granted.

Regular Baptist Missionary Society and Educational Society.

The committees appointed to obtain an agent for these two Societies have succeeded in securing the services of the Rev. T. H. Facer formerly of Michigan. In this they have been exceedingly fortunate. We have known bro. Facer for many years, and we cannot but regard his coming amongst us as a happy circumstance. An Englishman; a strict Baptist; a man of talent, piety, and experience, he cannot fail to secure the fraternal regard of our entire denomination. We commend him and his objects to the brethren. He goes out to plead not for himself, but for the best interests of Canada. In advocating the claims of the Missionary Society, he will advocate the claims of feeble churches, and destitute regions in this your home, reader, and the home of your children. The Society has a noble object in view, namely, the advancement of truth, and the salvation of men in Canada, and hence we expect to hear of the warm reception which our beloved Bro. will every where receive.

He carries with him also, bonds to be signed by those who have subscribed to the endowment of MacLay College. In this work too, the brethren must aid him. The Venerable Dr. MacLay, is about sailing or has sailed for England to complete the work which he here commenced. He expects, to raise, at least a good library, which is a prerequisite to the success of such an Institution. May God preserve his life, and succeed his mission.

THE SABBATH AND THE LORD'S DAY CONSIDERED IN REFERENCE TO THE PRESENT MOVEMENT ON THE SUBJECT.—Such is the title of an anonymous tract published in Toronto, which has been sent to us through the post office. While there is some truth in the production, there are some statements made, (which we would charitably refer to ignorance,) at variance with truth. For example, the writer says,

“Christians now-a-days, instead of witnessing to the world of its ruin and sin, and of God's free love to man in spite of all his sin, are busily embarking the world in the Temperance cause, the peace cause, or the Sabbath cause, in the hope of leading the world towards God.” Is it indeed true that the advocates of the above social reforms, neglect to preach the gospel, and preach up these reforms as the way of salvation? We pronounce the statement a slander. No class of men urge the gospel way of salvation with greater earnestness upon their fellow men, than do the advocates of Temperance, peace and Sabbath keeping.

We venture the opinion that the writer of this tract is a habitual drinker of some kind of drink, which has ruined, and which is still ruining thousands of his fellow mortals; and that while he is perfectly willing to witness against their sin with his tongue, he is not willing to witness against it by abandoning his stimulating beverage: If in this opinion we err, let the writer of the tract whoever he is, correct us, and we will make the *amende honorable* in our next.

Rev. J. B. Olcott's Letter.

In giving the sum and substance of bro. Olcott's letter to our readers, in our April No., instead of the whole document, we merely consulted our limited space; but as he claims that injustice has been done him by our epitome, we give below his letter entire:—

“PARMA, NEW YORK,
April 15, 1853.

MR. EDITOR,—

I write to correct a mistake into which you have by some means fallen, in reference to the conditions on which I obtained subscriptions in Canada for the Theological Seminary at Rochester.

In your February issue you state that one of these conditions was, that in the event of an institution being started in Canada, one-half of the subscriptions obtained by me should revert to that institution. And I am informed, that in your paper for the present month the same thing is again repeated; and that certain parties who deny that such was a condition, are referred to Rev. Messrs. Boyd and Wilkinson, who, you say, testified in your presence, that such a condition was announced by me publicly in London and Lolo.

Upon this subject I would say, that the terms proposed by me for the co-operation of the Baptists of Canada, and these of this State, in the work of ministerial education, are as follows, viz.: The young men from Canada are to have the privileges of the institution at Rochester, on precisely the same terms, and with the same assistance as those on this side of the line. Persons who reside in Canada are to be appointed members of the Board in such numbers as shall give the denomination in Canada control over the funds and in all plans and arrangements as shall be in

proportion to the amount of funds they contribute, and the brethren in Canada are invited to supply such amount of funds as they please.

These are the terms which were publicly announced by me every where; and they will be recognised by thousands who have heard me. Nor am I conscious of having on any occasion included the conditions which my esteemed friends, Rev. Messrs. Boyd and Wilkinson, say I did at London or Lobo. This remark is not made to question in the least the veracity of those excellent brethren, or any one else. That there is a mistake about this matter will be evident to all, when it becomes known that these brethren never heard me make any announcement publicly on any subject in London or Lobo. When I presented the subject in London, our brother Boyd was in such feeble health, as to prevent his being present; and at the time I addressed the church in Lobo, brother Wilkinson was residing at Drummondville.

Whether such announcement was or was not made in London, amounts to nothing, as there is no subscriber in that church. In Lobo, a benevolent brother very cheerfully secured by bond one thousand dollars to the Board at Rochester; but with his subscription there is another special condition, which effectually cuts off the one named: it is, to establish a perpetual scholarship, which can in no case be done with a less sum than one thousand dollars.

This is also a condition of every subscription of this amount obtained by me in the Province.

Much more might be said in explaining this subject; but I am unwilling to burthen your paper with a longer article. Less than this I cannot say, and do justice to myself and to our subscribers in Canada; for the statements of the *Observer* have not only surprised me and our Board; but have been an occasion of equal surprise to brethren in Canada, who have given me their pledge, as we have received numerous letters from brethren in all parts of the Province, enquiring into the matter, and asserting that no such terms were made known to them; and saying they should be unwilling to pay if such conditions were to be observed.

For the information of all, I wish to say that I have not obtained a single subscription on the condition in question, but all are on the conditions specified in this article.

Yours fraternally,

J. B. OLCOTT."

Let our readers carefully peruse the above letter, and the following replies, once more, from brn. Wilkinson and Boyd, and they can judge for themselves where the sin of injustice legitimately rests:—

"Lobo, May 17, 1853.

DEAR BROTHER,—

At the time the Canada Regular Baptist Missionary Society was formed at Hamilton, an Educational Committee was appointed, consisting of Messrs. Pyper, McCord, Gilmore, Boyd, and myself. When Bro. Olcott entered this country, he came in by the Falls, and called upon me, as one

of the above-mentioned Committee to make proposals. He proposed that I should use my influence with the Committee to prevent anything being done in the meantime, regarding an institution of our own; and said that the Rochester Board was willing, if a Regular Baptist Theological School was got up in Canada, to give back the half of the sum which he might obtain, to such an institution. With these proposals I was pleased, and used my influence to further Bro. Olcott's mission, as did other members of the Committee, on the above-mentioned understanding. These, Mr. Editor, are the plain facts of the case, whatever Bro. Olcott may say, or whatever the Rochester Board may conclude to do in the matter.

I remain yours truly,

WM. WILKINSON."

"London, May 17, 1853.

DEAR BRO. PYPER,—When Rev. Mr. Olcott, agent of the Rochester College, paid his first visit to London, he told me, that before commencing to take up subscriptions in Canada, he had called upon Elder Wilkinson, as one of the Educational Committee appointed at Hamilton,—that he had proposed to Bro. Wilkinson that the project of a Canada Theological School should be left in abeyance in the meantime, that he would canvass the Churches for aid for the Rochester Institution, and that in the event of a Regular Baptist Theological School being got up in Canada, the Rochester Board would agree to give back the one-half of the money obtained. Mr. Olcott stated that Brother Wilkinson was well pleased with the proposal, and asked me, as a member of the Committee, what I thought of it. I expressed my satisfaction, and said that I believed it was the best that could be done under existing circumstances.

I may also state that there are a number of brethren connected with Baptist churches in this quarter, some of whom subscribed, and others of whom Mr. Olcott asked for subscriptions, who are willing, if necessary, to make oath, that he made similar statements to them.

I remain yours truly,

ROBERT BOYD."

Recognition of a Church.

Pursuant to invitation, a Council of brethren from the churches of Walpole, Sherbrooke, Canboro, and Ramham, convened on the 21st of May, in South Cayuga, for the purpose of recognising the Baptist brethren and sisters there as a church of Christ.

The Council was organised by choosing Rev. D. Way, Chairman, and brother W. M. Bush, Clerk.

After hearing an outline of the faith and practice of the church, together with an account of their circumstances, the council unanimously agreed to recognise them as a strict, and in every way Regular, Baptist Church of Christ.

Elder Way was appointed to preach on the following day (being the Sabbath), and give to the church the hand of Christian fellowship. Elder

Stillwell was appointed to give a charge to the church—which arrangement was carried out.

The season was one of deep interest to all present. The hearts of God's people were made glad, for they all felt that Christ was in their midst. The church consists of forty members. May the Lord add to their numbers such as shall be saved.
Communicated.

Ordination.

Lobo, June 2, 1853.

By request of the Baptist Church in Fingal, a Council of ministers and brethren convened with the First Baptist Church in Lobo, on the 2nd inst., at 2 o'clock, P.M., in order to examine, and, if thought worthy, to ordain brother Alex. McIntyre, of Fingal, C.W., to the work of the Christian ministry. Organized. Elder Wm. Wilkinson, Moderator. Elder A. Chute, Clerk. The following list was taken:—

London—Elder R. Boyd; First Lobo—Elder Wm. Wilkinson, Dea. R. Edwards, Dea. A. Chaloner, brethren J. Alway, J. Edwards, H. Edwards; Second Lobo—Elder A. Chute, brethren J. Campbell, J. Salsbury; Visiting Brethren—Rev. J. B. Olcott (Agent, N. Y. U. M. E.), Rev. I. Marsh, Second Dorchester, bro. Grant, do; bro. C. Paul Lic, Wilberforce; Dea. T. Kerry, Zone Mills; Elder J. Clutton, Sylmer, Dea. P. Clayton, do., brother R. Crandall, do.

After prayer by brother Marsh, the candidate was called upon to preach before the brethren, which he did, in a discourse, founded on 1 John, iii. 1; after which he gave a relation of his Christian experience, call to the ministry, views of Bible doctrine, &c., which being highly satisfactory, the council retired, and resolved unanimously to proceed to ordain the candidate in the following order, viz:—

Sermon by brother Boyd.

Prayer by brother Wilkinson.

Charge to the Candidate—Brother Marsh.

Charge to the Church—Brother Clutton.

Right hand of Fellowship—Brother Chute.

Service to commence at 7 o'clock, P.M.

Adjourned.

EVENING SERVICE.

Met according to adjournment. After reading the Scriptures and prayer, brother Boyd delivered a heart-stirring discourse from 2 Cor. ii. 16: "To the one we are a savour of death," &c. The other services took place according to arrangement. It was a season most solemn and impressive; and we humbly pray that our dear brother and his little charge, may be blessed together in their labours for Christ sake.

By order,

WM. WILKINSON,

Moderator.

A. CHUTE, Clerk.

See notice on our last page, respecting the meeting of the Board of the Regular Baptist Missionary Society, at Drummondville. A very inviting place at this season of the year. Brethren, East and West, rally for once. In the multitude of counsellors there is safety.

DR. MACLAY.—After one-half of our issue was thrown off, we received intelligence that, previous to sailing for England, Dr. Maclay will spend a few weeks in Canada. This change of purpose has been brought about by the inability of a friend to accompany him on his journey at present.

By the same mail we learn that the venerable Dr. Sharp, of Boston, died at Stonely, near Baltimore, on the evening of June 23.

Miscellaneous.

Origin of the Baptists.

The chief Episcopal organ of this country, the *Church Journal*, published in New York, alluding to the Baptists, tauntingly inquires, "where did they come from? Who was the father of them?" That such questions come from such a quarter is a significant fact, and pregnant with honor to the Baptist denomination. If the Baptists did not "come from" Jerusalem, (*vide* Acts ii. 41-47,) and if the Great Head of the Church was not their founder and "father;" then we throw back the questions to the *Church Journal*, and demand, in most emphatic earnestness, and with the most anxious solicitude for light and information, "Where *did* they come from? Who *was* the father of them?" And can the *Church Journal* answer?

It is very certain that the Baptists are not of yesterday: that theirs is no mushroom existence. They cannot point to a Henry VIII., or to a John Calvin, or a Martin Luther, or a John Wesley, as "the father of them." Ages before these men founded churches, "there lay concealed in almost all the countries of Europe," we quote Dr. Mosheim, "persons of this [Baptist] persuasion;" and while Episcopalians, Presbyterians, Lutherans, and kindred denominations date their beginning at and subsequent to the Reformation of the sixteenth century, "the true origin of the Baptists," says the same great historian, "is hid in the depths of antiquity, and is consequently extremely difficult to be ascertained." Cardinal Hezius, President of the Council of Trent, testifies that they had up to the days of that Convocation, been more cruelly persecuted for twelve hundred years than any other people. And Zuingli declares that they had caused great disturbance in the church for more than thirteen hundred years.

If the New Testament, and the histories written by the most learned and candid of our opponents, may be received in answer to the questions of the *Church Journal*, then can the Baptists triumphantly claim apostolic origin. A host of Pedobaptist writers have conceded that the New Testament churches were Baptist churches; that

in polity and in sentiment they were the same people. But Dr. Mosheim is enough to summons as a witness for the present. He says, "The churches in those early times were entirely independent, none of them subject to any foreign jurisdiction, but each one governed by its own rulers and laws." "A bishop, during the first and second century was a person who had the care of one Christian Assembly. In this assembly he acted not so much with the authority of a *master*, as with the zeal and diligence of a faithful servant." "Baptism was administered in the first centuries without the public assemblies, in places appointed for that purpose, and was performed by the immersion of the whole body in water." Dr. Neander is equally clear and explicit to the same point.

And the Baptists, beginning in Jerusalem, and founded by the apostles and Jesus Christ, have continued ever since. So our opponents bear witness. In a work, entitled "Origin of the Dutch Baptists," published at Breda, in 1819, and written by Dr. Ypeij, Professor of Theology in the University of Groningen, and the Rev. J. G. Dermont, Chaplain to the King of the Netherlands, the highest official authority in the Dutch Reformed Church, we find the following clear and emphatic testimony: "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses; and who have long in the history of the Church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which had stood since the days of the Apostles, and as a Christian Society which has preserved pure the doctrines of the gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination, tends to confirm the truth, disputed by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary; and at the same time goes to refute the erroneous notion of the Catholics, that their commission is the most ancient."

Let these suffice. If the above extracts do not furnish a satisfactory answer to the inquiries of the *Church Journal*, then it must answer its own questions; and we challenge it, if our facts and quotations be rejected, to show where the Baptists came from, and who was their father.—We will see if our challenge be accepted.—*Western Recorder*.

Negro Protestant Churches in Savannah.

The Rev. J. P. Tustin, pastor of the Second Baptist Church, of Savannah, Geo., in a letter to the N. Y. Courier and Enquirer, states that in that city, containing a population of 23,764, there are 9,744 negroes, of

whom about 3,000 are free and the remainder slaves. Of the 9,744 negroes 3,070 (nearly one-third) are members of Protestant churches, viz: in three Baptist churches, 2,528; in the Methodist African church, 452; in the independent Presbyterian church, 40; and in two Episcopal churches, 40.

The following statements are from Mr. Tustin's letter.

"The pastors of the two oldest Baptist churches are free negroes; the pastor of the third is a slave. The pastor of the Methodist church is always a white minister regularly appointed by Conference, and is always expected to be a man of a high order of ability.

The salaries of three colored Baptist pastors are raised by voluntary subscriptions and pew rents among their own members; and the first African church (under the care of the venerable Andrew Marshall) has generally paid a very liberal salary—sometimes reaching towards \$800 or \$1,000. Marshall himself is wealthy, owning a good amount of real estate and personal property, quite enough to live on without any salary.

White people often attend preaching in the black churches, especially Andrew Marshall's, which often has very respectable persons present.

The three colored Baptist churches regularly contribute one hundred dollars or over to Foreign Missions in Africa; and seventy-five dollars for missionary labor among the blacks, in the bounds of our association.

But the great bulk of the means furnished by the blacks in connection with their churches, are used for supporting religion among themselves. They have fine houses of worship, the first two Baptist churches being lighted with gas, and having all the fixtures for convenience and comfort which are to be found in any churches. The blacks receive no assistance from the whites in their church matters. They are well able to take care of themselves.

Many of the free blacks are doing very well for themselves; and almost any industrious and prudent slave, especially a man with good health, could earn his freedom in a few years. This not a few have done, and many more I think will do, with a view of emigrating to the African republic of Liberia."

"We have accounts from Prome up to the 4th of April. The cholera is raging very virulently among all the regiments there, having already carried off two or three hundred men. The British and Burmese Commissioners have met, but could not agree upon terms, the English wishing to annex all the land for fifty miles beyond Prome. The Burmese are willing to pay money, but do not wish to give up their lands. Gen. Goodwin, the English Commander, threatens to march upon Ava."

REMARKS OF BR. ONCKEN.

We copy the following brief view of Br. Oncken's remarks at the Missionary Union from the last Macedonian:

"Rev. J. G. Oncken expressed his pleasure at being permitted, according to a custom not used in England—probably for sufficient reasons—to address the chairman by the title of "Brother." The embarrassment he would feel, at appearing before such an assembly, was dissipated by the consciousness that he had addressed brethren in the faith and fellow-laborers for the truth. The field of labor they now contemplated was devoid of the attractions of novelty. It was an old country, and one that had had the Bible for three centuries. But, to sober men and men of common sense (which all Christians should be) there was an awful interest in the view of a great Christian nation lapsed, to such a degree, from its primitive faith in scepticism or formalism.

"The work of Baptism in Germany began at Hamburg in a meeting of seven persons. They sowed the good seed with trembling hand, but it had not turned void. He proceeded with the aid of a map to make a detailed statement of great interest, of the progress of the work along the shores of the North sea and the Baltic, in Prussian Poland, among the Mennonites on the Vistula, in Silesia and the Hartz mountains, in Alsace in Switzerland, in Baden and Wurtemberg, in Oldenburg, Bremen, Holstein, Hanover, and through other German States: the advantage taken of the opening of Austria in 1848, the churches of Vienna and Pesth, their persecutions and deliverances, the wonderful thirst of the people for the word of God so long as they could obtain it, and the consequences of the political reaction.

"How had so much been effected? By ministers of the gospel only! O, no! they were unequal to such an enterprise. If the world is to be converted, the whole church must preach. Every member, male and female, old and young, having not a mere remembrance, but a present consciousness and daily experience of the divine mercy, could labor for Christ among friends, acquaintances and in wider circles of influence, according to their circumstances. Several members of the church at Hamburg went regularly out, two and two, to warn, persuade, invite the people, to bring them to the chapel, and draw them into the way of life. Female associations were formed to visit from house to house, distributing tracts and inviting to public worship.

"There had been circulated 330,000 copies of the scriptures, and they were the only ones who circulated the pure word of God. All the continental Bible Societies retain the apocryphal books in their editions, and rationalists are very willing to have the wisdom of Jesus the Son of Sirach take the place of the gospel.—They had distributed 6,000,000 of tracts, besides 145,000 denominational tracts and books. Including missionaries and colporteurs, there were sixty-seven laborers engaged. Their communicants numbered 4,215, the people attached to them and their congregations were not less than 50,000, and besides these, a great number still connected with the State churches had learned and received the gospel through these agencies. It was an honor and joy to be in such a work. Thanks to God, there was no Luther, no Calvin, to take the honor, but God had chosen the weak things of the world and things that are not, to confound the mighty and ascribe all the praise to Him. The feeble instruments would be forgotten but God would be glorified.

"A great want was felt of suitable places of worship. That at Hamburg was one of the best, and it was crowded to excess; if they had one sufficiently large they might have 1,500 hearers. Many churches had none at all but poor rooms, hired or lent for worship. He hoped for the generous aid of Christians of America.

"In regard to persecutions, he reviewed the ac-

tion of the Prussian and other governments, expressing their great obligations to the American Minister and to the liberality of the King of Prussia, and their confidence that the conditions of toleration would be met."

PREACHING TO A DYING GIPSY.

The following anecdote of George III., late King of England, which I find in one of the works of Charlotte Elizabeth, exhibits a beautiful example worthy of record as a memento to Christians in every walk of life, to be ready to impart instruction and consolation to the poor, the distressed and dying. "The poor ye have always with you."

It is related of George III., that when hunting near Windsor once, with his characteristic tenderness of feeling, he relinquished the enjoyment of the chase out of compassion to his exhausted horse, and, gently riding alone through an avenue of the forest, was led by the cry of distress to an open space, where under a branching oak, on a little pallet of straw, lay a dying gipsy woman. Dismounting and hastening to the spot, his majesty anxiously inquired of a girl, who was weeping over the sufferer, "what, my dear child, can be done for you?" "Oh, sir, my dying mother wanted a religious person to teach her, and to pray with her before she died. I ran all the way before it was light this morning to Windsor, and asked for a minister, but no one could I find to come and pray with my dear mother." The dying woman's agitated countenance bore witness that she understood and felt the cruel disappointment. The King—O lovely lesson for kings!—exclaimed, "I am a minister; and God has sent me to instruct and comfort your mother." Then, seating himself on a pack, he took the hand of the gipsy woman, shewn the nature and dismerit of sin, and pointed her to Jesus, the all-sufficient Saviour. His words appeared to sink deep into her heart: her eyes brightened, she looked up, she smiled; and, while an expression of peace stole over her pallid features, her spirit fled away, to bear a precious testimony before the King of kings, of that MINISTER'S faithfulness to his awful charge. When the party who had missed their sovereign, and were anxiously searching the wood for him, rode up, they found him seated by the corpse, speaking comfort to the weeping children. The sequel is not less beautiful: I quote the words of the words of the narrative. "He now rose up, put some gold into the hands of the afflicted girl, promised them his protection and bade them look to Heaven. He then wiped the tears from his eyes, and mounted his horse. His attendants, greatly affected, stood in silent admiration. Lord L.—was going to speak; but his majesty, turning to the gypsies, and pointing to the breathless corpse, and to the weeping girls, said with strong emotions, "Who, my lord, who, thinkest thou, was neighbor unto these?"—London Christian Ob.

From the Watchman and Reflector.

DECLINE OF INFANT BAPTISM.

Recent statistics confirm this conclusion. In the Puritan Recorder of October 21, we have the Congregational statistics of New England. We take the following, as bearing upon the subject in hand:—

| Churches. | Adults bap'd. | Infants bap'd. | Total bap'd. | Ch's. no in. by hap. | Admt. by prof. |
|-----------|---------------|----------------|--------------|----------------------|----------------|
| Mass. | 461 | 657 | 1263 | 1923 | 170 |
| Conn. | 273 | 421 | 830 | 1221 | 110 |
| Maine | 227 | 125 | 251 | 376 | 144 |
| N. H. | 184 | 293 | 318 | 611 | 88 |
| Vt. | 197 | 118 | 236 | 354 | 131 |
| R. I. | 25 | 34 | 42 | 74 | 11 |
| | 1367 | 1643 | 2910 | 4556 | 653 |

These statistics are instructive. In very nearly one-half of the Congregational churches of New

England, no infant baptisms occurred during the last year! In Maine, Vermont, and Rhode Island, the number of churches in which no infant baptisms occurred was more than one-half. In Vermont, the number was 131 out of 197, or two-thirds of the whole number. Of the total baptisms in New England, during the year, considerably more than one-third were adult baptisms—that is to say, more than half as many adults were baptized as there were infants baptized. Comparing the adult baptisms with the number of members admitted during the year on profession, we find that, of 4,384 admitted, 1,618, or nearly two-fifths, were received by adult baptism.—What more conclusively can exhibit the practical desuetude of infant baptism among the Congregational churches of New England? It has no natural place in their system; it is not a spontaneous outgrowth of their principles; but an unnatural graft from a corrupt stock, having only a temporary connection—it waxes old and is ready to vanish away.

THE SCOFFER.

In the village of W—, a missionary-meeting was announced, at which the lamented Rev. Dr. Armstrong was to be present. Attracted by the lighted church, and the unusual crowd, young Robert L.—entered, to see what was going on, and to find new themes for his powers of ridicule and mimicry. He took a seat near the door, that he might not be recognized, and that when weary, as he anticipated he should soon be, he might pass out unnoticed.

The interest of the meeting was increased by addresses from a returned foreign missionary, and a colporteur from one of our western states. These servants of God portrayed their fields of labor, their love for their work amid the trials and difficulties they had encountered, the encouragement they had in laboring for such a Master, and the hope that they might live and die with the harness on.

Robert became deeply interested in their narrations. He felt that they were sincere, however deluded in their belief; and conscience whispered, that "it was no delusion; that the gospel which they hazarded all to bear to their dying-men, was true; that they had no mercenary motives to lead them to a life of toil and hardships, unrequited by earthly rewards." And while this truth was rankling in his heart like a barbed arrow, the faithful colporteur drew his portrait to the life, as in very simple language, he portrayed a class of young men whom he often encountered, that drew off the restraints of early religious education when beyond the influence of home.

Robert recognized the likeness, and felt it was his own. The first emotion was that of resentment, that he should thus be held up to public view by an ignorant stranger; for he had when a lad left the parental fireside, where a pious mother had instructed, and a praying father had counselled him, to mingle with a class of men of loose habits, and still looser principles, till he had unlearned their infidelity, and renounced his belief in God's word. But he remained till the meeting was closed at a late hour, and then went from the sanctuary of God a convicted man.

His conviction did not leave him till he was brought to the foot of the cross. The life which God had mercifully spared in the midst of his rebellion, he consecrated to his Saviour, and he now lives to adorn his profession. Those devoted servants of Christ knew not, and probably never will know until they are both are gathered with their sheaves into their garner above, that their simple narrations that evening, and the testimony they bore, that their Masters' "yoke was easy," was instrumental in doing a work that caused joy among the angels in heaven.

BUNYAN TURNED INTO A PUSEYITE.—A correspondent of the London Record says that "what is called a new edition of the Pilgrim's Progress

has been published by the Rev. E. Neale. It is very smartly got up for the moderate price of 3s. 6d. The text is so altered as to inculcate a theology the very opposite of Bunyan's, and, indeed, to preach the very doctrines for opposing which Bunyan was imprisoned. There is a preface explaining how baptism, confirmation, and the communion have been introduced as leading features of the Christian pilgrimage, and how it has been thought desirable to omit altogether such characters as Mr. Worldly Wiseman and Mr. Legality. I think there is no mention of what, however is the fact, that for Pope and Pagan, Mohammedan and Pagan have been substituted. It appears to me questionable how far, in a mere literary point of view, such an adaptation and corruption of a standard work is admissible. I confess I think it very mean to plunder a work of Bunyan's genius, in order to oppose his own views. Among other funny things, a second burden is made to grow upon poor Christian's back."

From the New-York Recorder.

THE CATHOLIC PRIESTHOOD.

It was stated by the late Mr. Inglis, the tourist, that Catholic emigrants from Ireland send back their remittances to the care, not of the Catholic priest, but of the Protestant clergyman to be distributed by him among those pointed out; and also that it is not unusual for Catholics possessed of a little money to leave the Protestant clergyman their executor, in preference to their own priest, or any other individual. I have no doubt this is strictly true. It is in perfect agreement with what we know of the Popish priesthood. I am acquainted with a Baptist minister, for many years a resident of a large city, who repeatedly received money from Catholic servants to be transmitted to Ireland. They would not trust their own priests. From my own personal knowledge, I can bear the same witness in regard to the feelings of Catholics towards their spiritual guides. As a general rule, they have no confidence in their moral honesty. A Catholic girl, some time since a servant in my own family, wished to pay one dollar to her priest. I gave her a two dollar bill, the smallest I had, and told her to get the priest to return her the change. She laughed, and said, "Oh, if he once gets the two dollars in his hands, that's the last I shall see of it."

No doubt there are honorable exceptions to the above; but I believe there would be found, on examination, an almost universal distrust of the honesty of their priest on the part of Catholics.

What shall be our judgment, of a system which produces such result? And what must be the strength of a superstition which, in spite of such feelings of the people toward their religious leaders, can yet make them the slaves of their religious leaders, they would not trust a dollar? Must the intercourse of Catholics with Protestants in this country tend to wear away the prejudice of the former against the latter, and usher in a brighter day? And how important in this view, that Protestants exhibit a pure Christianity!

J. C.

MAXIMS FOR THE MARRIED.

CODE OF INSTRUCTION TO THE LADIES.—1. Let every wife be persuaded that there are two ways of governing a family; the first is, by the expression of that which will belong to force; the second, to the power of mildness, to which every strength will yield. One is the power of the husband; a wife should never employ any other arms than gentleness. When a woman accustoms herself to say "I will," she deserves to lose empire.

2. Avoid contradicting your husband. When we smell at a rose, it is to imbibe the sweets of its odour; we likewise look for everything that is amiable in woman. Whoever is often contradicted feels insensibly an aversion for the person who contradicts, which gains by time; and, whatever be her good qualities, is not easily destroyed.

2. Never take upon yourself to be a censor of your husband's morals, and do not read lectures to him. Let your preaching be a good example, and practise virtue yourself to make him in love with it.

4. All men are vain; never wound this vanity, even in the most trifling instances. A woman may have more sense than her husband, but she should never seem to know it.

5. When a husband is out of temper, behave obligingly to him; if he be abusive, never retort, and never prevail over him to humble him.

5. Choose well your friends, have but few, and be careful of following their advice in all matters.

CODE OF INSTRUCTION FOR GENTLEMEN.—

1. There are two ways of governing a family; the first by force, the other by mild and vigilant authority. The first is brutal, and certainly you lose your happiness by adopting it; the second will occasion you to be respected, and your directions to be observed. A husband deserves to lose his empire altogether by making an attempt to enforce it by violence.

2. Never contradict your wife; you never did so before marriage, and do not begin it now. There is something so harsh about contradiction in a man, that it always generates an unkindly feeling. It prevents that confidence which ought to exist between married persons; and, confidence destroyed, we cannot hope for much good afterwards.

3. You cannot possibly have a truer confidant than your wife. She will always advise for the best, and very safely too. Trust her wholly.

5. Be strictly moral in your conduct; how can you pretend to be a guide to your house if you are not? Consider what you would think if your wife should become immoral in her conduct.

5. Be as attentive in reason after marriage as you were in courtship. Attention to your wife is respect to yourself. It is her due, and shows clearly that you do not regret your choice.

6. Pride yourself only on those qualities which a man ought to possess, and give your wife credit for hers. You ought to have a manly understanding, but remember that infers no superiority over the lady's.

7. Be careful in your choice of friends.—You have one that will never desert you: cherish her.

The life insurance upon persons who were killed at Norwalk amounts to \$30,000, and the Life Insurance Companies have determined to prosecute the Railroad Company to collect their losses.

UNCLE TOM'S CANON.—Some individuals have objected to this very popular work, that it has

many expressions which border upon swearing. However this may be, we observe, that its perusal is producing one very pleasing effect in France. It has awakened, so says a Paris letter writer, a desire to read the Bible, and a copy will sell readily provided that it is of the same sort that Uncle Tom used.

CASH SYSTEM.—The *German Town Telegraph* very truly says; "except the cash system is exclusively adopted and rightly observed, we know of no business in which its bills are so difficult to collect as subscriptions to a newspaper. This is not because the subscribers are unwilling to pay, but it is principally owing to pure neglect. Each one imagines that because his year's indebtedness amounts to so small a sum, the printer surely cannot be much in want of that, without for a moment thinking that the fruits of his entire business are made up of exactly such little sums, and that the aggregate of all the subscribers is by no means an inconsiderable amount of money, and without which the publisher could not for a single month continue to issue his paper."

AN INTERESTING CHARACTER.—An Indian was ordained to the work of the ministry by the Baptist Home Mission Society in Troy last week, who, to attend the convention, walked six hundred miles in snow shoes, accompanied by his wife and child. He will be present at the meeting in this city this week.—*Alb. Jour.*

William Howitt, writing from Australia says— "Gentlemen who have been in India, China, and over the whole continents of Europe and America, say that this is the worst climate they know, without any apparent cause, people are everywhere attacked with dysentery, rheumatism, cramp, and influenza." Shall we ever know the truth about the Australian climate?

HEAVY VERDICT FOR A RAILROAD ACCIDENT.—In the Circuit Court of Boston, Benjamin L. Williams, of Taunton, was awarded \$7,000 damages from the Portsmouth, Saco and Portland Company, for injuries received by an accident.

THE CONVENTION AGAIN.—We beg pardon for venturing a line more in behalf of this interest. Remember it pertains to our domestic affairs, and it must be attended to now, or the opportunity for imparting the necessary aid is irremediably gone for the present season. That is, the churches holding their Associations must not let them pass without transmitting their proper quotas of help, or serious embarrassment will follow. It is not the great Missionary Union which embraces the Northern States; but it is amazingly important within its own particular sphere, and cannot be neglected without letting the feeble little members of the family suffer. If the Lord gives us children to nurse, we must take care of them.

The Emperor of China is in his 22nd year, the emperor of Austria in his 23rd, and the sultan of Persia in his 20th. Three men rule one-third of the people of the world, whose united ages is 64. Solomon was very young when he decided the case of the child claimed by two mothers, and we hope the three lads on thrones are capable of following his example.—*Mackenzie's Message.*

REVENGE — POISON — DEATH.—On the 7th inst., a family named Flewitt, in Belpers, England, were poisoned by eating a rice pudding. Mrs. F. died—the rest thro' prompt surgical aid, are expected to recover. Sheldon, a fellow workman of Flewitt's dyer, has been apprehended. He had asked the master dyer for some prussic acid (poison) a few days before, and on the day of the poisoning went thro' the back door of their dwelling to the place where they (Flewitts) kept their

sugar. He had wished to pay his addresses to a daughter of Flawitt, and on her father precipitously forbidding him, had threatened to take their lives and his own.

WHY AM I UNHAPPY.

Reader, art thou unhappy? If so, may I not hope, that for once at least, thou wilt honestly ask thyself the question, "Why am I unhappy?" I will endeavor to answer the question.

Perhaps you are a professor of religion. What a professed disciple of Christ unhappy! Aye, indeed a mere professor of Religion is no guarantee against the invasion of wretchedness. Mere profession is as destitute of the joys and delight of true religion, as the "sounding brass and the tinkling cymbal." Think not, fellow immortal, to give rest to thy soul by merely taking upon thyself the vows of Jehovah. One might profess to be a prince, while suffering all the miseries and privations of abject poverty. So may one profess acquaintanceship and relationship with God, while living in "the gall of bitterness and bond of iniquity."

Then thou art a professed follower of Jesus, and unhappy! Tell me not that thou art acquainted with him! Thou mayest indeed have heard of him "by the hearing of the ear;" but thine eyes may never have beheld his beauty and glory. "Be not deceived, God is not mocked." Think it not unkind if I tell thee, that thou art either unconverted, or else a backslider in heart. In either of these conditions there is room for unhappiness. The unregenerate heart has the elements of wretchedness within itself. Supreme selfishness being its ruling power, the slightest exercise of disinterested love is forever excluded. Hence, in the very nature of things, an impenitent soul must be an unhappy soul. True, it may succeed in so overloading itself with worldly and selfish aims and interests, as for the time to chase away unhappy reflections; but let this barrier to self-knowledge be removed, and its peace destroyed—its fancied joys are then found to be but one "baseless fabric of a dream;" and it is again thrown back upon its own secret communings, which, instead of bringing peace, are like scorpions upon his restless soul. Here may be the reason why so many who bear the name of Christian, are so destitute of enjoyment. Such professors say to the world in action, if not in word, "We have tasted of the waters of life, but they are not sweet and satisfying. We have trusted in Jesus, but he does not take away our sorrows. We cherish hopes of heaven, but there is no animating and holy joy in the prospect. We profess to be pilgrims and strangers here below, but we find ourselves ever and anon entangled, and borne away with the cares and interests of earth." Is it a wonder that such are unhappy?

But it may be that you belong to the other class. You may be a backslider in heart. That feeling within you, which once answered so quickly to the name of Jesus, has grown cold and insensible. That dear name may now sound never so sweetly, but no joy—no love is awakened. Your language now is,

—"What peaceful hours I once enjoyed,
How sweet their memory still;
But they have left an aching void,
The world can never fill.

Much argument is unnecessary. The whole cause of your unhappiness is now perfectly plain. While you were "spiritually minded"—while your affections were set on "things above" your peace was "like a river." By the exercise of a living faith you rested in the foldings of divine compassion, and your gratitude, the while, to him who thus breathed his love upon you, flowed deeply and warmly through your heart. Oh, how surpassing sweet is the enjoyment of one who is thus carried in the bosom of fostering mercy!

But now how changed! The great adversary, taking the advantage of the weakness of your nature, lured you away from your "first love," until you have settled down in utter formality. Wonder not that you have lost your enjoyment. But rather thank God that he has so made you, that you cannot be truly happy while wandering away from him. Bless his holy name that he has made your highest happiness to consist in the exercise of the purest affections and desires. And while you thus reflect upon his matchless goodness, and your own weakness and folly, dedicate yourself anew in him, and resolve to live in the sunlight of his gracious countenance. *CLERUS.*

—N. Y. Evangelist.

We are informed, says the *Globe*, that the Grand Trunk Railway, people have bought some eighteen acres of land in the eastern part of the city for the establishment of their terminus. The ground lies a little below Gooderham & Wort's mill, and has been in part occupied as a brickfield by Mr. Barnes. It lies very low being sometimes covered with water. The price is £1,800, which has been paid to several different owners. The land has been bought with a view to the road running along the esplanade, which is to be built in front of the city. The Company's agents wish the Corporation to give them forty-feet wide along the front without payment, insinuating that if their claim is refused they will make a route through the city, entering near St. James' Cemetery. The city authorities acknowledge the advantage of the railways passing along the esplanade; but they think that the Company should pay as much to them for the right of way, as they would pay for another track—a just and proper stipulation to which we are sure the Company will assent. In that case there will probably be machine shops and other works on the land just bought at the East, a passenger terminus near the centre, and the freight depot at the Queen's Wharf.

A HEROINE.—The life of a child was saved in Albany, on Friday, almost miraculously. It was left in a wagon in Broadway, while its careless parents went next door to do some shopping. During their absence something frightened the team, and away they went down the St. like a gale of wind. Just as they passed Herkimer St., a young lady saw the danger, and in an instant prepared to rescue the little fellow. Throwing her hat and shawl on the sidewalk, she made a spring at the tail of the wagon, just as it was dashing by her, and, as good luck would have it, caught it firmly; the momentum of the wagon jerking her inside of the box. She immediately clasped the child in her arms, and seizing a favorable moment, sprang to the ground, without injury either to herself or the foundling. Such a heroine deserves celebrity.

PRAYER.—Sir Walter Raleigh, one day asking a favour from Queen Elizabeth, the latter said to him, "Raleigh, when will you leave off begging?" to which he answered, "When your Majesty leaves off giving." But think how much more bountiful God is, who did not give over granting Abraham his request for Sodom till he left off asking. And who can tell but that if he had gone on and prayed, that if five righteous persons had been found in Sodom the city might have been spared for their sakes, his request would have been answered? Can we think that God will turn his back upon the tears or stop his ears to the prayers of his own children, that cry unto him daily in the name of his dear Son, Christ Jesus? Never.

BIRTHS.

In Toronto, on the 3rd ult., Mrs. John Carter, of a son.

In Toronto, on the 4th ult., Mrs. Jas. Lumsden, of a son.

DIED.

At the residence of her son, in the Township of Bayham, on the 2nd of June, 1853, Phoebe Leach, in the 74th year of her age. The subject of the sketch was a member of the Second Baptist Church in Bayham, and has been a faithful follower of the Lord Jesus above half a century. She settled in this township near thirty years ago. Her husband, who died about nineteen years ago, was a Baptist preacher. She must have been the subject of a great many hardships; but she bore them all with true Christian fortitude, and she had kind children who rendered her all the attention that maternal love could command. In the presence of many children and grand-children, she, on the above date, calmly fell asleep in Jesus, and entered the long-sought rest,

"Where storms of malice never blow,
Temptations never come."

Her lifeless remains were conducted to our place of worship, on the 4th instant, followed by a large congregation who all seemed to feel their loss. A discourse was delivered by the writer of this sketch, from Mark xiv, 6,—"And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me." And truly we may say of sister Leach—she hath wrought a good work on Christ; "for," saith he, "inasmuch as ye have done it unto one of these little ones, ye have done it unto me."

"Sister, thou hast gone and left us;
Here thy loss we deeply feel;
But 'tis God that hath bereft us;
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven, with joy to greet thee,
Where no farewell tear is shed."

SIMEON ROUSE,

June 4, 1853.

New York Recorder please copy.

Baptist Books and Tracts.

A LARGE SUPPLY of Denominational Books and Tracts can be obtained at the Store of B. M. CLARK, No. 87, Yonge Street, Toronto, Toronto, July 1, 1853.

Meeting of the Missionary Board.

THE BOARD of the Regular Baptist Missionary Society will (D.V.) meet at the village of Drummondville, near Niagara Falls, on the Second Wednesday of July, the 13th instant, at Eleven o'clock, A.M.

JAMES PYPER,

Corresponding Secretary.

Toronto, July 1, 1853.

NOTICE.

THE Johnstown Association will be held with the Church in Brockville, on Thursday, the 7th of July. Services to commence at 10 o'clock, A.M.

June 1, 1853.

THE CHRISTIAN OBSERVER:

A RELIGIOUS MONTHLY JOURNAL.

Published at Toronto, by A. T. McCORD and JAMES PYPER, at One Dollar a-year, payable invariably in advance.

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