

# The Bazaar.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

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**THE LARK.**  
How sweet is the Song of the Lark, as she springs,  
To welcome the morning, with joy on her wings!  
The higher she rises, the sweeter she sings,  
And she sings when we see her no more.  
When storms and dark clouds hide the sun from our sight,  
She has mounted above them, she shines in his light;  
There, far from the scenes, which disturb and affright,  
She loves her gay music to pour.

It is thus with the Christian—his willing soul flies  
To welcome the day-spring, which streams from the skies,  
He is drawn by its glorious effluence to rise,  
Towards the region from whence it is given.  
He sings on his way from the cloud-covered spot,  
The quicker his progress, the sweeter his note,  
When we hear it no longer—the song ceases not,  
It blends with the chorus of Heaven.

Friend Visitor.

## CHURCH ARCHITECTURE.

We are Protestant Episcopalians; and, as a matter not only of sound theology, but even of good taste, our churches should be in harmony with our character; and thus become standing protests against the gaudy decorations of Popery on the one hand, and the irreverent baldness of Secularism on the other. We should build to suit our own purposes; and we shall find that, in point of fact, the architects of the middle ages acted upon this correct and sensible principle. They adapted the means to the end; the church, and its furniture, to the use for which it was designed: so that our churches are, at this moment, records of the gradual corruption of Christian doctrine, and the consequent modification of the forms of Christian worship.

For instance, the erection of altar-shaped tombs for the celebration of the Eucharist, dates, at least, from the times immediately subsequent to the Decian persecution. When the ashes of martyrs began to be regarded with undue reverence, from a feeling from which it is difficult to withhold our sympathy, their sepulchres were used for the celebration of the Lord's Supper, the communicants rejoicing to renew their covenant with their crucified Lord over the ashes of those who had died for His name, and afterwards, when the smallest relic of a martyr or saint could be obtained, it was placed in such a tomb, for a similar purpose, and the altar-tomb was dedicated to the honour of the saint whose remains it was supposed to contain. Hence a torrent of peevish errors flowed in upon the Church; and the whole history of Christianity teaches us a stern lesson against sacrificing doctrine to sentiment, and so mingling up human feelings with religious exercises, as, in such matters, to "know any man after the flesh."

Not only the furniture, but the very form of our churches has been influenced by the prevalent doctrinal opinions. The cruciform shape of churches was a symptom of that symbolising tendency which has been always characteristic of Popery; which, confounding the sign with the thing signified, has multiplied Christian figures, symbols, and ceremonies, as substitutes for those of the old law; thus serving in the oldness of the letter, instead of the newness of the spirit, and delighting in the shadow when the substance had already appeared.

Again, judicious ideas of a priesthood offering up for the people propitiatory sacrifices and prayers led to the construction of isolated choirs, and deep enclosed chancels, instead of theapse of the basilicas and early Romanesque churches.

The unscriptural adoration offered to the blessed Virgin required the south aisles of churches to be widened to receive her altar, or the east end of our cathedrals and abbeys to be extended into a lady-chapel.

The doctrine of transubstantiation, involving the elevation of the host as the central point of worship, gave rise to the piercing of eye-holes, *lagioscopes*, through the piers, for the benefit of those who could not otherwise actually witness the elevation.

In proportion as spiritual views of our Lord's vicarious sacrifice became more faint, sympathy with his physical sufferings usurped their place, and was excited by carved and painted exhibitions of the crucifixion. Hence roof-lofts were constructed; and we may constantly observe, in our earlier churches, the moulting of the chancel arch cut away to receive the beams of these lofts. It is not until the latter part of the fifteenth century that we find provision made in the original structure for the roof-loft, and the stairs by which it was approached.

If such were the architectural innovations which were gradually introduced in chronological order, as the doctrines of the Gospel were successively corrupted, we should be careful not to imitate what these corruptions rendered necessary, lest haply we be found, in our folly, to have provided "old bottles for new wine;" to the great injury of all parties concerned. We should rather consider what we ourselves want, than what our ancestors found necessary for their corrupt form of worship.

We do not want, then, detached isolated choirs in which priests may chaunt in an unknown tongue mediatorial prayers and praises, apart from the people; but we want a good open church, with as few obstructions as possible, in which minister and people, brethren of each other, may offer up common prayer in the vulgar tongue; and, in that masculine and nervous dialect, hear the wonderful works of God, even the master wonder of man's redemption, read and expounded to them, plainly, and without reserve.

We want church room for the thousands who are daily added to our population; and it is almost trifling with their urgent necessities, when they are crying to us for houses of prayer, that they may feed on the bread of life, if we can only point out to them inadequate and inappropriate buildings, with curious and costly decorations, to mock their poverty, and delude their expectations. If our Lord taught us that Solomon in all his glory was not arrayed like the lily of the field, much more may we say that no design of art is so beautiful—no majesty of elevation so impressive—no combination of sight or sound so calculated to touch and elevate the soul, as when a congregation of plain but earnest men make the simplest building that ever was erected resound with their fervent adorations, and the voice of Christ's minister is heard proclaiming to attentive hearers—"Behold the Lamb of God, for he taketh away the sin of the world."

For these blessed and hallowing purposes, we do not want a "dim religious light," but consider that light the most religious which best enables us to read our Bibles, and accompany the devotions of our church. The "storied window," we do not require, but neither do we despise or reject it, if only it gives not unscriptional prominence to the virgin mother over her Lord and Saviour, nor otherwise minister to superstitious uses.

We do not need, nay, rather we sternly repudiate, sepulchral altars of stone, for we have no dead men's bones to deposit in them; we are not sacrificing priests, nor have we any other sacrifice to offer than that praise and thanksgiving, the dedication of ourselves, our souls and bodies to the service of our Lord and Master. For the presentation of this sacrifice we need only "an honest table," such as we may suppose that to have been at which our Lord presided when, before he suffered, "He instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort."

Neither do we want niches with elaborate canopies, for we have no stone saints to place in them; nor do we require *sedilia* on the south side of the Lord's table, for we are directed to stand on the north side; and moreover, that the table at which we minister is to be brought, at the time of the communion, "in so good sort within the church or chancel, as thereby the minister may be the more conveniently heard of the communicants."

On the whole, our churches, and the services performed in them, are not to be christianised versions of a Jewish metaphor—worldly tabernacles—carnal ordinances—images of the true; with nave for the temple, chancels for the holy of holies, and aisles for the porticoes; but good, plain, solemn, handsome, useful, Protestant Churches suited to our purpose as the temple at Jerusalem was to that of the Jews; or the hypathral temples of Jupiter to those who worshipped the king of the air; the caves of Elephanta, and the rock-hewn shrines of Egypt, to the dark and mysterious rites performed there; or the piled hill of Belus to the worship of the sun, and the host of heaven.

But when I plead for useful and appropriate churches, I am anxious not to be misunderstood to be the apostle of mean and inadequate buildings for so holy a purpose.—In this matter, all depends upon the parties by whom churches are built, and for whom they are intended. The laud is as acceptable a sacrifice as a hecatomb, on two conditions—namely, *inanis erant si tibi manus*; if the offerer be pure of heart, and his gift be proportioned to his means. The poor widow cast more than all the rest into the treasury of the Lord's house, because she cast in her living, and they do, in truth, sadly misapprehend that merciful and loving lesson of our Lord, who, while they fare sumptuously every day, and surround themselves with every luxury, are yet content to worship in buildings of meaner pretensions than their tabernacles.

With all our dread of the excesses to which some Romanisers have gone in church architecture, or rather in mediæval arrangements, we may rejoice that a better spirit than in former times is abroad in the country; and if you will help the good Christian people of England to build such churches as they feel they want, and for the attainment of which they are willing to consecrate of their substance to the Lord their God, they will encourage you by their gratitude, their sympathy, and their support. There are many "free-hearted" persons who are willing to give of their best, and that largely, to build, and even to adorn our churches; but they consider that all ornament is a relative matter; and that the decoration of a church should be distinguished by a masculine, and not mean, simplicity. Encourage these feelings, and aim at guiding those by whom they are entertained, into the best mode of giving them expression in the churches which they purpose to build or restore. People will not sympathise with an effort to provide a collection of architectural designs and models, which are not applied to any good practical purpose; but when they see an architectural society bearing with power on the taste of the day, and that power well directed, they will thankfully aid you in your work, and yield themselves to your influence.—Archdeacon Shirley (now Lord Bishop of Soler and Man) addressing the Lichfield Architectural Society.

## THE LORD'S CONTROVERSY WITH THE NATIONS.

HAGGAI i. 5.  
"Now therefore thus saith the LORD of hosts; consider your ways."

The opinion of some commentators is, that the several epistles of the Revelation stand for so many conditions, in which the Church of Christ is to be, during its being militant here on earth; and that the Visible Church is now in its last, or Laodæan state.

Without venturing an opinion of my own, I think it evident, that the "whole state of Christ's Church" is in a condition of lukewarmness, neither hot, nor cold.

The extension of the Visible Church—stretching forth her branches, and affording shelter to the utmost ends of the earth—it is to be feared—leads her to say—"I am rich, and have need of nothing." Her outward prosperity may blind her to her real condition; and, amidst her boasting, she may be wretched, and poor, and blind, and naked." (Rev. iii. 17 &c.) For "the running to and fro of many, and the increase of knowledge," is no proof to the contrary. Activity, in the Church, may consist with lukewarmness toward the great Head. The knowledge of God is not the same as the love of God. A church may compass sea and land to make one proselyte—it may be multiplying its houses of worship, adding to its members, and yet be losing its claim to be "a congregation of faithful men." Nay! that very zeal may lead away souls, by placing religion without rather than within; putting that knowledge which puffeth up, for the edifying of itself in love.

At the present day, there is much room for the inquiry into the nature of our religious professions. In our own Church and nation—in the United States—and in the British Provinces, obsolete practices, which had glided into forgetfulness, from their insignificance, are brought to the light; and held forth as teaching symbols. Forms and Cere-

monies are magnified into substances, to make up a ritual religion, largely consisting of technical terms,—the watchword of a party among us but not of us, having little or no affection for the Reformed Church which they profess to serve, but all their sympathies tending towards, all their efforts really serving the interests of, the Apostate Church of Rome.

And, wherever these tendencies are, ritual godliness, whose seat is in the heart, is languishing; or—to place the condition of Churches, where this plague-spot has infected the ministry, in the best point which truth will allow—it is not flourishing. Indeed the religion of the heart is not flourishing any where among us, in any degree proportionate to the length and breadth of our religious profession.

Brethren!—if the fine gold is become dim—if our garments are spotted and defiled—if our hearts are neither hot nor cold—all our profession is but a loud proclamation of THE GLORY HAS DEPARTED! When weighed in the balances of the sanctuary, such a Church is found wanting. "Now, therefore, thus saith the Lord of hosts: Consider your ways."

Among those to whom the Prophet spoke, there was great need for consideration, for their present ways had led to (i) Disappointment.

Usually—the seed sown is multiplied ten-fold; but, in this case, "they sowed much; and it brought in little; when one came to a heap of twenty measures, there were but ten: when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty" (ii. 15.) Usually—the cravings of the appetite can be satisfied by supplying its wants: but here, they ate, and had not enough; they drank, but were not filled with drink; even suitable clothing did not produce warmth; and the earnings of hard industry were not saved; they were as putting wages into a bag with holes; the increase departed; their goods flowed away (i. 6. Job xx. 28). Blessings were not blessings to them, all their labour, and care, and toil ended in "vanity and vexation of spirit"; their strength was spent in vain; for their land did not yield her increase; nor the trees of the land yield their fruits (Lev. xxvi. 20.)

This disappointment arose from their ways being (ii) Ways of Disobedience.

The Jews had been commanded to rebuild the temple at Jerusalem.—For this purpose many had gone out from the land of their seventy years' captivity; and begun the work; but had discontinued it some time (about a year, say some commentators; others, nearly nine years). True—they had enemies to contend with. The Samaritans slandered them to the King of Persia and prevailed. These difficulties in the way of duty led them to excuse themselves from doing it. They neglected a plain command under the plea that "the time was not come, the time that the Lord's house should be built." (i. 2.)

Mark!—It was time for them again to inhabit Jerusalem—according to the words of prophecy—to dwell in their cities and houses; but not to build again the temple, which had been thrown down; though these two are points of the same prophecy. (Compare Jer. xxv. 11 & xxix. 10—15.) Understand—the love of being "at ease in Zion" is a poor interpreter of the words of the Spirit. Self-indulgence is slow to follow the leadings of Providence; and, therefore, the fulfilment of Jeremiah's prophecy of their captivity during seventy years—the proclamation of Cyrus, "The Lord God of heaven hath charged me to build him a house at Jerusalem which is in Judaea" (Ezra i. 2, 9)—are no signs to these Jews of the time being come; no such signs of God's intentions as to induce them, at all hazards, to do the will of God to arise and build. Indifference to God's work induced them to understand the command of Artaxerxes, as if to cease the work of the house of God; though not one word is mentioned in the Royal Proclamation respecting it. Attention to their own temporal comforts urges them to build their own houses; though the King's commandment was: "Cause these men to cease, that this city be not builded." (Compare Ezra iv. 21 and 24.)

What proof have we here, of the deceitfulness of the heart of even the honest and sincere servants of God! How easily turned aside are they, from the path of duty, when it is a path of trial; "the slothful man saith, there is a lion in the way; I shall be slain in the streets." Prov. xxiii. 13. Let it be noted, that the way of Disobedience ever ends in the way of Disappointment. "The blessing of the Lord it maketh rich."—His blessing is to obedience only: "Among the righteous there is favour." Prov. xvi. 9.

It is no wonder that the way, in which they had walked, was the way of Disappointment and Disobedience, because (iii) Human Expediency was their guide, not God's Word. When men choose rather to be guided by worldly wisdom than by the word of God; to take what they think will be for the best, as their teacher; and set aside—"thus saith the Lord." they may be allowed to complete their scheme, or gain their ends; but they are not a whit nearer to permanent success. "When the meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel" (Ps. lxxviii. 30, 31)—was written of them of old time, whose lusts and appetites were filled with flesh; and, in the case recorded by the Prophet, "ye looked for much, and so, it came to little; and when ye brought it home, I did blow upon it; or, 'I did blow it away' (i. 9)—"Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" (i. 4.)

Their obedience was partial (comp. Ezra iii.) The altar was set up, and they offered thereon burnt offerings unto the Lord, morning and evening. They were liberal in their gifts to the service of God;—they gave money also unto the masons and to the carpenters; &c. &c. (i. 7); but they came short of the command—BUILD THE TEMPLE.—Less than this was not God's will; and obedience is doing the will of God from the heart; "all of God's will, not that portion only which men please.—Their's was will-worship; and will-worship has ever been hateful to God.—This was seen in Saul. "The Lord sent thee on a journey" &c. &c. (1 Sam. xv. 18—21.) Note Samuel's answer: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witch-

craft, and stubbornness is as iniquity and idolatry." Partial service—the daring to choose what part he would obey, was looked upon as rebellion; and therefore comes the punishment.—"Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." And will-worship has ever been pleasing to man. Men would be as gods, and deal with Jehovah as his equals; and give gifts, and not render homage; render rewards, and not pay tribute: they would give, as if it were of their own that they gave, and not His, whose is the silver and the gold: and then they will spare much of their substance as free-will offerings to the Lord; they will shew their zeal for the Lord, if it may be coupled with the indulgence of natural disposition, and with the pleasing themselves.

Let us recollect what has been said. The Jews were to consider their ways.—Hitherto, they had been disappointed of their hopes, because they had disobeyed God's command, having suffered themselves to be hindered by enemies, and by the love of ease of their own hearts. They could not discern the signs of the times, their understandings being darkened by the deceitfulness of their hearts. This led them to follow their own wills, and not God's word; to give him what they could spare and not what he asked; which things, indeed, had a show of wisdom in will-worship (Col. ii. 23.) but did not satisfy God, nor bring down a blessing.—(i. 10, 11.)

Dear Brethren! let us consider our ways. Who ever reads the Book of God's Providence, as if it were a Revelation of his will to men?—It is so!—There is language in every season of the year; in every disposition of God, whether of mercy, or judgment;—(Ps. xix. 2.) No speech, no language, which can be written with pen and ink; and yet, do they speak to the heart. Words are signs of your ideas; and there are passing events which, as signs of the times, are conveying God's will, which the wise shall understand. (Dan. xii. 10.)

We may not neglect these. (Mat. xvi. 3.)

True, in the Book of Providence, as well as grace, there are many things hard to be understood, which superstition and ignorance wrest, as they do also the Scriptures, to their destruction: "The wicked shall not understand." However, having the clearer teaching of the written word, as our guide-book, we can learn the lessons of Providence. The Bible is the key to Providence! The truths of the former unlock the secrets of the latter. Where, then, a seeming manifestation of God's will is seen, in the affairs of this life, its real nature will be known by its speaking, or not, "according to the law and to the testimony"; and its meaning will be learnt by the explanation which the Scriptures give.

Take an illustration from the case before us; first remembering that God's established order is Seed-time and Harvest, Labour and Profit, Prudence and Success. This forms the rule by which God is pleased to guide even himself; and experience teaches us that it partakes of much of the unchangeable character of God.

But, at times, this order is set aside, and the rule is broken.

It was so in the days of Haggai—"Ye have sown much, and bring in little" (i. 6.) "When one came to a heap of twenty measures, there were but ten." (ii. 16.) Such confession should have led them to inquire the reason. They might have known that the cause was not a trifle. It could not have been individual, personal guilt, for which God caused them to spend their strength in vain, their land not yielding her increase, neither the trees of the land their fruits. (Lev. xxvi. 20.) The crime must have been collective and national because, now is the judgment of this world, as it consists of nations; hereafter all must stand at the judgment seat, that every one may give an account of himself." Then—had they opened the Book of Wisdom, God would have explained himself: as a nation they have sinned, as a nation they are to be punished. (Lev. xxvi. 18—26. Hag. i. 1.) Brethren, "these things are our ensamples!" Therefore no special messenger is sent to tell us, wherefore the Lord is contending with the nations of the earth, at this day.

Is there not a strife? Then what meaneth the sound of the trumpet, and the alarm of war in the midst of all but universal peace? Why is disappointment the only reward of the Politician's labours in his wisely-laid plans for national happiness and prosperity? Why, in this day of unequalled commercial prosperity, is there such a crying for bread in the streets? Brethren, if God has not a controversy with the whole world, why that unsettled mind, that anxiety, that anticipation of evil, which robs men of their present enjoyment? In our own dear nation—dearer on account of its trials and perplexities—why, when one cometh to the heap for twenty measures, are there but ten? Observe: what happened to them has happened to us.

How literally true it is, in many parts of the world, of the crops of potatoes and some other of the necessaries of life—"when ye brought it home, I did blow upon it!" Then, consider, if the punishment be the same, may we not conclude the crime to be the same? The command, to Great Britain, to build the temple of the Lord, is not less plain than to the Jews. The King of kings has issued a Royal Proclamation to the nations of the world. Even her enemies have obeyed; nay, assisted in the work. What is the language of God to Great Britain, but that spoken to Israel: "The Lord hath taken you, and brought you forth out of the iron furnace." "To be unto him a people of inheritance as ye are to this day?" (Deut. iv. 20. See xxix. 10 &c.)

Like the Jews, Great Britain has raised an altar, on which she offers her morning and evening sacrifice. True religion is established, is embodied in her nation's constitution, is the basis of—nay—is the law of the land. But our nation's obedience has been partial. She has not raised a temple for the whole world. This was the duty imposed, by her very position among the nations; and less than this, is rebellion against the most High!

True. She has laid the foundation at home, abroad, in Ireland, in her colonies; but, she has suffered herself to be hindered.

The pious remnant of the Jews could not suffer the idolatrous Samaritan to assist in re-building the temple. Not more can Great Britain, consistently,

suffer those, now, who, like the Jews' adversaries, "fear the Lord, and serve their own Gods, after the manner of the nations." (2 Kings xvii. 32, 3.)

Samaria and Jerusalem had nothing in common but the name of being worshippers of the same God:—the reformed Church of England has as little in common with corrupt Rome! Hence—is it written, "Then the people of the land weakened the hands of the people of Judah, and troubled them to frustrate their purpose" (Ezra iv. 4, 5)—and is it not written, in our every day's history, that Rome and Romanisers are weakening the hands of the people of God—troubling them in building whilst Rome's wealth and influence are hiring counsellors against us, if possible, to frustrate, if it were possible, the purposes of God respecting our beloved Church and nation?

But, beloved, we must build, and God will bless our nation and Church; for "thus saith the Lord of hosts: Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will be glorified, saith the Lord." (Hag. i. 7, 8.)—The substance of a sermon preached on occasion of using the Prayer on account of the scarcity; communicated by the Preacher.

## THE STAR AND THE SUN.

A newly created star of superior magnitude took its place in the firmament amid the shining host, and, elated with pride and imaginary superiority, challenged the admiration of its companions. "Behold," said the vainglorious star, "my size, my splendour, and my brightness, what can be more beautiful? I surpass you all." The envious stars hastened on their appointed courses to hide their diminished rays, and to avoid the haughty boaster. But presently the silver queen-like moon appeared, folded in a gauzy veil, and attended by her satellite. She moved majestically amid the throng; all the stars paled in her presence, their lustre faded, and even the proud star twinkled with a feeble light, as with one accord they sang her praises, and hailed her queen. While thus engaged, the morning broke, and with it came the sun, bursting forth from the thick clouds that surrounded him. He stood in all his majesty and glory, surpassing all. Then, indeed, they all acknowledged his superiority, and hastened to pay their homage at his feet. But he forbade them saying, "To one higher and mightier than myself I owe my being; I am but an instrument in his hands, created for the good of mankind; go to the God of glory, the Creator of all things, and pay your homage where it is due; fulfil the duties appointed unto each, and give to Him all praise now and for everlasting. Then, indeed, though you appear less, you will be as great as I."—Thus with the truly good and great man: the nearer he approaches the perfection of Divinity, the more he is aware of his utter dependence and inferiority to that All-glorious Creator, of whose Divine attributes he is but a faint and imperfect reflection. As he feels that from Him all goodness emanates, unto Him he ascribes all the glory; while the lesser lights, proud of an imagined superiority over their race, and forgetful of the highest source of love, sink into utter nothingness in the presence of him, who acknowledges his total dependence, and glories in obeying the commands of his Maker.—Prof. Churchman.

[The good sentiment which the above contains, must cover up the imperfect astronomy contained in it.—Ed. B.]

## THE BIBLE IN PRINCE EDWARD ISLAND.

From the P. E. I. Auxiliary Bible Society's Report, Feb. 1st, 1847.

Your Committee now present you with the following extracts from the Colporteur's Journal; early in May he was in the District of Three Rivers, and on the eighth we find him writing as follows:—"I prayed to God that he would bless my labours in this settlement, and I am thankful that God heard my prayer, for he blessed my labours abundantly, the books went off as fast as I could get them out of my pack. I must here mention two or three families that were destitute of the word of God. The first I visited had no Bible, all they had was a worn out Testament between two families, they were desirous to have a copy, but were too poor and could not purchase. At another house they had neither Bible nor Testament, and it would surprise you to see how glad they were that the Committee had thought of their destitution. They had no money, but went round the settlement to borrow the money to purchase.

"At another, there were seven or eight in family, I asked them if they had either Bible or Testament; they said, yes, Sir, we have an old one, but it is so old we cannot see to read it. I asked to see it, and to my surprise they brought me an old prayer book printed in the Reign of George III. Surely, here is an instance of the use of a travelling agent, eight or nine individuals living thus in ignorance of the word of God. Here as well as in the first named instance, I gave a Bible, accompanied with prayer and advice. This day I sold 17 copies.

"May 13th, I gave a Bible to a poor man who had neither Bible nor Testament in his family; and also a Bible to a poor woman who was destitute of the sacred treasure, and had a family of seven children. The people generally wished me abundant success, and said it was the noblest undertaking they ever heard of, and blessed God in their prayer, for sending me round to offer them such a golden treasure.

"May 18th, to-day the weather looked rather discouraging, for it had been raining all the day before. Before I left my lodging I loved before the great I AM, and besought His blessing, and as I was travelling, my heart was lifted up to him, and God did own my labours, for I travelled the distance of 6 miles and sold 30 copies. One family in the interior of the woods appeared to be poor, and, expressing a desire for the Word, I gave them one. Another family had a religious work of Mr. Baxter's and a few leaves of the Testament, but although desirous of the Word, had no money to purchase. I spoke to them of the Bible, and then gave them a Testament with the prayer that God would bless their souls and make them wise unto salvation through faith in a crucified Saviour."

In these three weeks the Colporteur visited every settlement from White Sands to Georgetown, and sold 176 copies of the Word. He remarks "there was in these places a greater desire for the Bible, than he had yet witnessed." After this he