

# 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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**SADNESS BETTER THAN MIRTH.**  
You ask if all my days are sad,  
And I would answer, No;  
But though, at times, my themes are glad,  
They are not often so.

I'd rather go to sorrow's bowyer,  
And wipe her tears away,  
Than join, amidst the festive hour,  
The laughter of the gay.

Affliction is a sacred thing,  
As many a soul has found;  
For while her scenes the heart may wring,  
There's balm attends the wound.

And when the chamber-lights are dim,  
And drowsy comforts fall,  
'Tis sweet to hear and think of Him  
Who dwells within the veil.

'Tis true, the season oft is dark,  
And while earth's prospects decay,  
The soul may grieve without a spark  
Of light, to cheer its way.

Yet homeward point the sufferer's eyes,  
And ere death snags the strings  
Of life, a glorious Sun shall rise  
With hallelujah in his wings.

'Tis not to sink, but prove, our souls  
That God appoints us war;  
A Father's hand the blast controls,  
And curbs the follow'g flow.

The storm may rage and thunder loud,  
And wave contend with sky,  
But faith will, on the darkest cloud,  
The rainbow's tints display.

Quebec, 1846.

## SKETCH OF A SERMON

Preached on the first of November, 1848,  
in Trinity Church, Montreal,  
BY THE REV. A. DIGBY CAMPBELL,  
INCUMBENT.

Rejoice greatly, O daughter of Zion; shout,  
O daughter of Jerusalem: behold, thy King  
cometh unto thee: he is just, and having sal-  
vation; lowly, and riding upon an ass, and  
upon a colt the foal of an ass.

And I will cut off the chariot from Ephraim,  
and the horse from Jerusalem, and the battle-  
bow shall be cut off: and he shall speak peace  
unto the heathen: and his dominion shall be  
from sea even to sea, and from the river even  
to the ends of the earth. ZECCHARIAH ix. 9, 10.

The occasion which has brought us to-  
gether this day is of no ordinary character.  
This day we assemble with others—"from  
the river even unto the ends of the earth"  
—with a vast multitude out of every  
kindred and nation and tongue, to anticipate  
with songs of holy joy—in some degree to  
realize a foretaste of that eternal Jubilee  
which the Angelic Host with the redeemed  
Church will celebrate in triumphant and  
celestial strains around the heavenly throne:  
Here, our Jubilee, hallowed and delightful  
as it is, will last but the brief period of a  
day;—there, it will know no end—eternity  
alone will be the limit of the everlasting  
song. Here, jarring notes and imperfect  
spiritual sense interrupt the harmony of  
this brief season of spiritual joy;—there,  
the ransomed spirit and glorified body—the  
perfect man, bearing the image of the Heav-  
enly—knows no alloy; in him every power  
divinely attuned swells the heavenly chorus.  
Here, the Church, divided by sea and  
land, realizes not by the seeing of the eye  
and the hearing of the ear this UNITED  
burst of joy—it can only catch here and  
there the sweet music of a few feeble  
voices: THERE the ten thousand times ten  
thousand and thousands of thousands all  
see face to face, and hear, with enraptured  
ecstasy, the united harmony of heaven's  
choir. Yet, imperfect as must be our ex-  
perience, compared with the full fruition  
—blessed be our gracious God, we  
may on earth quaff at the streams  
—the sweet earnest of larger and more deli-  
cious draughts at the fountain of eternal  
Love. Each sinner, redeemed by the  
blood of the Lamb, is even now "brought  
nigh," and has access to the eternal throne  
—he feels the warmth of heaven's sunshine  
in his heart, and its enlightening power in  
his mind; he sees in Him who is "just and  
having salvation" full reconciliation—he  
feels that Jehovah is gracious—he can look  
up to Him, in the spirit, and address Him in  
the accents of filial confidence; and in a word  
—he believes—he loves—he has peace—he  
rejoices, yea, "with joy unspeakable and  
full of glory." This is the privilege pur-  
chased at a costly price, and hence, the re-  
peated exhortations to Christians individual-  
ly on this point: Paul, to the Church at  
Philippi, says in chap. iii. verse 1:—"Finally,  
my brethren, rejoice in the Lord;"—again  
chap. iv. verse 4:—"Rejoice in the Lord  
always, and again I say, rejoice;"—so to  
the Church of Thessalonica—1 Ep. ch. v.  
verse 15:—"Rejoice evermore."—Witness  
Paul's own experience in the midst of con-  
stant sorrow, "yet always rejoicing;"—2  
Cor. ch. 6, verse 10:—"again witness the  
happy experimental response of God's dear  
children—the Ethiopian eunuch, having heard  
the gospel's glad news, "went on his  
way rejoicing;"—the Apostles, after cruel  
scourging, went from the council "rejoicing;"  
—the persecuted dispersion of Israel, in the  
midst of fiery trials; "yet believing in Jesus  
rejoiced with joy unspeakable and full of  
glory;"—1 Peter ch. i, verse 8.

Again, not only individuals, but churches  
collectively, are exhorted to, and have  
realized, "this rejoicing." In this glorious  
Jubilee-prophecy the exhortation is: "Re-  
joice greatly, O daughter of Zion, shout,  
O daughter of Jerusalem;"—this, taken  
literally and in its just and immediate ap-  
plication, is addressed to the Jewish Church  
and nation, as we find it so applied by the  
angel Evangelist, John, ch. xii. verses 14, 15.  
Since that Jubilee entry of Zion's King into  
Jerusalem—though then "lowly and riding  
upon an ass, and a colt the foal of an ass,"

many a ransomed son and daughter of Israel  
after the flesh have entered into this joy;  
and, to this day, glory be to God, a remnant  
of this beloved people are being gathered  
out of all countries into the fold of the great  
and good Shepherd of Israel "who lead-  
est Joseph like a flock and who dwellest be-  
tween the cherubim." Psalm lxxx, verse  
1. This call to rejoicing, however, taken in  
its full sense of application to Israel, awaits  
a more glorious fulfilment, namely, when as  
a nation they will look on, and behold, in the  
once despised "man of sorrows"—the cruci-  
fied Jesus of Nazareth—their Messiah and  
their King:—"when the Jubilee trumpet"  
will proclaim "the acceptable year of the  
Lord."—THEN will Zion put on her strength,  
and Jerusalem her beautiful garments, and  
the captive daughter, loosed from her neck  
every band:—in that day the daughter of  
Zion will greatly rejoice, and the daughter of  
Jerusalem shout for joy.

With distinct reference to this bright day  
of liberty, an ordinance of Jehovah was  
graciously vouchsafed to Israel—its celebration  
was attended with every circumstance that  
could externally minister to a NATIONAL RE-  
JOICING; this season is called a JUBILEE—  
as some suppose signifying "loud rejoicing"  
—or as others (*ἀφῆσιν*) "deliverance  
or remission," as, at this season, by sound of  
trumpet, full deliverance and restoration of  
every kind was proclaimed throughout Is-  
rael.—Most interesting and important is it to  
examine into the remarkable institution as  
recorded in Leviticus xxv. vv. 8-17. After  
seven Sabbaths of years, the direction is,  
"then shalt thou cause the trumpet of the Ju-  
bilee to sound on the tenth day of the seventh  
month; in the day of the atonement shall ye  
make the trumpet sound throughout all  
your land. And ye shall hallow the fiftieth  
year, and proclaim liberty throughout all the  
land unto all the inhabitants thereof: it shall  
be a Jubilee unto you." That this was a  
typical institution, there can be no doubt:—  
the day on which the trumpet was to be  
sounded was no common day, but the day of  
the atonement, pointing thus distinctly to  
the great atonement hereafter to be offer-  
ed on the accursed tree, and the blessed result  
flowing therefrom. But we are not left in  
doubt or mere conjecture on this point: a  
remarkable prophecy, applied by our blessed  
Lord, as the great Deliverer—to whom it  
specially belonged to proclaim liberty—at  
once decides the question: (Compare Isaiah  
lxi. 2, with Luke iv. 16-21).

Again, if we take a wider range, and  
look beyond this gracious dispensation, at its  
close, when the final deliverance of the  
Church is accomplished, we find a trumpet  
sounding, which in its highest and most  
glorious character we may emphatically  
call "the Jubilee Trumpet."—"The trumpet  
shall sound, and the dead shall be raised  
incorruptible, and we shall be changed.  
For this corruptible must put on incorrup-  
tion, and this mortal must put on immortali-  
ty;"—1 Cor. xv. 52 &c.—Here indeed is  
deliverance—here is glorious liberty—the  
last enemy destroyed—"Death swallowed  
up in victory;" here also is restoration,  
with heavenly interest to all we lost in  
the first Adam. In the Jubilee trumpet, as  
now sounded, and as applied and command-  
ed by the great Herald, there is no restric-  
tion as to locality or people; the Jewish  
nation alone were benefited by the typical  
institution, and the deliverance was con-  
fined to their own border; in that pre-  
figured under it, ALL, Jew and Gentile,  
equally share; while in this striking pro-  
phesy the daughter of Zion is exhorted to  
rejoice greatly and shout for joy, yet He  
that is just and bringeth salvation is repre-  
sented as breaking down all opposition to  
His righteous rule, and it is there graciously  
added, "He shall speak peace unto THE  
HEATHEN; and his dominion shall be from  
sea to sea and from the river even to the  
ends of the earth." To this accords the  
Father's promise to the Son—"Ask of me  
and I shall give thee THE HEATHEN for  
thine inheritance, and the uttermost parts  
of the earth for thy possession." Psalm ii. 8.  
Jehovah's love knows no limit, "for  
God so loved the world that He gave His  
only begotten Son, to the end that all that  
believe in Him should not perish but have  
everlasting life." John iii. 16. Hence the  
positive and plain command of the Saviour:  
"Go ye into all the world and preach the  
Gospel to every creature." It was His  
merciful appointment "that repentance and  
remission of sins should be preached among  
all nations."

In carrying out this its plain duty, and  
thus fulfilling the gracious behests of divine  
love, the Church is comforted and cheered in  
the many tribulations attendant thereon, with  
the most glorious promises of the immediate  
presence of its great Head, and the most  
solemn assurances of its triumphant success.  
Animated with the bright prospect of setting  
free, from their galling bondage, the captives  
of error, superstition, and sin, the primitive  
Church of the Redeemer, a little and despised  
flock, went forth sounding the Gospel Jubilee  
in all lands. To this missionary zeal are we  
indebted for the inestimable blessings we so  
largely enjoy. We should ever, my brethren,  
remember that our fathers were heathen,  
"miserable idolaters, the slaves of every  
debauching superstition and grovelling vice.  
Had the Apostles and first Evangelists been  
influenced by local selfishness, how should  
we have been?

At an early period, Britain, and conse-  
quently her children in whatever lands they  
now are, received the Gospel;—hence, on  
the one hand, the peculiar position of privi-

lege she has long occupied, and on the other  
the peculiar responsibility that position en-  
tails: emphatically binding on us is the  
Saviour's command—"FREELY ye have re-  
ceived, FREELY give."

Alas, my brethren, Britain's Church and  
children long forgot this their high call-  
ing in the gracious providence of God, while  
Britain's enterprise led her merchants into  
the remotest regions of the earth, and Brit-  
ain's prowess made conquests in every land  
—while her navy floated on every sea, and  
her flag was hoisted on every shore—while  
she was daily drawing from earth's bound-  
less resources every thing that could minister  
to the wealth, or luxury, or comfort of her  
own sons, alas! what return did she make  
to the benighted inhabitants of those lands  
from which she had so largely bene-  
fited? Too often we have been more  
than indifferent, alas! to promote our own  
love of earthly treasure, how frequently have  
we done homage to heathen blindness and su-  
perstition! Well might the heathen say for  
centuries, as regards our guilty land: "No  
man cared for my soul."

From this too true but humbling review,  
blessed be our long-suffering God, we can  
turn to a brighter period in the History of Brit-  
ain's Church—a change has taken place, and  
to-day the God of love is repaying on  
earth the rich reward of a Jubilee Year of  
Missionary work among the heathen in all  
lands through the agency of our beloved  
Church.

THE CHURCH MISSIONARY SOCIETY this  
day commemorates this happy event—small  
in its rise, and little regarded in its noble  
design; frowned on by the great—both ecclesi-  
astical and lay—laughed at by the thoughtless  
mass, and scorned by the Infidel—the project  
was thought on, and prayed over, and the  
vast design at length entertained of convert-  
ing heathendom to the dominion of the Prince  
of Peace—for years it struggled through a  
lingering ordeal—its funds barely sufficient  
to defray the expenses of the London office—  
for four years unable to procure a single  
Missionary—for fourteen years unsupported  
by the countenance or adherence of a single  
Bishop—yet FORTH, that can remove  
mountains, outlived and overcame all opposing  
difficulties, and "the day of small things,"  
not despised by the believing few who origi-  
nated this glorious work and labour of love,  
is now magnified into a Jubilee year of joy-  
ous thanksgiving in all lands—1 shall not,  
however, my brethren, anticipate details  
which will be more fully brought before you  
at the meeting this evening:—in conclusion,  
we, my beloved flock, are to day privileged  
to partake somewhat of the holy joy of coun-  
tless multitudes in all lands—whether, as with  
some in this congregation, they have for years,  
by their prayers and contributions, aided in  
this great work of heathen salvation, and can  
now bless the Lord with grateful heart that  
they have been so highly privileged, and have  
been permitted to see so largely the fruit of  
their faith and love; or as with others who  
now for the first time—though it be but at  
the eleventh hour—are called on in this de-  
partment of His vineyard—whose hearts are  
thus stirred up to holy zeal for the salvation  
of souls—not in one locality—not in their  
own land or neighbourhood only—but  
throughout the world's range—who now for  
the first time on behalf of their dear Saviour  
are invited to aid in missionary work, and  
thus "speak peace to the heathen:"—the  
duty is plain—the privilege is exalted—the  
reward glorious;—may each of us awake to  
a keen sense of our responsibility in this  
matter, that hereafter, when the number of  
the elect out of all lands is accomplished, we  
may hear from the lips of eternal love "in-  
asmuch as ye have done it unto one of the least  
of these my brethren, ye have done it unto  
me;"—well done, good and faithful servant,  
enter thou into the joy of thy Lord!

## CONFIRMATION.

An Address by the Rev. C. Bridges, M. A.,  
Vicar of St. Andrew.

Continued.

THE BAPTISMAL VOW.—I am now  
about to speak to you of your Baptismal  
vow, that you may know what you confess  
and promise in this ordinance of Confirmation.  
But here many make very great mis-  
takes. I will endeavour to show them to  
you, and to mark the only ground on which  
you can make any promise to God, or give  
yourself up to his service. Many have  
trusted to their sincerity in making this pro-  
mise; but being ignorant of the Gospel,  
they did not know or feel themselves to be  
guilty and helpless sinners. They thought  
they were doing something to recommend  
them to God, and which their own resolu-  
tions would be enough—perhaps with a  
little help from God—to enable them to  
perform. Soon, however, their "good-  
ness" proved "as a morning cloud, and as  
the early dew it went away." 1 The Gos-  
pel alone, understood and heartily received,  
can enable you to begin and continue in the  
service of God.

Now by the Gospel, I mean that revela-  
tion which God in infinite mercy has given  
you in his word. It shows you what you  
are, what you want, and what is provided  
for you. It teaches you, that you were  
"by nature born in sin, and a child of  
wrath;" 2 and that your whole life, in your  
natural state, has been to live as far as pos-  
sible from God, pleasing yourself in every  
way, instead of God. 3 It shows you that

God is justly angry with you; 4 that you  
are under this dreadful and everlasting  
curse; 5 and that by no way of your own  
devising can you escape his wrath, much  
less deserve his favour. 6 This is the state  
of sin, wrath, and condemnation, in which  
every child of man naturally lies before  
God.

But God sent his only beloved Son as  
the Saviour of the world. 7 He obeyed the  
law which we had broken. 8 He endured  
the curse which we had deserved. 9 He  
died; 10 he rose again; 11 and "Him hath  
God exalted with his right hand to be a  
Prince and a Saviour, for to give repentance  
to Israel, and forgiveness of sins." 12 Now  
all sinners are invited to "look to him, and  
be saved." 13 No works are to be done  
first—no fitness is necessary on our part.  
As poor, guilty, unworthy sinners, Christ  
calls us to come to him—"Whosoever will,  
let him come; and him that cometh unto  
me, I will in no wise cast out." 14 And,  
since we have of ourselves neither the will  
nor the power to come, the Holy Spirit  
convinces sinners of their guilt and dan-  
ger, 15 and by his Almighty power draws  
them to Christ. 16 Then they are enabled  
to believe in him as their only, sufficient,  
appointed, willing Saviour. Their "faith  
works by love; 17 purifies their hearts; 18  
and overcomes the world. 19 Thus they are  
renewed in the image of their God and  
Saviour; they long to sanctify him upon  
earth; and they look forward to enjoy him  
for ever in heaven."

Here you see, that our salvation from first  
to last is the work of God's sovereign, al-  
mighty grace. He chooses the sinner,  
when he is choosing his own destruction.  
He turns his wandering steps back to him-  
self. He bends his stubborn back to his  
easy yoke. Now the guilty rebel becomes  
the humble, living, obedient child. He  
cries—"Abba, Father, Lord, what wilt  
thou have me to do? Teach me to do thy  
will, for thou art my God." 20

My dear young friend, what does your con-  
science say to these things? Have you felt  
this work upon your own heart? Is it your  
earnest desire that it should be done for you  
and in you? These things may easily be  
learnt in the head. But it is the teaching of  
the Spirit in your heart, that can alone enable  
you to understand, receive, and enjoy the  
Gospel. To know Jesus Christ as "the  
way, the truth, and the life," 21 is the only  
way in which you can ever find acceptance  
with God, or ever obtain strength to renounce  
the enemies of your soul, and to live as a  
true servant of God, in the faith, obedience,  
and happiness of the Gospel.

Taking, therefore, the Gospel as our founda-  
tion, we now come to consider the vow  
made for you at your baptism, and which  
you are called upon, in Confirmation, to make  
for yourself. It consists, as the Catechism  
teaches you, of things to be renounced,  
believed, and done.

1. In confirmation you engage to re-  
nounce those three great enemies of your  
soul—the devil, the world, and the flesh.  
To renounce, means to give up some thing or  
person, that you used to love and follow;  
and therefore to "renounce the devil,  
the world, and the flesh" means that you are  
ready to turn your back upon every thing  
that till now you have loved and followed—  
every thing that has hindered you from the  
happy service of God. 2

First, you are to renounce the devil. Now if  
you turn to the word of God, and look into  
your own heart, you will see what power the  
devil has had over you as a sinful creature—  
how he has "deceived you and the world;"  
how he has "led you captive at his will;"  
how many times he has taken "the word  
out of your heart, lest you should believe and  
be saved." 3 His works are sin of every  
kind. 4 He has a part in every sin that  
you commit. Some sins, however, are es-  
pecially his own—such as lying, 5 murder,  
and evil tempers that lead to murder, 6—  
slander, 7—tempting others to sin. 8 And  
therefore, your promise to renounce these  
things, means—"I will have nothing more  
willingly to do with Satan. I will think of  
him from this moment as God's enemy, and  
as my worst enemy 9—him who is seeking  
my everlasting ruin. I will shut my eyes  
and ears to all his temptations. I will pray  
heartily—"lead me not into temptation." 10  
I will "put on the whole armour of God,  
that I may be able to stand against the wiles  
of the devil." 11 Is this what you mean,

- 4 Psalm v. 4, 5.
- 5 Gal. iii. 10.
- 6 Psalm cxlii. 2. Rom. ix. 30-32.
- 7 John iii. 16.
- 8 Matt. iii. 13. Gal. iv. 4, 5.
- 9 Gal. iii. 13. Phil. ii. 8.
- 10 Matt. xxvii. 46.
- 11 Matt. xxviii. 1-6.
- 12 Acts. v. 31. Rom. viii. 33, 34.
- 13 Isaiah xlv. 22.
- 14 Rev. xxii. 17. John vi. 37.
- 15 John xvi. 8. Acts ii. 37.
- 16 John vi. 44, 45; xvi. 13-15. 1 Cor. xii. 3.
- 17 Gal. v. 6.
- 18 Acts xv. 9.
- 19 1 John v. 4, 5.
- 20 Rom. viii. 15. Acts ix. 6. Psalm cxliiii. 10.
- 1 John xiv. 6.
- 2 See Isaiah xxvi. 13.
- 3 Rev. xii. 9. 2 Tim. ii. 26. Luke viii. 12. 2 Cor. iv. 4.
- 4 1 John iii. 8.
- 5 John viii. 44.
- 6 J. John iii. 12.
- 7 Rev. xii. 10.
- 8 Gen. iii. 1-6.
- 9 Rom. vi. 17-19. Eph. ii. 2.
- 10 Matt. vi. 13.
- 11 Eph. vi. 11.

and what you intend to perform? Or do  
you think, that because you may have lived  
steadily, you have little or nothing to do with  
him? All by nature walk according to his  
will, and under his rule. 12 All under  
the power of grace 'renounce,' resist, over-  
come him. 13

Secondly—we are called to 'renounce the  
pomps and vanities of this wicked world.'  
What these are, and how solemnly you are  
warned against them, read in 1 John ii. 15,  
16—"Love not the world, neither the  
things that are in the world. If any man  
love the world, the love of the Father is not  
in him. For all that is in the world—the  
lust of the flesh, and the lust of the eyes, and  
the pride of life—is not of the Father, but is  
of the world." These verses tell you, gen-  
erally, what are meant by the pomps and  
vanities of the world:—"All that is in the  
world"—whatsoever "is not of the Father"  
—whatever hinders you from giving your  
whole heart and affections to God.

But the word 'world' has a different mean-  
ing with different persons, according to their  
taste, age, education, or rank in life. The  
world of rich people may mean balls, com-  
pany, races, money, vain pomp, show, and in-  
dulgence, like that wretched man, who was  
"clothed in purple and fine linen, and fared  
sumptuously every day." 14 The poor  
man's world is the public-house, the fair,  
noise and mirth. These, however, are only  
two or three ways, in which the world is loved  
and followed. There are many, both among  
rich and poor, who are most quiet, and  
steady; and such things as I have men-  
tioned would be no temptation to them. But  
have they no world to renounce? The re-  
spect and good opinion of their friends—the  
praise of men—this is the world which they  
are called to renounce, because this is the  
world which they love more than God. 15  
For such persons are afraid of being thought  
"righteous overmuch," lest they should be  
laughed at for their religion, and counted  
among the saints. They dare not follow their  
consciences. They would be ashamed to be  
seen upon their knees, or to be known to  
love their Bibles. And, therefore, they be-  
long to this wicked world, and are as much  
slaves to it, as if they were living in all its  
ungodly pleasures.

Others again, have no objection to religion,  
or to religious people. They are sober, seri-  
ous minded people. They have been  
brought up in the practice of certain duties,  
and would think it very wrong not to say  
their prayers, read their Bibles, and attend  
their churches, or to blame those who do.  
They are thought to be religious, and they  
think themselves so. And yet very often  
we find such persons as ignorant of God and  
of his Gospel; as those who have never bent  
their knees in prayer, never read their Bibles,  
never entered the Church at all. Their  
hearts and all their care are engaged  
with the world; and the "one thing  
needful"—Christ the Saviour of their souls  
—is neglected.

Now I do not know to which class you  
belong. If to the first—"lovers of pleasure,  
more than lovers of God" 16—you will  
say, "I really cannot see the harm of a little  
innocent pleasure." Nor can I, if it be in-  
nocent. But remember, what you call  
innocent, God's word calls sinful, and  
therefore hurtful. Besides, are those per-  
sons who indulge in those things content  
with a little? And do they ever think of  
giving any of their heart to God? If the  
pleasures of the world are no hindrance to  
their serving God—if the pomps and vanities  
of this wicked world, (mark the word  
wicked, 1 John v. 19.) and God, Christ, and  
heaven, can all be followed and obtained at  
the same time, then I would not wish you  
to renounce the world. But whilst these  
worlds remain in God's book,—"Ye cannot  
serve God and Mammon," 17—do not at-  
tempt to mock him with vain promises,  
whilst you know that you have no real in-  
tention to give up one pleasure that your  
heart is set upon; that you intend, after a  
while, to be as worldly and trifling as ever;  
that you have no wish to separate from the  
friendship of the world, or to be "a compa-  
nion of them that fear God." 18 Be honest  
with yourself, and do not dare to attempt to  
deceive God. He has a claim upon your  
whole heart; he will not suffer you to give  
half or any part of it to the world. Think  
on what he has given to you—his own  
dear Son to die for you. Pray that he  
would show you your need of him, and  
teach you to know him in your heart; and  
you will then be ashamed and grieved that  
you should ever have loved the world, and  
neglected him so much. Do not make up  
your mind hastily, and without much and  
earnest prayer. Recollect you must re-  
nounce either the world or Christ. To  
"love the world," is to give up all hope of  
Christ, of happiness, and heaven. Do not  
hastily give up the matter. 19

Thirdly—you are called to renounce  
the sinful lusts of the flesh; that is, the de-

- 12 1 John v. 18.
- 13 Eph. ii. 2.
- 14 Luke vi. 19.
- 15 John xii. 42, 43.
- 16 2 Tim. iii. 4.
- 17 Matt. vi. 21.
- 18 Psalm cxix. 63.
- 19 Read, meditate, and pray much over such  
texts as these: Gen. xiii. 10-13. Psalm cxix.  
73, 63. Matt. vi. 24; xiii. 22; xvi. 26;  
xix. 21; 22. Luke xii. 16-20; xvi. 18-31.  
Rom. xii. 2. 2 Cor. vi. 17, 18. 1 Tim. vi.  
6-12. 2 Tim. iv. 10. James i. 27; iv. 4.  
1 John v. 4, 5. Heb. xi. 6, 24-26. These  
texts show the great sin and danger of loving  
the world, the duty, the happiness, and the  
means of renouncing it.

sires of your own heart. This is the worst  
enemy of all: for the devil could have no  
power over you to hurt you—the pomps  
and vanities of a wicked world, could  
never draw your heart from God—were it  
not for 'the sinful lusts of the flesh.' It is  
because your heart is so vain and worldly,  
that Satan and the world entice you so  
much into sin. What power would the  
world have over an angel? What power  
had it over our Saviour? He was tempted  
by the world and the devil: but he could  
say—"I am not of the world." The prince  
of this world cometh, and hath nothing in  
me. 20 We cannot say so; and therefore  
we must watch over, resist, and 'renounce  
the sinful lusts of the flesh.' The word of  
God declares, that in you, that is, in your  
flesh, dwelleth no good thing; that out of  
your heart cometh nothing that will please  
God. 1 And do you not often find that  
bad tempers have great power over you?  
How soon do you feel envy and jealousy!  
How easily are you offended by a word,  
and sometimes think that you "do well to  
be angry!" Remember that sinful lusts mean  
much more than the indulgence of what  
are called great sins. They include all and  
everything that is sinful; so that a person  
who has left off drinking and loose conver-  
sation, and yet gives way to secret envy, or  
covetousness, has not, 'renounced the  
sinful lusts of the flesh.' Or, if he  
should attend his church, and read his Bible  
daily; yet if he willfully indulges a proud or  
obstinate temper, he is still the slave of sin.

Again—mark, not only sinful words, or  
deeds only; but 'sinful lusts,' or desires,  
must be 'renounced.' You intend, prob-  
ably, to forsake some of your sinful ways;  
but this will not satisfy God. Much more  
than this was promised for you. A 'sinful  
lust,' in the heart as well as that sin com-  
mitted in the outward conduct, is condemned  
by his holy law, and therefore must be re-  
nounced by you.

Such desires often come from what you  
see and hear. Bad and loose words and  
sins, improper conversation and behaviour,  
stir up wickedness in your heart. Thus,  
when an idle tale is told, or idle conver-  
sation is going on, you feel curious to hear it,  
and instead of trying to keep at a distance,  
you take pleasure in what you would be  
ashamed to listen to, before your parent or  
minister. This is a 'sinful lust of the  
flesh,' which you have promised to 're-  
nounce.' This part of your baptismal vow  
is what our Saviour expects from each of  
his followers.—Deny thyself. 22  
To be continued.

## REPORTED MURDER OF MISSION- ARIES.

To the Subscribers and Friends of the Loochoo  
Mission.

DEAR CHRISTIAN FRIENDS,—Dark and  
inscrutable are some of the providences  
of our gracious God, and his ways past  
finding out; deep and mysterious to hu-  
man ken, are many of his dealings with  
his Church and people.

We have been led to these reflections  
by circumstances which have made it ne-  
cessary that we should address you in a  
strain far different from what we had ex-  
pected when extracting Letter No. X  
from Dr. Bettelheim's Journal; we pro-  
mised you a further treat in our next let-  
ter; but so it is. A report which has  
been published in a Manchester paper by  
the Rev. R. G. Aline, of Trintwisle, near  
Manchester, relative to Dr. Bettelheim,  
leaves us no alternative but that of dis-  
closing to you a rumour which reached us  
some time since, in the following letter  
from a friend—of the most painful nature,  
but on which it was the intention of the  
Committee to be silent, lest they should  
unnecessarily wound the feelings of Dr.  
Bettelheim's relatives and friends, until  
they could ascertain whether there was  
any truth in the report; they accordingly  
applied to the Admiralty, and were pro-  
mised that every enquiry should be made  
by the Admiral on the coast of China,  
and the result of this they proposed to  
await before saying anything on the sub-  
ject. The statement in the paper alluded  
to has determined the Committee now to  
give their friends a copy of Lieut. Davis's  
letter, still hoping the rumour may prove  
false.

Copy of Lieut. Davis's letter to Captain  
Downes, R. N.  
"2, Garden Row, Walworth, 5th July,  
1848.

MY DEAR SIR,—On my return from  
Yorkshire yesterday evening, I had the  
pleasure of finding a letter from my very  
dear friends, the Stauntons (at Hong  
Kong), but I was grieved to hear the sad  
report of the murder of our mutual friend,  
Dr. Bettelheim, by the Loochoos.

"The following is an extract from the  
letter, as you will doubtless be anxious on  
the subject:—  
"You will grieve to hear of the report  
that Dr. Bettelheim has been murdered by  
the natives, but the truth of it cannot possi-  
bly be ascertained. The way that it  
reached this, was by the master of a whal-  
ing ship, who said that the master of  
another whaling ship had given the news  
to them. Of course so vague a report was  
not sufficient to act upon; and we feel that  
nothing can be done but to wait patiently."

- 20 John xvii. 14; xiv. 30.
- 1 Rom. vii. 13; viii. 6.
- 2 Matt. xvi. 24. Read, Gen. vi. 6. Rom.  
vii. 18; viii. 5, 8, 13. Gal. v. 19-21; 24.  
Ephes. iv. 21-32; v. 3-6. 2 Tim. ii. 22.  
1 Peter ii. 11.