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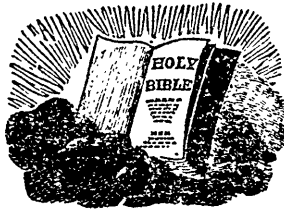
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THE
BIBLE ADVOCATE.

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VOL. I.

MONTREAL, JANUARY, 1838.

No. 9.

OUR PRIVILEGES AND OUR OBLIGATIONS.

The following remarks are too valuable and striking to be confined to the pages of an Annual Report. Whether it be true (or not), as some one has sarcastically affirmed, that the best way to involve any thing in secrecy is to insert it in the report of some public institution, we conceive we are rendering a service to our readers by calling their attention to a series of thoughts which, perhaps, but few of them have seen or noticed, and which cannot fail to be interesting to every lover of the Bible. It has often struck us as desirable, when engaged in the distribution of this best of books, to pause, and ask ourselves how far we are under the influence of its truth and its spirit; lest while we are dispensing the bread of life to others, we forget or neglect to feed upon it ourselves. We are also in danger, while we enjoy the blessing, to restrict the use of it too much to ourselves, or become too little cognizant of the wants of others. The possession of a gift naturally imposes upon the receiver an obligation to the donor, corresponding to the value of the gift, and the relation in which the parties stand to each other. Now here is a

donation from heaven, a proof of God's unspeakable love to an ignorant and perishing world, containing instructions of the highest value, displaying the perfections of Jehovah in the brightest manner, and prompting us at once to gratitude and exertion. The extract is from a recent report of the British and Foreign Bible Society; and we mistake if our readers will not thank us for preserving it.

"It was in the year 1535 that the first edition of the entire English Bible was printed; an event so important to England as scarcely to allow a measure by which to form a just estimate of its importance. The happiness, the aggrandisement of the nation, all that is connected with her glory and her usefulness in the world, is identified and bound up with the free course which the Bible has been permitted to have in England. Her prosperity and her religion have been closely united, and the purity in which her religion has been maintained, is owing to the Bible being recognized as the standard of Divine Truth. Well is it said to our kings of England at their coronation, a moment happily selected for presenting them also with a copy of the Sacred Volume, 'This is God's best gift to man.' And surely, if by any, the centenaries of the first publication of the English Bible may be appropriately observed, by none more appropriately than the friends of the British and Foreign Bible Society. What a contrast does the retrospect afford?

Mark the English Bible in 1535—in an imperfect translation, in a ponderous form, of a costly price, with but few who were capable of reading and appreciating it, and with fewer still to spread it far and wide. Mark the English Bible of 1835—in a translation, which, with all its alleged remaining defects, stands unrivalled, or at least unsurpassed, in the world—in every form of beauty—adapted alike to the eyes of age and youth—of every price, suited to rich and poor—the most costly price of the Society being cheapness itself, compared with its pecuniary value in older times. See multitudes ready to give it a welcome admission to their houses; and the period fast approaching when the benevolent wish of our late beloved monarch, George the Third, shall be realized, 'that every child in his dominions should be able to read the Bible.' See multitudes ready not only to welcome it to their own abodes, but to obtain an entrance for it into the dwellings of others; a well-compact Society, expressly and singly formed to promote its circulation—untired, and, it is humbly trusted, untiring in its labours; a variety of ingenious devices formed for aiding its circulation; obstacles removed:—a contrast this, proclaiming aloud the gracious goodness of God. Mark again: the English Bible of 1535 standing alone, one edition, of at most a few thousand copies; the English Bible of 1835, surrounded by the Irish and the Welsh, the Gaelic and the Manx, for domestic circulation—and in such request, that in one day in the last month a variety of editions were ordered, to the extent of 365,000 copies; while the aggregate issue, during thirty-one years, has been several millions, in the British dominions, and in the British languages.

But, in 1535, British Christians had enough to do to provide *themselves* with an English Bible; little opportunity had they of thinking or providing for other lands; but, in 1835, the English Bible finds itself in the company of translations into more than 150 other languages. They then 'did what they could;' may a like honourable tribute be paid to the present generation by some future historian!—But, well does it befit British Christians to think of foreign lands; and well does the society designate itself the British and Foreign: for where was the Bible of 1535 printed? It was printed at Zurich, by the care of one who had been driven, by the fear of persecution, to seek refuge in Switzerland;—no voluntary exile, travelling for pleasure's sake, to enjoy the magnificent scenery of that interesting country, nor yet for the purpose of amassing wealth in the pursuit of commerce, nor even as those who now happily often make themselves

exiles, that they may discover and relieve the wants and the woes of their fellow-men; but an exile for religion—the memorable Coverdale. What do not Christians owe for that Sacred Volume, which he first sent forth in its entire form to our land! To foreign churches the Society has begun to pay the debt of gratitude which the nation owes, for the asylum then afforded to that venerable servant of God. In Zurich, more particularly, it has been the honoured instrument of promoting the circulation of the Scriptures to the extent of 10,814 copies. Moreover, Britain has, in her turn, through the medium of the Society, printed on her own shores, and sent forth to the continent of Europe, (or provided the means of printing in the different parts of that continent itself,) the Scriptures, in the languages spoken throughout its length and breadth—besides meditating and executing much in the blessed enterprise of spreading the Sacred Volume through the length and breadth of the world. Oh may the civil and religious liberty, now enjoyed by us, be more and more sanctified—be more and more consecrated to the advancement of the glory of God in the earth!

And are there no special obligations arising out of this contrast? Are there no lessons of wisdom to be heeded? When we survey what England has been for three hundred years, and what England, through the mercy of God, still is; and when we recollect to what, as a principal instrument in the hands of God, she owes her distinguishing privilege, does not "Wisdom cry aloud in our streets," and bid us use our best exertions that "the book of the law may not depart out of the mouth" of the people, but that they may have the means of meditating therein day and night, "that they may observe to do according to all that is written therein—for then shall they make their way prosperous, and then shall they have good success? Do evils still remain—evils of appalling magnitude—evils distinctly traceable to this one source, the neglect of the Sacred Volume? for truly spake the prophet, "Lo, they have rejected the word of the Lord, and what wisdom is in them?" Do evils remain, and shall we neglect the remedy? Or, if we would succeed in raising mankind, in other lands, to the enjoyment of the same privileges as ourselves, will not wisdom teach us to employ the same means as have been found, in our own case, so excellent and so efficacious? Far be the day, when endeavours to promote religion and happiness, whether at home or abroad, shall be dissevered from His holy word!—Are there no obligations of compassion suggested? We live in the light, and know that there are multitudes walking in darkness and in the shadow of death; we

live in the enjoyment of numberless mercies, directly springing from the light of revelation, and know that there are countless multitudes enduring no little misery from the want of it. Who hath had compassion upon us? who hath made us to differ? Surely to little purpose have we read that Holy Volume, if we have not acquired bowels of compassion for our fellow-creatures, who are our fellow-sinners, and for whom the remedy of the Gospel is as necessary as for ourselves.—And, last of all, are there no lessons of gratitude? Mercies surround us on every side. We may take up the words of the Psalmist, and say, “He sheweth his word unto” us as he did unto “Jacob, and his statutes” as “unto Israel—he hath not dealt so with any nation.” And should we not ask, “What shall we render unto the Lord for all his benefits that he hath done unto us?” And should we not hear his voice bidding us, that as we have freely received we should freely give—that as we have obtained mercy we should not faint, but abound in labours for the advancement of his kingdom among the children of men?

So greatly are the circumstances changed, under which British Christians have been called upon to prepare and circulate the Sacred Volume! Changes may occur again; the bright scene may be reversed; the witnesses may have again to “prophesy in sackcloth.” But, let it be borne in mind, the word itself, like its Divine Author, *changeth not*. Systems of human invention give place, one to another, as their several errors are detected, but *here*—and the consideration is solemn, important, and consolatory—here is truth; truth that abideth for ever, the same as it was penned, from the first page of the Pentateuch to the closing book of Revelation. The exhibition of the Divine Being, and of the Great Mystery of godliness, God manifest in the flesh—of the Teacher and Comforter, even the Holy Ghost—of Man, his guilt and misery, and his hopes of redemption; the requirements—the consolations—the promises—all are the same now as ever, and produce, when applied to the understanding and the heart, the same effects. That truth, delivered by prophets and evangelists—that truth, which sustained the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs, and the Holy Church throughout all the world, in former ages, has come down to us. Be it ours to purify our hearts in obeying that truth through the Spirit, and out of a pure heart to love one another fervently. Be it ours to show that we are “living epistles” of Christ; to prove to the world that the Spirit of the Lord is not straitened, but that his word is good, and doeth good to

them that walk uprightly. To that word let us cleave, and esteem it as of more price than thousands of gold and of silver, till, through infinite and boundless mercy, we join that multitude, whom no man can number, of all nations, and kindreds, and people, and tongues; who, having found in the Scriptures Him of whom Moses and the prophets did write, having been sanctified by the truth, and guided by its counsels, and comforted by its promises, now “stand before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cry with a loud voice, saying, Salvation to our God which sitteth upon the throne, and to the Lamb!”

PROGRESS OF THE BIBLE CAUSE.

WEST INDIES: CUBA.

Rev. J. Thomson thus writes:

“HAVANA, June 8, 1837.

“I now write you from the Island of Cuba, a place I have looked to, for a long time, with wishes, hopes, and fears—the first and the last of these feelings prevailing, I confess, over that expressed between them. But your business and mine is, to offer and obtrude the Holy Scriptures every where, and to all men of all continents and nations, and to the distant isles of the sea. This is the last island in the West Indies, in regard to its position, and in regard to the visitation of your Society; and it is the last in several other respects, which I shall not here mention. But though last, it is not the least, for it is in size the greatest of all the West India Islands; and it is greatest, too, in regard to the need of your help. This is the twentieth island in the West Indies visited by your Agent during his tour through this Archipelago; exclusive of Demerara, which is not an island; and exclusive of Venezuela, both of which parts are on the main and great continent of South America; the places, therefore, if not the islands, are in number twenty-two, and belonging to different nations. In all the twenty-two the Scriptures have had an entrance; and into all, that entrance was frank and full to a considerable extent, except Porto Rico. But there, too, the word of God entered; though it was, if I might so speak, taken up the wall in a basket, yet without any infringement of law.

“When I had got the books fairly entered into this city, and within my own power, I made inquiry among the booksellers about their sale. The whole quantity which I brought was two cases, a larger and a smaller, which was very nearly all I had in Jamaica. The number of large Bibles brought:

was sixty-two, and of small ones eighteen—in all eighty; of Testaments there were 268, and the two small books fifty; making in all, 398 volumes. To one of the booksellers I sold forty-two Bibles for 85½ dollars; and three others I sold elsewhere for five dollars; making ninety dollars for a commencement, with which I felt greatly encouraged. The bookseller would not buy the New Testaments and the small books, but he agreed to sell them for me on commission, or rather without commission, as he generously refused it when proposed, and offered to do it gratis.

“The next thing was to get public notice given of the existence of this treasure in the city, and that there was ‘living water’ for all, but not exactly without money and price; for, for the best reasons, I always wish to *sell* our books, rather than *give them away*; and, in truth, I distribute very few gratuitously at any time, or in any place. The bookseller, at my suggestion, drew up an advertisement, and it was inserted in our two daily newspapers, as you will see by a copy of each which I now send you. Thus you see our flag is unfurled in Cuba, and all is in a prosperous train. A portion of the remainder of the Scriptures brought, which are not on sale at the bookseller’s above referred to, are on sale elsewhere, in two places. Among the friends I have met with here, and from whom I have received aid and encouragement in my work—not the least, but the greatest—is an English merchant, who has resided in this city for several years, and who has lately been brought, by the grace of God, to see the value of the Bible, and to perceive in it the glorious Gospel of salvation for poor lost sinners, in the sacrifice of the Son of God for our redemption. In this salvation he is resting and rejoicing; and has given himself up, as every disciple must and does, to follow the Lord whithersoever He goeth. The Lord bless him unto eternal life, and make him a light in this very dark place! Mr. ———, as you will suppose, has given me all help in my present visit to Cuba; and he will continue his services in your cause when your Agent leaves the island for other parts of his extended sphere of labour. This will prove of great value to you; and I am sure you will be thankful to God for raising up such a friend and agent in this place.

“In the hands of this gentleman I have left some of the Bibles and Testaments for sale: and I know that he will thus put them into circulation, through the intercourse he has with many, and through his forcible recommendation of the inestimable value of the word of God from what he himself has experienced, and by setting before his fellow-sinners the necessity of receiving and obeying the doctrines and the precepts of the Scrip-

tures; as otherwise we cannot be saved, and must therefore perish for ever. The Lord prosper him, in thus preaching salvation through the Bible and our Lord Jesus Christ!

“A third sale-place of the Scriptures is established in a steam-boat which runs from this port along a considerable portion of the northern coast of this island. Through the Scriptures being exposed here, the many passengers sailing in this vessel will have the word of God brought under their attention, and offered to them at a low rate. May the Lord lead them to profit by the same, for their everlasting salvation!

“The last portion of the books, being somewhat more than one-third, I take with me to other parts of the island. My intention is to leave this city in a few days, and to direct my way first to Matanzas, a large and growing city of 20,000 inhabitants, with much commerce, and lying about seventy miles to the eastward of this. After trying to sell some part of my stock there, I purpose to go on to the city of Principe, which is, in a certain view, the capital of the island, and the residence of the Supreme Court, called the Royal Audiencia, and containing a population of upwards of 50,000 inhabitants. I go towards that city in the steam-boat above referred to, called the Yumuri; in which is, I trust, a good man, who will take charge of our books for sale as above noticed. After some stay in Principe, and after disposing, as I hope, of some of our good treasure, I shall have to go on, overland, to Santiago de Cuba. In that city, containing about 30,000 inhabitants, I expect to dispose of my remaining portion of books, if I should have any left. Having so disposed of them, and thus accomplished the object of my visit to this island, I intend to sail for Kingston, Jamaica; to which place there are vessels going frequently.

“Before you can receive this letter I trust all our Bibles will be out of the hands of their respective salesmen, and in the hands of purchasers and readers; and O may all who read live for ever! Thus pray you likewise;—and I know you do; for what is our object in circulating the Scriptures, but that people may live by them?—and let us remember that our prayers will not a little contribute to this end, for so God hath arranged things in His infinite wisdom; to whom, in all things, be the glory! If our books are disposed of, as we hope, in the time above mentioned, we shall need a new supply; and I trust this island will require and call for many more copies of the word of God. Please then to send me, when this reaches you, 200 Bibles.

“I notice, lastly, an incident or coincidence, which though little, looks in one way great. When I went to the bookseller’s to talk about selling to him the Bibles, before I

had opened my subject two men came in, in ordinary life, from the country, eagerly inquiring for the Gospels. The bookseller said he had them not; and this opened my mouth and my object; and in speaking to the men, I desired them to come in the afternoon, and they would find the object they were in quest of. This is an emblem of Cuba seeking for the word of God, whilst you are in the very act of proffering the Holy Book to it. May Cuba perform its part in the emblem! You, I am sure, will perform yours."—*Monthly Extracts of the British and Foreign Bible Society.*

FRANCE.

PARIS, August 6, 1837.

DEAR FRIEND AND BROTHER,—
I am directed by the Committee of our Society to express to you all its gratitude for this new gift of 5,125 francs, which the Committee of the American Bible Society has been so good as to make to it. It is at a moment when your country finds itself in financial circumstances of so much difficulty that you have called to remembrance with affection a people still more distressed; for it is not temporal good of which it is deprived, but those spiritual benefits which the word of God can alone offer to it. You desire to obey the recommendation of the Apostle, "Let every one of you employ the gift which he has received for the service of others, as being good stewards of the manifold grace of God." 1 Peter, iv. 10. We thank you cordially for it, and if possible, with more gratitude still than for preceding gifts, for it is almost out of your own necessities that you have come to our succor.

It is very pleasing to us, my dear brother, to be able to send you good tidings as to the progress of the Bible cause in France. In our letter of the 6th May we communicated extracts from our Report, which since that time has been sent to you complete. But since the printing of the Report our work has made still greater progress. It is especially among the

mariners and soldiers that it extends with more rapidity than we dared to hope. The maritime authorities of the different ports and the military commanders of many cities, although Catholics, have granted their patronage and their support to our agents, instead of opposing them in their operations. We have from different parts of France letters far more encouraging than we have been accustomed heretofore to receive. The Lord has raised up friends to our cause in places where we feel the greatest want of active assistants. May we labour with faith, that the Lord may continue to be favourable to us! The Evangelical Society of France aids us much by their colporteurs, without whom we could do nothing in a multitude of villages where they penetrate with success.

A plan which occupies our attention at this time in a particular manner, is the publication of a Pocket Bible in the French language. There exists none at present, and in fact there was no need of it while the number of persons who desired to make the revealed word of God their habitual companion was very limited. But the number of those persons increases, thanks to God! and such an edition has become a real want. We are going, therefore, to undertake it.

HENRY LUTTEROTH,

*Secretary French and Foreign Bible Society.*THE BLESSING OF GOD UPON THE
PERUSAL OF HIS WORD.

NO. VI.

A Swiss soldier, with seven of his comrades, was conducted from Madrid to Bayonne, and there cast into prison for very heinous offences. His life had been profligate. He sent for the minister, who visited him. Two New Testaments were left with the prisoners in the name of the Bayonne Bible Society.

"In order to impress them with

some idea of the inestimable worth of the Sacred Volume, the minister read aloud the 15th chapter of St. Luke, containing the parable of the Prodigal Son. It produced an immediate effect; tears were seen to flow down the cheeks of some of them. Shortly afterwards they were transferred to the prisons of Pau, whither the New Testaments followed them. The minister having occasion to visit that town, was not unmindful of the poor prisoners. The young soldier, mentioned at the commencement, was no longer the same person: though stretched on a bed of pain, he enjoyed unruffled peace, in the perception of that Divine grace of which he has become so striking a monument. A copy of the New Testament is always to be seen on his bolster; and in its pages he finds daily consolation for his soul, and an encouragement to persevere in the faith. At a distance from all that men account dear in this world—from his country, his family, and friends—deprived of liberty, and sentenced to be conducted in chains to Rochefort, he is, nevertheless, happy.”

A little boy had often amused himself by looking over the pictures of a large Bible; and his mother one day said to him, ‘John, do you know the use of the Bible?’ He said, ‘No mother.’ ‘Then, John, be sure you ask your father,’ was the advice his mother gave him. Soon afterwards, when his father came home, John ran up to him, and said, ‘I should like to know, father, what is the use of the Bible?’ His father said, ‘I’ll tell you another time, John.’ The boy appeared disappointed, and walked away, wondering why his father did not answer the question directly.

A few days after, the father took his son to a house where was a woman very ill in bed, and began to talk to the poor afflicted woman, who said she had suffered a great

deal of pain, but hoped that she was resigned to the will of God. ‘Do you think,’ said the father, ‘that God does right to permit you to feel so much pain.’ ‘Oh yes,’ answered the woman; ‘for God is my heavenly Father, who loves me, and I am sure that one who loves me so much, would not permit me to suffer as I do, if it were not for my good.’ He then said, ‘How is it that you find your sufferings do you good?’ She replied, ‘My sufferings are good for my soul, they make me more humble, more patient; they make me pray more, and I am sure all this is good for me.’ John had been very attentive at this conversation, and the tears stood in his eyes while the afflicted woman was talking. His father looked at him, and then said to the woman, ‘My good woman, can you tell me what is the use of the Bible?’ In an instant, John cast his eyes towards the woman, while his face showed that he was extremely eager to hear her answer. The woman with a stronger voice than before, said, ‘Oh, sir, the Bible has been my comfort in my affliction.’ ‘There, John,’ said his father, ‘now you know the use of the Bible; it can give us comfort when we most need it.’

THE EFFICACY OF PRAYER.

A lady in New York, who had openly avowed infidel principles, was brought to the verge of the grave. Although she and her husband had professed their attachment to deistical abominations, they had yet been accustomed to attend upon the ministry of that faithful, eloquent, and zealous servant of God, the Rev. Dr. Mason. In the prospect of death she sent for the Doctor, and, upon his arrival, she declared she never felt herself to be a sinner, nor believed in the doctrine of mediation. “Then,” said the doctor, “I have no consolation for you, not one word of comfort. There

is not a single passage in the Bible that warrants me to speak peace to one who rejects the Mediator provided; you must take the consequences of your infidelity." He was on the point of leaving the room, when one said, "Well, if you cannot speak consolation to her, you can pray for her." To this he assented, and kneeling down by the bed-side, prayed for her as a guilty sinner just sinking into hell, and then rising from his knees, he left the house. To his great surprise, a day or two after, he received a message from the lady herself, earnestly desiring that he would come down and see her, and that without delay. He immediately obeyed the summons. But what was his amazement, when on entering the room, she held out her hand to him, and said, with a benignant smile, "It is all true,—all that you said on the Sabbath is true. I have seen myself the wretched sinner you described in prayer. I have seen Christ to be that all-sufficient Saviour you said he was, and God has mercifully snatched me from the abyss of infidelity in which I was sunk, and placed me on that rock of ages. There I am secure, there I shall remain: 'I know whom I have believed.'" The prayer which had been offered by the Doctor, was the means of bringing her to a sense of her sinfulness, her last moments were employed in the exercises of penitence and devotion, and she passed into eternity in that state of the soul which affords a well-grounded hope of her acceptance with God through the merits and for the sake of a crucified Redeemer.

WHAT IT IS TO BE A DISCIPLE.

This is discipleship to Christ, and the design of the Christian religion, to be subdued in our spirits, and wrought down into compliance with the Divine will; to be meek, lowly,

humble, patient, ready to take up the cross, to bear any thing, lose any thing, be any thing, or be nothing, that God may be all in all. This is our conformity, not to the precepts only, but to the example too, of our great Lord, who 'when he was in the form of God, and thought it not robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross.' Phil. ii. 6, 7, 8. And hereupon, because he was so entirely devoted to the honour and service of God's great name, ('Father, glorify thy name,' summed up his desires,) therefore God highly exalted him, and gave him a name above every name, that at the name of Jesus every knee should bow, &c., ver. 9, 10. And whenever he shall have a Church in the world, that he will think it fit to own with visible unintermitted favours, it must consist of persons formed according to that pattern. And then, by losing their own name and little interests for God's, they will find all recovered, when their glorious Redeemer shall write upon them the name of his God, and the name of the city of his God, and his own new name, Rev. iii. 12.—*John Howe.*

A HAUGHTY SPIRIT BEFORE A FALL.

Dr. Pinkerton, well known as one of the most active and successful agents of the British and Foreign Bible Society, in his valuable work on RUSSIA, relates the following incident:—

"Several great mercantile houses here have of late failed; among others that of C——, this is one of the richest houses in Odessa, when I was here in 1816. At that time I called on Mr. C., and invited him to

take an interest in the Bible cause, and to attend at the formation of the Odessa Society, with which I was then occupied. Mr. C. turned round upon me, and, with that infidel freedom in his manner and address which one sometimes meets with, in those who suppose that the tower of their fortune and their philosophy stands strong, said, 'Indeed, Mr. Pinkerton, I have so much to do with the present world, that I have no time to think of a future one!' Poor man! a few months after these words were uttered, misfortune followed misfortune, in the midst of which he was taken ill and died; and his house has since gone to wreck. How insecure is the tenure of all earthly things, and even of life itself! This remarkable instance of reverse of fortune, and of sudden removal from the world, (the more striking when taken in connexion with the conversation above recorded) has repeatedly been alluded to in my presence by gentlemen who knew the circumstances at the time when they took place."

THE PLEASURES OF SIN.

In sinful pleasure men may spend their days, and time may imperceptibly steal away in mirth and laughter; but I never could find it stand the test of one hour's serious reflection. In health, without the restraints of religion, it is next to impossible to withstand the allurements of sin. In sickness, its aspect is deformed and disgusting; and the thought of it gives pain, instead of pleasure. In death, no sight is so horrid and tormenting as a life spent in such vanity; it is the earnest of future and eternal misery. O how different, and how much more to be prized, is that pure unsullied pleasure which flows from a life of faith in the Son of God! In the hour of trial it will stand the strictest scrutiny: It acquires fresh lustre at the approach of sickness,

sweetens the bitter cup of death, and transforms all its terrors into joys. Jesus will at last crown this grace with glory, and eternity will never witness its termination.—*Memoirs of General Burn.*

Poetry.

THE BIBLE'S COMPLAINT.

Am I the Book of God? Then why,
O Man, so seldom is thine eye
Upon my pages cast?
In me behold the only guide
To which thy steps thou canst confide,
And yet be safe at last!

Am I the record God has giv'n
Of Him, who left the Courts of Heav'n,
Thy pardon to procure?
And canst thou taste one moment's bliss,
Apart from such a hope as this?
Or feel one hour secure?

Am I the Spirit's voice that tells
Of all His grace and love, who dwells
Between the Cherubim?
And wilt thou slight my warnings still?
And strive thy cup of guilt to fill,
Till it shall reach the brim?

O turn, at length, from danger's path!
And kiss the Son, lest in his wrath
The Father rise and swear,
That since, in mercy oft address'd,
Thou still hast scorn'd his promis'd rest,
Thou shalt not enter there!

Know, that in yonder realms above,
Where fondest sympathy and love
For erring mortals reign,
Ten thousand glorious spirits burn
To celebrate thy first return,
In loud ecstatic train!

And hark! From that abyss of woe,
Where tears of grief and anguish flow
Amidst devouring fire,
What sounds of hopeless wail proclaim
The terrors of Jehovah's name,
The fierceness of his ire!

O Sinner! hear that doleful cry:
And learn from sin and self to fly,
Ere Justice lifts her rod!
List, while thou may'st, to Mercy's call,
For 'tis a fearful thing to fall
Into the hands of God!

Now, now is the accepted day:
And, shadow-like, it fleets away
On wings of awful speed!
Take up the Cross, and thou art strong,
Come life, come death!—Reject it long,
And thou art lost indeed! H. E.