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# CANADA BAPTIST MAGAZINE,

## AND MISSIONARY REGISTER.

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VOL. I.

### THE STATE OF THE JEWS.

Mr. Sharon Turner, a gentleman residing near London, England—the accomplished author of the “History of the Anglo-Saxons” and other valuable publications,—has lately issued an elaborate work, in three volumes, entitled “The Sacred History of the World, attempted to be philosophically considered,” in which he has discussed a multitude of interesting subjects connected with his main design, with great ability. He has brought an immense collection of facts to bear upon the topics of his investigation; and has established and illustrated various principles of great importance, in their relation to human sentiments and conduct. In his second volume he has a Letter on the Formation, Increase, and Decline of the Jewish nation, &c.—from which we make the following extract. After alluding to the manner in which the Almighty communicated his will to his servants in ancient times, which he supposes was in part through the medium of human language, he thus pursues the subject.

“It was, I think, in this way that the Deity made himself known to Abraham, by repeated intercourse and transactions with him. In the

same manner he enlarged human knowledge of himself by his additional communications to Jacob; and afterward in a sublimer and more extensive degree to Moses and the whole Israelitish nation; at times, drawing the kindly affections of the human heart to admire, love, and bless him; and at others exciting awe, fear, and adoration, by stupendous displays of his omnipotent majesty.

But it is obvious that condescension and education like this cannot be repeated to every individual who arises in human life; nor is it necessary; for what is fully exhibited and intelligibly represented to one, and made perceptible by him, becomes sufficiently impressive and instructive to all others; as soon as the sacred intercourse is fitly described in human language, and recorded, and so communicated to others. In reading the divine appearances and communications to Abraham, Jacob, and Moses, as narrated in the Pentateuch, I have a satisfactory acquisition of the same kind of knowledge of my God as those patriarchs received from them.

For these reasons I infer that one great purpose of the formation of the Hebrew nation was that in order to

give mankind correct notions and impressive sensations of his divine meaning, qualities, and character, he might have a people distinct from the rest of the world, with whom he could have, upon his own plan, and in his chosen manner, that intercourse and those dealings on all the great subjects that arise in human life between man and God, which would exhibit himself from time to time in such actions and communications as would fully teach and lead us to conceive rightly of him—to feel and cherish due sensibilities towards him—to know and understand, clearly and impressively, his mind and will; and by these means to become as much acquainted with him, from personal conduct, as we are with any human individual whom it is necessary for us to know.

This is the paramount value of the Sacred Scriptures to myself. I see my God acting, speaking, thinking, and reading before me, with such assimilations to human nature, so much like my own modes of thought and feeling, though without my errors and imperfections, that I can always comprehend and appreciate him. My sympathies follow him in every part; the perceptions he wishes to be in my mind of him and from him, arise accordingly as I read and meditate on what I read. I understand him more and more, as I more attentively peruse what is recorded for my knowledge, in this spirit and with this desire. The Scriptures are thus really a sensorial history of the Deity to us—a portraiture of the divine mind and feelings, in an instructive and vivid train of actions and expressions, and made to be as analogous to our own as they possibly could be.

Thus the Jewish history is the intended portraiture of the Deity to us, as the various incidents there narrated, occasioned him to display himself to his selected people, and thereby to all mankind, to whom the account of his transactions with them should, in

the course of the following ages, by these writings, or by oral teaching from them, be individually communicated.

This plan of selecting a particular nation to be the special subject of an avowed divine administration, and of making special communications of the divine meaning and intentions to some individuals occasionally in it, had other important effects. It enabled the Deity to explain his mind, and meaning, and objects to those whom he addressed in the first instance, and to all afterward, to whom the accounts should spread; and by an adapted course of events, and their completed series, to instruct mankind as by a grand providential drama, carrying on a visible succession of scenes and incidents to that termination, which was intended to impress permanently the resulting moral with monumental efficacy.

This was steadily done in the history of the Jewish nation; for this was indeed but a large and grand illustration of the first scene in paradise, and of the principles and results inculcated by that. Obey me and be happy; neglect and disobey, and certain calamity will be the final issue of that sin and folly. The felicity which would attend obedience was shewn, by a powerful nation being reared from one single child, and by all the riches of temporal prosperity accompanying their multiplication; but when the violation of his laws, and the substitution of false Gods, took place, national decline immediately commenced. A repetition of the kindest warnings was given to them by the prophets, at the command and in the name of their Deity, to explain to them the principles of his government and providence, and to prevent the fatal consequences of their persisting in their abandonment of his worship and moral regulations. But all these admonitions were disregarded. The infatuation was invincible. The Jewish people preferred their new divini-

ties and superstitions to his reality and sacred laws. No persuasions, no entreaties, no threatenings could recall them from their debasing but gratifying idolatry, and its consequential immoralities; and, therefore, the suspended dispensation, the forewarned revolution, the judicial catastrophe was made irresistibly to follow. They who had been the chosen people were patronized by him no longer; the terrible invaders came on as the executioners of the divine sentence; no courage, exertions, patriotism, or desperation could avail; Jerusalem was taken by storm, its magnificent temple destroyed, and the whole nation expatriated and dispersed, and kept in that attenuated and miserable state, until the predicted period assigned for their captivity had elapsed. A remnant of it was then brought back to repeople the country, and to spread over it a new generation of a better kind, who remained there to be recipients of the Christian Saviour, and of his new tuition. But him also they rejected and destroyed, as they had done their older prophets; and on this consummation of inveterate guilt, and of incorrigible perversity, they were again overwhelmed and devastated by the conquerors from the Tiber; and the scanty survivors were driven into that state of suffering, destitution, and dispersion, in which they have ever since remained. The Assyrians and Babylonians were their first destroyers. The new Persian nation restored them. The Macedonian dynasty harassed, yet endured them, until the Roman sword became the master of the world, and subjected them to its domination. Awhile they flourished under this sterner government, that Christianity might be effectually planted among them, and from them, in the most important regions of the imperial empire. When this was secured and accomplished, then by their mad revolts, they were allowed to bring on themselves those

successive exterminations from the armies of Vespasian and Hadrian from which they have not yet been permitted to recover.

They are now in every region of the modern world, fulfilling by their condition and political afflictions those predictions of their ancient prophets, whose divine authority they are thus every day attesting and confirming. They are every where the living witnesses of the divine foresight, existence, government, and veracity. Whenever you take up the prophecies concerning their later state, in Moses, Isaiah, Amos, and the other prophets, and look upon a Jew, and read the account of their existence in almost all the countries of the earth, and the state of that existence there, you see a miracle before you in the very act of execution. Such a survival in such a condition, with such predictions, explicitly to your own eyesight foretelling it, and declaring that it should be so, is an existing, perpetuated miracle, in the continued act of a prolonged or ever-renewed production; it is as much so in my estimation as to see a Lazarus emerging from the tomb. The dispersion without the prophecy would not have this effect; but it is the co-existence of the prediction with the event which stamps the prophecy with a miraculous character, and makes the fulfilling incident its testimonial elucidation.

Thus the Jewish history is a magnificent Epopea of the sublimest and most awful character. It has its beginning, its middle, and its end. Supernatural agency superintends the whole train of its events, interposes its controlling operations according to the moral rules and principles on which it professes to be acting, and has effectuated in it those results which invest human life, in all ages and nations, with a sacred character and destination to which no one should be indifferent, because all that

live and think are involved in the portentous issue.

I will only notice one of these numerous predictions, which every one, by a little reading, may verify for himself. It is that of Amos.

"Behold the eyes of the Lord  
Are upon the sinful kingdom;  
And I will destroy it from off the face of the earth;  
Saying that I will not utterly destroy  
The house of Jacob; saith the Lord.

For lo! I will command.

And I will sift the house of Israel,

Among all nations;

Like as corn is sifted in a sieve;

Yet shall not the least grain

Fall upon the earth."

The peculiarities of this prophecy are, not the destruction and the exception of a part from that destruction, because other prophets express those incidents. But the events here specially noticed are, that they should be so dispersed as to be everywhere on the earth; but to be there in scattered bodies in every nation, often in small parcels, just as corn sifted in various places drops various heaps in each, some large and some small; and yet though thus divided and preserved, that they should not take root where they existed.

Now this wonder, which applies to no people else whom the world has known, is exactly the state of the present Jewish nation. I have, during my life, made many notes of these localizations, and I find little knots of Jews in all regions of the earth; yet nowhere legalized and rooted."

After giving a Table of Jews in different places, he adds: "So there are some in England, some in America, some in China and central Africa, some in the West Indies—some every where... In the above countries, where their numbers appear large, they are existing in small and scattered portions in different towns, &c.; yet every where they are in a depreciated and suffering state—mostly persecuted, barely tolerated, and only well treated in the most civilized kingdoms

of Europe; until lately, naturalized nowhere—not yet so in England."

The work from which these extracts are taken is of no ordinary character: it requires more than a cursory perusal, and is worthy of it.

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#### CRITICISM ON PSALM 24, v. 7.

To the Editor.

SIR,—Happening to read this morning the 24th Psalm in the Septuagint, I was very much pleased with a shade of beauty which that version presented, and which is lost, I am afraid, in our's. This induced a comparison with the Hebrew, and it does appear to me that the Greek version is the most true to the text. The passage occurs in the 7th verse—"Lift up your heads, O ye gates." Greek version—"Lift up your gates, O ye chiefs—captains, or commanders."—This, I conceive, is the literal translation of *Arate, pulas oi, arkontes umone*.

*Pulas*, gates, is unquestionably in the accusative case governed by *Arate*. *Arkontes* is either in the nominative or vocative plural (they being always the same in the plural), and therefore cannot agree with *Pulas* in the accusative; consequently it is the chiefs, &c., who are addressed, and not the gates. The two Hebrew words are, *Showreem* and *Rasheekem*: the former has a plural affix only, the latter a pronominal as well as plural affix; and therefore should be rendered, "ye heads, chiefs, &c." The Septuagint has carefully preserved the grammatical construction.

Thus translated, the idea which it conveys to me is somewhat as follows:—A Royal conqueror advances towards a besieged city, for whose inhabitants he feels genuine affection; and, though guilty of a foul revolt from him, he desires to show them

the utmost clemency. He knows he can easily carry the siege by storm, not, however, without much detriment to the inhabitants. He would rather, therefore, they would yield and enjoy peace, that he might achieve a bloodless victory. Knowing well the influence of the commanders on such occasions, he calls a parley, and presents his address to them—"Open the gate, ye governors, &c." A consultation ensues as to his character, power, forces, &c. (see verses 8, 9, 10.)—his honor, might, conquering power, as also his endless forces (Lord of hosts), are enumerated. The Governor or men in office and power issue orders,—“Let the gates be lifted up, that the King may enter in.”

There is no doubt that Jesus Christ is the personage to whom the Psalmist refers; and the occasion is generally supposed to be when, having finished the work which his Father gave him to do, he ascended on high, leading captivity captive, and took possession of the *eternal city*. But think you not it refers, rather, to Jesus going forth conquering and to conquer this rebellious world of our's? “Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save; for the day of vengeance is in mine heart, and the year of my redeemed is come.”

In subduing the heart of every sinner, Jesus meets with shut gates and stern resistance; but he overcomes by the exhibition of his glory, power, prevailing might and universal control; at length the understanding, conscience, and heart, those chiefs in the soul of man, throw open the everlasting gates, and welcome the King of glory in. “Christ dwells in the heart by faith.”

May the period speedily arrive when every human heart shall gladly

receive the King of Glory; for then, “Instead of the thorn, shall come up the fig tree, and instead of the briar, shall come up the myrtle tree; and it shall be unto the Lord for a name, for an everlasting sign that shall not be cut off.”

July 31, 1837.

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THIRD LETTER FROM MR. GILMOUR.

*To the Editor.*

DEAR BROTHER,—In my last I gave you a brief account of the origin and progress of the Missionary operations of our friends at La Grande Ligne and elsewhere, and then promised to continue the narrative, by relating to you some other instances of conversion to God. The next instance to which I direct attention is that of an old man of 59, his name is C—n.

He was in good circumstances as it regards the world, yet had never learned to read. But about four or five years ago he was reduced to poverty. This reverse of providence obliged him to remove from his former place of residence to settle at the Grande Ligne. He murmured bitterly against this dispensation of providence at the time: but now admires the wisdom and mercy of God, who thus conducted him by a way that he knew not, to a place where the Gospel is clearly preached.

In the days of his ignorance he was much addicted to drinking, swearing, and violent bursts of anger. He often rendered his family most unhappy. Rage and discord found a home there; his own children often wished when he went out he might be struck dead, or that he might never come home again. He was a most zealous Catholic, and scrupulously attended to the ceremonies prescribed by the church. He seldom passed the church door without putting something into the poor-box;

he was violently and conscientiously opposed to our Missionary when he first came into the neighbourhood, yet was wont to come and hear him. The place where our brother Roussy preached was on the opposite side of the road to C.'s house.

It pleased God gradually to affect the mind of our old friend with the truth. Light began to glimmer over his mind, though darkness and prejudice had still the mastery there. He heard the word with increasing interest; he loved to hear it, and availed himself of every opportunity to hear the gospel read or preached. The light of truth entered his mind by no sudden flash; it was like the opening of the morning. The love of God flowed into his heart by no sudden rush; it was like the dew, not seen to enter, but it was there. He felt himself a lost sinner, utterly unable to do any thing to render himself acceptable to God. As far as I could learn, his anguish of soul was not great: he soon discovered that God pardoned sin for Jesus' sake. He believed the gospel; it changed his heart; it gave him peace; it made him happy, and took away the fear of death. He loved the gospel and the new people; and used every means in his power to put a copy of the Scriptures into the hands of each member of his family that had reached the years of maturity. He felt anxious about their salvation. He had twenty-one children, fifteen of whom are still alive. Many of them are surrounded with families themselves. May this little leaven speedily leaven the whole lump.

The first time I spoke to him was by the water side, this day (June 30) when the first four were baptized. He seemed much interested during the whole service, though not himself a candidate; this induced me to speak to him. I asked him if he thought of these things, and loved the Lord Jesus Christ; he replied

calmly, deliberately, and affectionately in the affirmative. He seemed unusually thoughtful, and spoke like one whose mind was deeply engaged: like a man whose mind had come in contact with something new, which held him in thrall. I asked him if he had understood and felt the importance of these things. The tear moistened his eyes; there was a tenderness about his voice (his countenance is not expressive of much emotion), he replied, "about six months." He spoke feelingly about (*les ténèbres horribles*) the horrible darkness of his mind (*avant la lumière de l'évangile*), before the light of the gospel; he dwelt on the love of God in sending Jesus to die for our sins, and then to send his servants from a far country to instruct them. His mind seemed, however, so much taken up with what had just taken place that to converse with him appeared intrusive, and therefore I desisted. Madame Feller has since told me that the administration of the ordinance of Baptism, as also that of the Lord's Supper, to which we attended the succeeding day, was greatly blessed of God to him. It was a means of grace; in this light he had received both ordinances and enjoyed them. "The letter killeth, but the spirit giveth life."

Conversing one evening with Madame L., who has been long under deep convictions, yet refuses to receive the truth "in the love thereof," after explaining to her the freeness, fulness, and suitableness of the gospel, and urging her to receive it as a faithful saying, &c., I paused, when he began to address her in the following artless strain:—"Madame, you have often been sick during your life, and have used medicine to remove disease. Madame, when you got the medicine in your house, did it cure you? "Certainly not," said Madame L. "unless I took it."—"Ah! Madame, unless you took it.



just so, you have got the gospel in your house—God's remedy for the soul; but it will do you no good unless you receive it into your heart—*appliquez le remède, appliquez le remède.* “Apply the remedy, Madame, apply the remedy.” “Now, Madame, I ask you one question more; when you intended to take the medicine, did the *intention* heal you?” “Certainly not,” replied Madame L.—“Then, Madame, remember, your *intention* to receive the gospel will not save your soul. You must receive it.” The conversation discovered in him a considerable knowledge of the plan of mercy,—an experience of its power and love, as well as considerable tact in applying it to the case of individuals. He is original in his modes of thought; he regrets much his inability to read. He attends carefully every means of grace, and often employs his son who is at home, a youth of fourteen years of age, to read the gospel to him.

The youth to whom I have just referred affords decided proof of a change of heart; has a good mind; is most industrious and indefatigable in his application; and Madame Feller informs me has a decided taste for education, but little time for improvement. I might say something about the conversion of this youth, as well as that of several others at the Grande Ligne; but I wish to refer to instances of conversion in other parts of the country, of equal interest, and which we hail as tokens for good.

Mr. C.—r, formerly of St. Philips, near Laprairie, now of the United States. Having enjoyed lately an interview with this brother in the faith, I learned from him the following account of his conversion to God. He was much addicted to drinking, often involved in quarrels on this account, and awfully given to profane swearing; yet attended to the ceremonies prescribed by the church—made

confession, and resorted to the communion. While living at P. the Presbyterian Minister had received a number of French Bibles, which, from C.'s account, he had zealously and faithfully distributed. He came to C., asked him if he had a Bible, and urged him to purchase one. C. declined, by saying he had no money. The Minister offered one as a gift. He refused taking it as a gift; if he wanted a Bible he would pay for it. (He made these excuses, he told me, that he might avoid getting one). The Minister then proposed to make a barter with him—“I want a pair of boots: make me a pair, and receive a Bible in part payment.” C. found himself cornered; and agreed to do so. He got the Bible, and took it home, never intending to read it much. At one time in P., where there was a considerable stir on the subject of religion—it was a season of revival, and the Universalists had made a good deal of opposition,—there was at least much disputation on that subject, and he had had opportunities of hearing the disputations. He thought he would read the Bible, and see which of them was right. Some light had broken into his mind at this time, but had no lasting impression. Shortly after this, he went to live with a very good man, a decided Christian; he used sometimes to go with him to the meeting; I think this was in Swanton. C., though much addicted to profane swearing, was often afraid of swearing before his master, and therefore had to be much upon his guard. One day he took up the Bible to read, and opened at the 10th of Acts, and read 25 or 26 verses. These verses struck him as being rather extraordinary. “Stand up, I myself am a man.” “Well,” thought he, “if Peter!!! said this, I do not see why I should bow down to the Priest now—he is not greater than the Apostle Peter. I shall not bow down

to him any more." He then resolved that he would not go to confess any more. He went no more, yet felt no particular concern about his soul, and remained careless for some time after.

His daughter, who at this time attended the Sunday School, had a little book entitled "Little Henry and his Bearer," given to her at the Sunday School. One day, she begged her father to read the little book. He declined, saying it was for little girls like her, but not for him. She became restless in her importunity for him to read it; he thought it beneath him, yet to please her, or perhaps rather to escape her importunity, he began to read it; nor did he desist until he had read it through. He felt his depravity, his guilt; he found himself lost. He said, "If this little boy considered himself so sinful and guilty, how sinful and guilty am I. I have done nothing else through life but sin against God." He went to his Bible and began to read. He felt his condemnation, he thought he must be damned. Night drew on; he went to bed,—threw himself on his face, and prayed; but he could not repeat those prayers which he had formerly learned, but cried, "God be merciful to my soul." About midnight, he told me, he felt as if standing on a narrow plank, a mist rose up around him, and he thought he saw the damned in Hell, and was just about to fall into the fearful abyss. Thoughts of Jesus dying for sinners came into his mind. It appeared to him as if the Saviour stood between him and this fearful place, with his arms spread under ready to save him. Immediately he cast himself into those arms, and found peace to his guilty heart; he "rejoiced in Christ Jesus and had no confidence in the flesh," and from that time has enjoyed the Gospel of Christ.

I had much profitable conversation with this Christian brother. The steamboat did not pass P. till mid-

night; he accompanied me about nine o'clock to a height which overlooks the bay. We sat down and talked about our Saviour and his love. When from home, an almost overwhelming loneliness affects one's heart. The kindness and courtesies of strangers serve a little to reclaim it, and these were not wanting at P.; yet nothing is so accordant with that tone of softened grief as the story of the Saviour's love, sufferings, and death—as that which is a fruit of it, the conversion of the soul to God. There was, besides, in our circumstances at the moment, much to produce this "joy of grief." The moon had taken up her pensive tale; the noise of active day had yielded to the hush of night—Nature's sweet restorer, balmy sleep, had commenced his welcome visits—and Lake Champlain softly mirrored the cerulean arch of heaven, whilst its gentle ripples murmured on the shore.

Sweet's the time, exceeding sweet,  
When the saints together meet,  
When they sit and sing of him,  
When the Saviour is the theme.

Sweet's the time, exceeding sweet,  
When the saints in glory meet;  
Then they sit and sing of him—  
Then the Saviour is the theme.

This good brother understands the way of acceptance with God well. He bears a high character in regard to consistency of conduct; is zealous in the promotion of Christ's cause, and travails in birth for his countrymen. He was filled with joy on hearing what God was doing. It is about five years since he was converted. His wife has since been turned to God, and his eldest daughter is now under deep concern. Dear brother, we may meet no more on earth; but our hearts meet in Jesus; and after the trials of life we shall meet around his throne, and praise the conduct of the Lamb that was slain for us! Adieu, then, for a season.

The other instance of conversion, with which I intend to close the narrative, is that of Madame B. It is about seven years since she was turned from darkness to light, and from the power of Satan to the living God.

The husband of Madame B. had been working at Clarence for some time before his death. He did not know the English language, nor did the people in the settlement understand the French. Verbal intercourse on the subject of religion, was, therefore, cut off. But the silent eloquence of holy conduct speaks to the human heart, when other language fails. "They also may be won *without the word*, while they behold your chacte conversation coupled with fear." During his abode in Clarence, he was taken ill, and had to go about twenty-six miles down the river to consult a doctor. His sickness proved unto death. On his death-bed he required,—1st, "When I am de<sup>d</sup>, bury me among the good people of Foxe's Point (the name of the settlement in Clarence); 2d, When I am dead, I desire my wife to live among the good people of Foxe's Point with her son." This account I had from Madame B. six years ago. Since I wrote the above sentence I have walked out to look at his grave; I have also conversed with two persons well acquainted with him. They do not think he was at all concerned about his soul: how he might feel after he went down to L'Orignal they knew not; it was there he died in the arms of his son.

Madame B. being able to read, had a Bible put into her hand, and she read it with care. The place that first arrested her attention was the wars in Israel, and the bad conduct of Solomon, as well as that of others mentioned there. She concluded that it was wrong to read the Bible—it would make people bad; and this was the reason why the Priests pre-

vented the people from reading it. After this, she happened to read the sermon on the mount; she thought it exceedingly strict; and if, in order to be a Christian, it was necessary to practise these precepts, none could be Christians; she was sure she had not attended to them. She thought this was another reason why the Priests forbade the reading of the Scriptures; it would throw people into despair. Her mind now became considerably alive to divine things; but she had only so much light as to shew that she was condemned. She was affected also with the *apparent* contradictions of the Bible. She continued in this state, more or less concerned, till one day, reading the Epistle to the Romans, she discovered that the Scriptures concluded all under sin, and that God justified sinners freely by his grace, through the redemption which is in Christ Jesus. This glorious doctrine gave her mind some relief; and she considered it a key to all the rest of the word of God. In 1831, I paid a visit to the Point, when I took an opportunity of conversing with her. I turned her attention at once to the doctrine of Justification by faith without the deeds of the law. She shewed me clearly, by her replies, that this was to her a doctrine of chief importance. She asked me if I believed that doctrine. I answered, it was the grand truth on which I depended for salvation. She looked at me with deep and affectionate interest, and said—"How glad I am—I did not know any one believed that doctrine but myself." I replied that all the decided Christians in this settlement held the doctrine, and all Protestants that felt the power of Godliness. She was overjoyed at the thought—her mind became more deeply imbued with the Gospel of Christ. The Bible became her daily companion; but even at this time, the questions she put to me evinced she had read

it with care; indeed, I had no doubt that the Holy Spirit had taught her the true and living way, and helped her to walk in it. Every subsequent conversation gave me increased satisfaction. She was baptized, and added to the church, and has, as all who know her can testify, since that time adorned the doctrine of God the Saviour. I am happy to add, about two years ago the Lord also changed the heart of her son; he now walks in the fear of God and the comforts of the Holy Ghost. They have removed from Clarencce, and are now settled in the Township of Mountain, and according to the latest accounts, walk in a manner worthy of their high vocation.

As this last account is written from memory, and is of so long a date as six years, there may be some slight mistakes; but as to the substance, I have the fullest recollection. Had I had an opportunity of consulting her, I might have refreshed my memory, and then I am sure I should have stated things with greater plainness; for the impression of her conversation is more vivid on my mind than I have ventured to convey in this narrative.

I intended to have made some remarks, which naturally result from these accounts, as well as to mention some things which I elicited by questions, but must defer them to some future occasion, perhaps next month. How delightful to witness the rough outlines of our Saviour's image drawn on the sinner's heart here—but how delightful to see them when complete in the exquisite finish of heaven.—“We shall be like him, for we shall see him as he is.” Your's in the Gospel of Christ, JOHN GILMOUR.

#### THE SUFFICIENCY OF THE BIBLE

AS A RULE OF FAITH AND GUIDE TO  
SALVATION.

This is the great matter in controversy between Protestants and Roman

Catholics. *We* say the Bible is sufficient—*they* say that it is not. Now, suppose that Paul, the Apostle, be permitted to decide between us. We are agreed to refer the matter to him. Can our opponents object to this reference? Let Paul, then, be consulted in the way which he can be, viz. through his acknowledged writings. It is agreed on all hands that he wrote the *second* epistle to Timothy. Well, in the *third* chapter of that epistle, and at the 15th verse, he writes to Timothy thus:—“And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation.”—That the Greek is here correctly translated into English, any scholar may see.

Here, then, we have what Paul *wrote*, and can not believe that he would *write*, in a letter to Timothy, that the Holy Scriptures are capable of being known by a child, and able to make wise unto salvation, and then *say*, to be handed down by tradition, that they are so obscure and abstruse that one can make nothing out of them.

But what did Paul write to Timothy about the Holy Scriptures? He reminds him that he had known them from a child; that is, he had been acquainted with them so far as to understand them from that early age. Now, either Timothy was a most extraordinary child, of which there is no proof, or else the Holy Scriptures of the Old Testament and of the New, so far as the latter was written and recognized at the time, are intelligible to a child. I see not how this conclusion can in any way be evaded. If the child of Eunice could and did know them, why may not my child, and your child, and any child of ordinary understanding? And what do we want more for a rule of faith, than a Bible which a child can understand? The Bible, then, can not be insufficient as a rule

of faith, through any want of *perspicuity* in it. This point is settled.

But Paul says something more to Timothy about these same Scriptures, "*which,*" he says, "*are able to make thee wise unto salvation.*" Why, what is the matter with the man? He has taken lessons of Luther. When did he live? They say the Protestant religion is only three hundred years old; but here is a man who lived well-nigh eighteen hundred years ago, that writes amazingly like a Protestant about the Holy Scriptures! He says (and I have just been looking at the Greek to see if it is so there, and I find that it is,) they are *able to make thee wise unto salvation*. Now, who wishes to be wiser than that? And if they can make *one* thus wise, they can make any number equally wise. So, then, the Scriptures can be known by children, and can make wise to salvation those who know them. This is Paul's decision, and here should be an end of the controversy. If this prove not the sufficiency of the Bible as a rule of faith and guide to salvation, I know not how anything can be proved. I will tell you what I am determined to do the next time a Roman Catholic opens his mouth to me about the insufficiency and obscurity of our rule of faith. I mean to take hold of the sword of the Spirit by this handle, (2 Tim. iii. 15,) and I mean to hold on to this weapon of heavenly temper, and to wield it manfully, until my opponent surrender or retreat. He can not stand before it.

But, before I close this, I must say that, if the Scriptures, which existed when Paul wrote to Timothy, were able to make wise unto salvation, how much more are they with what has been added to the canon since? And here, by-the-way, we have an answer to the question which the Roman Catholic asks with such an air of triumph:—"How, if this be

your rule of faith, did Christians get along before the New Testament was written and received?" Very well; they had Scriptures enough to make them "wise unto salvation" as early as the time of Timothy; and as they had many years before that, all the Old Testament, and a part of the New, with Moses and the prophets, and the Psalms, and Matthew's gospel, and perhaps some others, together with a large number of divinely inspired men, I think they must have got along very comfortably.

One thing more I desire to say. It is this: that there is an advantage in understanding the Bible which does not belong to any book whose author is not personally accessible. The advantage is, that we have daily and hourly to *consult the Author* of the Bible on the meaning of it. We can, at any moment we please, go and ask him to interpret to us any difficult passage. We can lift off our eyes from the word of truth, when something occurs which we do not readily comprehend, and direct them to the throne of grace. And what encouragement we have to do this! James tells us, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." So, then, we have the Bible to inform and guide us, and we have constant opportunities of consulting its Author in regard to its meaning. Is it not enough? I, for one, am satisfied. I can dispense with the fathers, &c. &c. —*Baptist Register.* NEVINS.

#### THE WONDERFUL CHIP; or, the *Mysteries of Written Language.*

The astonishment excited in the mind of an untutored heathen by written communications may be seen in the following incident, which occurred at Rarotonga:—

"In the erection of this chapel, a circumstance occurred which will

give a striking idea of the feelings of an untaught people, when observing for the first time the effects of written communications. As I had come to the work one morning without my square, I took up a chip, and with a piece of charcoal wrote upon it a request that Mrs. Williams would send me that article. I called a chief who was superintending his portion of the work, and said to him, 'Friend, take this: go to our house, and give it to Mrs. Williams.' He was a singular looking man, remarkably quick in his movements, and had been a great warrior; but, in one of the numerous battles he had fought, had lost an eye, and giving me an inexpressible look with the other, he said, 'Take that! she will call me a fool and scold me, if I carry a chip to her.' 'No,' I replied 'she will not, take it, and go immediately; I am in haste.' Perceiving me in earnest, he took it, and asked, 'What must I say?' I replied, 'You have nothing to say, the chip will say all I wish.' With a look of astonishment and contempt, he held up the piece of wood, and said, 'How can this speak? has this a mouth?' I desired him to take it immediately, and not spend so much time in talking about it. On arriving at the house, he gave the chip to Mrs. Williams, who read it, threw it away, and went to the tool-chest; whither the chief, resolving to see the result of this mysterious proceeding, followed her closely. On receiving the square from her, he said, 'Stay, daughter, how do you know that this is what Mr. Williams wants?' 'Why,' she replied, 'did you not bring me a chip just now?' 'Yes,' said the astonished warrior, 'but I did not hear it say any thing.' 'If you did not, I did,' was the reply, 'for it made known to me what he wanted, and all you have to do, is to return with it as quickly as possible.' With this the chief leaped out of the house, and catching up the mysterious piece

of wood, he ran through the settlement with the chip in one hand and the square in the other, holding them up as high as his arms would reach, and shouting as he went, 'See the wisdom of these English people; they can make chips talk! they can make chips talk!' On giving me the square, he wished to know how it was possible thus to converse with persons at a distance. I gave him all the explanation in my power; but it was a circumstance involved in so much mystery, that he actually tied a string to the chip, hung it round his neck, and wore it for some time. During several following days, we frequently saw him surrounded by a crowd, who were listening with intense interest while he narrated the wonders which this chip had performed."—Williams's *Narrative of Missionary Enterprizes in the South Sea Islands*, quoted in the *London Patriot*.

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#### "REJOICE IN THE LORD ALWAYS."

"Can the apostle have meant what he says in this passage? What! are we to rejoice when we are bowed down with sorrows, overwhelmed with cares, oppressed with poverty, bereaved of our dearest friends, filled with pain and anguish of body? Or, still more strange, are we to rejoice when suffering the anguish of a wounded spirit; when we are faint, disconsolate, and sorrowful on account of our sins?"

But what have all these things to do with your rejoicing *in God*? If you had been told to rejoice in riches, or in health, or in friends, or in your own goodness, you might indeed think the command strange and reasonable, when you find yourself poor, or sick, or friendless, or defiled with sin. But you are told to rejoice *in God*. Is he any the less God, because you are thus troubled? Is he any the less great and glorious, the

less just and holy, the less merciful and compassionate, when you are sick, and poor, and distressed, than when you are in health, and rich, and prosperous? Has that wondrous fountain of life and blessedness been dried up? Have those "living waters" of salvation ceased to flow?

Ah! you had forgotten that it was *in God* you were to rejoice. You have been trying to rejoice in some "broken cisterns," and no wonder that you find it hard to rejoice *always*; for there is little in earthly possessions to cause joy even while they are yours; and when they take to themselves wings and fly away, what have you left?

*God is left*; and in him you can always rejoice. You can rejoice that *He reigns*; that his perfect and blessed will *shall* be accomplished by men on earth, and angels in heaven, and wicked spirits in hell. You can rejoice that you are in his hands; that every event of your life is ordered by him, and that he will hide you under the shadow of his wings, and keep you as the apple of his eye. You can rejoice that he is, and will always remain, unchangeably great, and glorious, and happy; that whatever may become of all created beings, notwithstanding all the sin and misery which exist in the universe, there is still one Being who is absolutely and spotlessly holy; who is holiness, and truth and love. And when you have gazed at this glorious Being, till one perfection after another bursts upon you in bolder radiance, each for a moment seeming to swallow up the others, and then all blending in one soft flood of dazzling light, you will be prepared to join in the exulting exclamation of the Psalmist, "I will praise thee, O Lord, with my whole heart; I will show forth thy marvellous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High."—*Boston Recorder*.

## RELIGIOUS CONVERSATION.

Persons talking abundantly and very fervently about the things of religion, can be an evidence of no more than this, that they are very much *affected* with the things of religion? but this may be without any grace. That which men are greatly affected with, while the high affection lasts, they will be engaged about, and will be likely to show that earnestness in their talk and behaviour; as the greater part of the Jews in all Judah and Galilee did for a while, about John the Baptist's preaching and baptism, when they were willing for a season to rejoice in his light; a mighty stir was made all over the land, and among all sorts of persons, about this great prophet and his ministry. And so the multitude, in like manner, often manifested a great earnestness, a mighty engagedness of spirit, in every thing that was external, about Christ, his preaching and miracles, *being astonished at his doctrine, anon with joy receiving the word*. They followed him sometimes night and day, leaving meat, drink, and sleep to hear him; once they followed him into the wilderness, fasting three days going to hear him; sometimes extolling him to the clouds, saying, 'Never man spake like this man!' being fervent and earnest in what they said. But what did these things come to, in the greater part of them?

A person may be over full of talk of his own experiences; falling upon it every where, and in all companies; and when so, it is rather a dark sign than a good one. A tree that is over full of leaves, seldom bears much fruit. And a cloud, though to appearance very pregnant and full of water, if it brings with it over much wind, seldom affords much rain to the dry and thirsty earth; which very thing the Holy Spirit is pleased several times to make use of to represent a great show of religion with the mouth, without answerable fruit in the life, Prov. xxv. 14,

'Whoso boasteth himself of a false gift, is like clouds and wind without rain.' And the apostle Jude, speaking of some in the primitive times, that *crept in unawares* among the saints, and having a great show of religion, were for a while not suspected. *These are clouds* (says he) *without water, carried about of winds*, Jude ver. 4 and 12. And the apostle Peter, speaking of the same says, 2 Pet. ii. 17, 'These are clouds without water, carried with a tempest.' False affections, if they are equally strong, are much more forward to declare themselves, than true; because it is the nature of false religion to affect show and observation; as it was with the Pharisees.—*Jonathan Edwards.*

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RELIGIOUS DENOMINATIONS *in the*  
UNITED STATES.

The following table has appeared in several American publications, and has been thought as nearly correct as such an estimate can be without an actual census of the different Societies.

Baptists. . . . .	4,300,000
Methodists.. . . .	3,000,000
Presbyterians... . .	2,175,000
Congregationalists. . . . .	1,400,000
Roman Catholics.. . . .	800,000
Episcopalians... . .	600,000
Universalists . . . . .	600,000
Lutherans... . . . .	540,000
Dutch Reformed... . .	450,000
Christians... . . . .	300,000
Friends... . . . .	220,000
Unitarians.. . . . .	180,000
Mormonites. . . . .	12,000
Tunkers. . . . .	30,000
Shakers . . . . .	6,000
Moravians . . . . .	5,575
Swedenborgians . . . . .	4,000
Infidels and Atheists.. . . .	30,000

This table does not refer to communicants, but includes all persons who entertain the respective sentiments here referred to, together with their families. The whole table amounts to 14,652,575—about the present population of the United States.

AN INFIDEL GRAPPLING WITH ALLEINE'S ALARM.—Mr. S. S. White, Agent, having left volumes in the hands of Mr. B. a merchant in Western New York, who offered to superintend their distribution, returned after two or three weeks, when the merchant gave him the following history: "Even now," said he, "we are reaping the fruits of the Volume circulation. I have in my employ a man who was a thorough Infidel, and so active in diffusing his sentiments, that I knew not but it was my duty to turn him away. One day as he came into my store, I took up Alleine's Alarm, and asked if he would read it on condition of my presenting it to him. He agreed to do so; and the first Sabbath in February read the book. On Monday evening he came into my counting room, and when I inquired how he liked the book, he immediately burst into tears, unable longer to conceal his emotion. After he became more composed, he went on to relate the exercises of his mind. He requested me to pray for him; and like them of old, 'chose' that very night 'whom he would serve;' and now he gives the most decided evidence of piety."—*Tract Magazine.*

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SETTLING ACCOUNTS.—When a minister was spending a few weeks in Edinburgh, there came, on business, to the house where he was, a man of the world. He was introduced to the minister in the following manner. 'This is an acquaintance of mine, and I am sorry to add, though young and healthy, never attends public worship.' 'I am almost tempted to hope that you are bearing false witness against your neighbour,' replied the minister. 'By no means,' said the man, 'for I always spend my Sunday in settling accounts.' The minister replied, 'You will find, Sir, that the day of judgment will be spent in the same manner.'



## REVIEW.

*Elijah the Tishbite.* By F. W. KRUMACHER, D. D. of Elberfeld in Prussia. *Translated from the German.* London Tract Society. 1835.

If originality of thought, earnestness of manner, evangelical sentiment, and holy tendency entitle a work to commendation, the Volume before us richly deserves it. The author leads us through the whole course of the prophet's life, his miraculous translation to heaven, and his appearance with Moses to Christ "on the holy mount," in thirty-two sections, which appear to be the substance of a series of discourses delivered by the author to the people of his charge in the Vale of Barmen. The last chapter is entitled "None but Jesus," and is very appropriately founded on Matt. xvii. 6—8.

One extract is all we can find room to insert; but it exhibits a specimen of our author's original and striking manner of treating his subject.

"'And Jesus came and touched them, and said, Arise, and be not afraid.' There was doubtless new vigour imparted by this touch, besides its natural adaptation to human feelings. The sun of righteousness hath healing in his wings. Remember the poor woman mentioned in Matt. ix, and the believing language of her heart. 'If I may but touch his garment I shall be whole.' Her confidence, you know, was not put to shame. A touch of Christ is the only means of our spiritual restoration. This must be obtained by faith in him, and prayer in his name. This touch is, in other words, the work of his Holy Spirit upon our hearts and minds, producing inward peace and personal holiness, love, humility, meekness, self-denial, and activity to arise and labour for the glory of God and the good of man.

No sooner had Jesus touched the terrified disciples, and spoken to them these encouraging words, 'Arise, and be not afraid,' than they are immediately delivered out of all their fears, and peace again takes possession of their hearts. 'And when they had lifted up their eyes they saw no man, save Jesus only.' Moses and Elias have returned, in the bright cloud, to their heavenly abode, to relate, to their companions in glory, the things they had seen and heard on the holy mount. The holy angels resume their ministration before the throne, and their praises are increased. The Divine lustre which, beaming forth from the Lord of glory, enlightened the darkness of the night, has withdrawn itself behind the veil of his servant's form; and it becomes again upon the mount, as it had been before, dark, solitary, and silent. The wind plays in the rustling foliage; the stars twinkle

silently in the firmament; but in the hearts of this little assembly it is different. The Divine Redeemer, after his conversation with the heavenly messengers, anticipates more cheerfully the bloody baptism which awaits him. The glorified spirits approach, with an increased measure of holy boldness to the throne of Glory and Majesty; and the three disciples—how do they now rejoice more than ever in their Lord and Master! However brief are generally the moments which we may be permitted to spend in the mount, beholding the King in his beauty, they are moments which we may justly reckon among the best and happiest of our lives. Though they may only momentarily enlighten our darkness, they are not lost upon us; a blessing remains from them which attends us in our path; a secret ministration of strength which is not soon exhausted; a light that lives in the storm, and helps to cheer the gloom of much temporal and spiritual conflict."—Page 308.

*A Discourse occasioned by the Death of the Rev. William Carey, D. D., of Serampore, Bengal, delivered in Charlotte Chapel, Edinburgh, 30th Nov. 1834.* By CHRISTOPHER ANDERSON. Second Edition.

An affectionate tribute to the memory of one whom all who knew him loved, whose "praise is in all the churches," and whose name will remain honorable among Christian philanthropists, to the latest ages of Time. In addition to a lively and interesting sketch of the character of his deceased friend, the preacher has incorporated into his Discourse various incidents in the Life of that most eminent and devoted man. It appears that a farther "Memoir of his Life and Labours" is expected from the brethren at Serampore.

*A Brief History of the Church of Christ.*—From the German of the Rev. C. G. BARTH, of Moettingen, Wurttemberg. Tract Society. 1837.

When we inform our readers that this history commences with the Effusion of the Holy Spirit at Pentecost, and is carried on to the year 1835, in a pocket volume of 220 pages, they will not expect it to be more than an outline. It is, however, a clear and a strong one. The main points are seized with wise discrimination, and exhibited distinctly and forcibly; so that he who, by repeated perusals, makes himself familiar with the facts contained in this volume, will have a much better acquaintance with Ecclesiastical history than those who superficially skim over more extensive publications. The following account of *The Mohammedan Dark-*

ness, while it states the origin of this monstrous delusion, and the character of its founder, affords a good specimen of the manner in which Mr. Barth condenses his materials.

“At the city of Mecca, in Arabia, near the shores of the Red Sea, was born, in the year 570, the man who was to become a more terrible scourge to the degenerate Church of Christ than any of its former persecutors. Every former persecution had wrought more good than harm to the cause of Christianity, as was evident from the result; but the violent overspreading of Mohammedanism was evidently a punishment from the just judgment of God; for the calls to repentance and reformation which God hereby addressed to the Christian Church were not attended to.

“Mohammed was originally a merchant, who travelled to neighbouring countries for the purpose of traffic, and thus became acquainted with the religious peculiarities of Jews and Christians. Being of a nation descended from Ishmael, the son of Abraham, he easily found, both in Judaism and Christianity many materials for his own new doctrine. He taught that as there is but one God, so Mohammed was his greatest prophet, greater than Moses and Christ; that every thing which comes to pass is fore appointed by an inevitable fate, that, after death, good is rewarded and evil punished. Frequent prayer, at certain fixed hours, beneficence to the poor, circumcision, fasting, pilgrimages to Mecca, and abstinence from wine, are the chief rules of his religion. On the other hand, he allowed polygamy, made divorce easy, and represented the future state as a perpetual enjoyment of sensual pleasures; hence, it is not surprising that he found so many followers. In the fortieth year of his age, after having come forward with the assertion that the angel Gabriel had appeared to him, and had recalled all this to him, he gained over a number of his countrymen, whom he confirmed in the persuasion that his doctrine was from God, by relating to them many pretended miracles of his own, and by appearing to work others equally pretended. Nevertheless he met with much opposition, and being expelled from Mecca, in the year 633, he fled to Medina. From this period the Mohammedans date their era, which they call the Hegira, that is “the flight of the prophet.” At Medina, the number of his followers so increased that, in 630, he led 10,000 men to Mecca, and took the city; after which he required all kings and emperors, by special embassies which he sent to them, to acknowledge him as the apostle and prophet of God, and resolved to propagate his religion by the sword. But, before he could proceed any farther, he died, at the age of 63, in the year 632.

After his death, his doctrines were collected into a volume which is called Koran (or, The Reading), and which is regarded by his followers as their sacred code. It is full of improbable and foolish tales, mixed up with some particulars taken from the Bible, principally relating to the Patriarchs. His successors the Caliphs, conquered in a few years all Syria, Palestine, Persia, Mesopotamia, Egypt, and Asia Minor. Whoever resisted them was put to the sword; temples and cities were destroyed, and Mohammed's doctrine imposed on the oppressed inhabitants.” Page 78—80.

“Fearful was the havoc which the Christian church suffered in the course of this century. Hundreds of thousands of Christians were slain in the barbarous conflict, thousands of their churches were laid in ruins, and large numbers of them yielded to the imposture of the false prophet, through fear of the Arabian sword.”—Page 81.

*Encyclopædia of Religious Knowledge, or Dictionary of the Bible, Theology, Religious Biography, Ecclesiastical History and Missions*; designed as a complete Book of reference on all Religious subjects, and Companion to the Bible; forming a cheap and Compact Library of Religious Knowledge. By the Rev. B. B. EDWARDS, *Editor of the Quarterly Observer*; edited by the Rev. J. NEWTON BROWN. With wood Cuts, Maps, and Engravings. Brattleboro: Fessenden and Co.—Boston: Shattuck and Co. 1 Volume very large Royal 8vo. pp. 1275.

This is a small part of a very long title to a very excellent Volume. As it is a work of reference and consultation, and not of consecutive reading, our readers will not expect us to have actually perused the many thousand articles it contains; but we have read many of them with much interest, have frequently consulted the volume, and can bear our testimony to the faithful and able manner in which the information on the important and multifarious objects it embraces is collected and detailed. In order to secure impartiality of statement, “where it was practicable some leading man of the principal sects has been employed to prepare the articles relating to it; and where it has not been, the matter has been drawn from some one or more prominent writer of the denomination, of acknowledged authority.” The whole is designed for a complete book of reference on ALL religious subjects, and is well calculated to answer that design. We know not where, in the same compass, so large a mass of valuable matter can be found. The execution altogether is highly creditable to the American press.

**Poetry.**

*For the Canada Baptist Magazine.*

SPIRITUAL ASPECTS OF PROVIDENCE  
IN REGARD TO CANADA.

On the tops of thy mountains, O land of the stranger!

And o'er thy deep forests, I see it appear:  
'Tis the star that once guided to Bethlehem's low manger,

While angels were watching and worshipping there.

It rises; thy shadows of night are retiring,  
And morning's full blushes shall bloom o'er thy wild;

Superstition's bewildering, dim taper, expiring,  
Shall glimmer no more on a people beguiled.

From thy solitudes deep, where no human intrusion  
The echoes awake, save the red man's lone tread,  
As he wander'd stern Lord of the awful seclusion,  
Or rais'd his dark soul in the song of the dead,—

From those deeps shall the anthem of Jubilee, pealing,

Float far on the breezes that round thee shall play:  
Salvation! salvation! I hear it revealing  
Thy heart's holy joys, heaven's perfected lay.

Then who loves the picture? For yet 'tis before us—  
It glows in the distance, but still is not near;  
But does man?—and the words of Jehovah assure us  
He'll bathe in his glory our darkened sphere.

Then who loves the picture? O say not, "I love it."  
Thy heart is deceived, but thy God is not so;  
'Tis but the illusions of fancy that move it—  
To thee, not the soul, 'tis the colours that glow.

If thy prayers, and thy efforts, both sleep on their pillow,

Nor stir to accomplish and hasten it on:  
If thou rouse not, this sound of thy Master to follow,  
And feel his high interests absorbing thine own;—

Then sleep; but the day of his glory arises,  
Nor waits for thine aid, or thy slumbers to break.  
Sleep on; but the evening of reck'ning advances,  
When "Give an account" shall thee speedily wake.

But who really longs for this bless'd consummation?  
Nor only bounds forward our foretastes to share,  
But binds to the car of the Prince of Salvation  
His soul's noblest powers, a whole sacrifice there?

O servant of Christ, thine his cause is to hasten.—  
He shall come, but his saints must prepare him the way.

Even now to the sound of his chariot we listen;  
It summons to labour,—it will not delay.

Cast up in the desert a way for Messiah;  
Break down the proud mountains, the valleys upraise;

"Till one grand level spread, for the roll of his triumph,  
And the LAND of the STRANGER be vocal with praise.—  
ORIG. G.

ON BAPTISM.

Though ten thousand lights united  
Beam from man's ingenious brain,  
Still the path by Gospel lighted  
I will take—it seems so plain.

He who bought our souls' salvation  
With the streams of his own blood,  
Came to John's baptismal station,  
And was buried in the flood.

Shall I, then, neglect the example  
Set by Jesus' own accord—  
Thus upon his precepts trample?  
Oh! forbid it, gracious Lord!

I'll be buried with my Saviour—  
And with him may I arise;  
In his footsteps find great pleasure,  
Run the race, and win the prize.

'Tis a precept,—can I break it,  
And disown my Saviour's laws?  
'Tis a cross—but let me take it,  
And maintain the precious cause.

—Bap. Reg.

L. S. R.

A CONVERT.—A French officer, who was a prisoner upon his parole at Reading, met with a Bible; he read it; and was so struck with its contents, that he was convinced of the folly of sceptical principles, and of the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done no more than my old-school-fellow, Bernadotte, who is become Lutheran." "Yes, but he became so," said his associate, "to obtain a crown." "My motive," said the Christian officer, "is the same; we only differ as to *place*: the object of Bernadotte is to obtain a crown in Sweden,—mine is to obtain a crown in heaven."

NATURAL DECAY.—Old age, and waxing old as a garment, is written on the fairest face of creation. Psalm cii. 26.—*Rutherford.*

# MISSIONARY REGISTER.

SEPTEMBER, 1837.

Our readers, we trust, are fully alive to the claims and wants of Canada in her present state of 'Religious Destitution,' and prepared, we hope, to use every effort in their power to supply those wants and remove that destitution.

We have already stated the encouraging fact that other denominations of Christians beside our own, are in active operation to supply the want of religious instruction throughout every part of this rising Colony, as far as their means will allow. Of Missionary operations, in their full extent and development, "the field is the world," and room enough is there in it for the utmost energies of every portion of the church of Christ. Canada alone is sufficient to occupy a vastly greater amount of missionary activity and zeal than has yet been devoted to it. May "the Lord of the harvest send forth more labourers," till the whole land is made productive of the fruits of holiness; and may our great and only contention be, who shall cultivate most assiduously and successfully, that portion of "the field" which is allotted to his labour.

## CHURCH OF ENGLAND SOCIETY.

From private information we learned, some months back, that, among some influential members of the Established Church at home, there was a movement in favour of Canada; and English newspapers, recently received, give some further particulars relative to the progress already made.

It appears that a Society has been lately formed in London for the purpose of promoting the gospel in the Upper Province, under the title of *The Upper Canada Clergy Society*. We believe it is principally supported by that portion of the Clergy who are usually styled *Evangelical*. On the 15th of May a very numerous meeting was held at the Town Hall, Cambridge, for the purpose of forming a Society in the Town and University, to act in co-operation with the one established in London. The Rev. Professor Lee, having been called to the Chair, briefly stated the object of the meeting; the Hon. Captain Wellesley moved the first resolution, to the effect, "That the religious destitution now prevailing in Upper Canada among the members of the Church of England, furnishes an urgent call upon the sympathies of the British nation for prompt and effectual assistance." The hon. gentleman said he could himself bear witness to the spiritual destitution now existing in Upper Canada, and that he was ready to send six young men there on his own account, and hoped to find them in Cambridge. The Rev. Professor Scholefield seconded the resolution in a very animated speech, and alluded to the fact of Government having withdrawn the grant of £15,000 a year, for the support of Protestantism in Canada, and said he doubted the policy of such a step. The Rev. William Bettridge, of St. John's College, and Rector of Woodstock, Upper Canada, moved the second resolution to the effect,—

“That an Auxiliary to the Society lately instituted in London be now formed, and that the Rev. Professor Scholefield be requested to take the office of Treasurer, and the Rev. J. F. Isaacson, Secretary.” The Reverend gentleman went at considerable length into the history of the Protestant Church in Canada, and concluded by an appeal to the young men in the University to offer themselves as missionaries in the cause they (the deputation from Canada) were sent over to plead on behalf of the Protestants of that country. The Rev. Dr. Adams seconded the resolution. The meeting was addressed by several other gentlemen, among whom was the Rev. Mr. Cronyn, another Clergyman from Canada.

CONGREGATIONAL  
COLONIAL MISSION.

A Society was formed in the spring of the year 1836, by the Congregational Union of England and Wales to meet the religious and moral wants of their fellow-countrymen in the Colonies, and to extend among them the ordinances of Divine worship, and the blessings of Evangelical religion. It purposes to select and send out well-qualified Ministers, to support, or aid in supporting, them for such periods as circumstances may require; and to promote, as far as may be proper and possible, the interests of education, both common and collegiate.

The attention of the Society has been especially directed to Canada, and six Missionaries are now labouring in different parts of the Colony, under the patronage of the Society, by which three of them are wholly, and the others partially, supported. The Rev. Henry Wilkes, A. M. of Montreal, is the accredited Agent of the Society, at present for both Provinces; but as its operations extend, another will probably be appointed at Toronto.

CANADA

HOME MISSIONARY SOCIETY.

This was instituted in December, 1827, under the more extended appellation of the Canada Education and Home Missionary Society, and the Baptists were originally united in its formation and took a part in its proceedings; but afterwards a separation took place; and it is now conducted by the Presbyterians and Congregationalists in Canada and the States.

“On both sides of the Atlantic,” observes the *Canadian Visitor*, “there existed for years, Societies for sending Missionaries to the Heathen, and those Societies actually had sought out and visited the remotest corners of the earth, and the obscurest recesses of Paganism. In England and the United States, too, there existed *Home Missionary Societies* for Christianizing their *own* destitute population. But amid all this expansive benevolence, the Province of Lower Canada was almost entirely overlooked. A very small number of Methodist Missionaries had been sent here by the Conference at home.

“The Society for propagating the Gospel in Foreign parts, aided by an annual grant from Parliament, had planted here a few Clergymen of the Established Church of England. But allowing all due praise to these efforts, the destitution was still great and increasing. There was a large class of Protestants, conscientiously differing from both these denominations, and conscientiously dissenting from an *established* church, who were lamentably destitute of the means of grace.

“To supply that want was the object of this Society, not in opposition to other Societies, but to co-operate with them in evangelizing the country.

“The Committee endeavoured immediately to procure faithful ministers as Missionaries. In these efforts they met with the most disheartening obstacles. There were no theological seminaries in this country, from which they might procure young men trained up for the ministry, and of course they were compelled to send to other countries. But although urgent letters were written to various influential individuals in England and Scotland, more than a year elapsed before even a single Missionary could be procured.

“The field was new:—the attention and interest of the religious public had never been directed to this country, and all the men who had a missionary spirit, were looking to other fields of labour. This obstacle has never

been entirely overcome. For although the Society has procured a few most faithful and devoted labourers, it has been constantly cramped and limited by the impossibility of procuring *as many* as the exigencies of the case required."

At the commencement of the past year there were but six Missionaries in the field; but afterwards fourteen new labourers were added, seven of whom were students from the Seminary at Andover, Massachusetts, who spent from four to six weeks of their vacation in preaching and establishing schools, and otherwise doing good. An admirable example, which Students from other Academies and Colleges might imitate with great propriety and advantage. The Rev. W. P. Curry, of Montreal, is the Secretary and General Agent.

In some measure connected with the preceding Institution, or forming a part of its plan, is the provision made for assisting pious young men who wish to study for the Ministry in Lower Canada, to pursue a course of Theological education. The Rev. G. W. Perkins, of Montreal, is appointed Chairman of an Examining Committee, by the American Education Society; and, by application to him, those who wish to avail themselves of the advantage may be placed on the funds of that Association, and receive directions as to the mode of proceeding in the attainment of their object.

#### BAPTIST CANADIAN MISSIONARY SOCIETY.

The attention of the Committee has been much occupied in deliberating on the site of the new Academy. As this is a matter of very considerable importance, precipitancy ought by all means to be avoided, and every circumstance carefully weighed; although, on the other hand, it is desirable, for the interest of the Society, and the success of the whole plan,

that a decision should be made as speedily as possible. It has been hitherto thought, in coincidence with the suggestion of the Society at home, that Brockville was, upon the whole, the most eligible spot; but difficulties have presented themselves which have caused several members of the Committee to entertain doubts upon the subject. Should those difficulties remain, and appear to be insurmountable, a memorial to that effect will be presented to the London Committee, whose concurrence it is necessary to obtain before a change is made in the location.

Application has been made to the Home Society to send out six Missionaries to Canada, as soon as they can be obtained.

#### THE CANADAS.

[In the *Gospel Witness*, a weekly paper published in New York, we perceive a letter under the above title, signed L. C., Clinton Hall, August 17, from which we give the following extracts:—]

"MR. EDITOR,—We have supposed that a brief, connected bird's eye view of religious affairs in the Canadas might not be unacceptable to your readers. These provinces, owing to their political relation to Great Britain, might naturally look to the father-land for any assistance needed to execute plans for their moral and intellectual improvement; and again, their proximity to the States, has given them a claim upon the sympathies of their American brethren, which is neither slight nor unreasonable. But the truth seems to be, that until a recent period, the brethren on both sides of the Atlantic, have mostly neglected the Canadas and suffered them to lie an uncared-for moral waste.

"These provinces were settled as early as the year 1608 by the French, by whom they were held in possession one hundred and fifty years, until wrested from them by the present occupants. The population of the Lower Province is, to this day, composed principally of the French and their descendants. They brought with them their religion, which was the Catholic; and the superstition, ignorance and prejudice which are common to this system, have flourished in all their demoralizing luxuriance, especially among the lower

classes. The first type of character in any country is usually propagated through succeeding generations; nor is it easy to eradicate errors which are incorporated in the very substratum of society. The population of this province now numbers about 600,000; two-thirds of whom (400,000) still adhere to the Romish faith. If the ministers of all denominations were strictly evangelical, since they are few, they would be altogether inadequate to the religious instruction of the people. But if we reject what is wrongly done, as not done at all, then the greater part of the province is as essentially missionary ground as is France, Greece, or China.

"The Upper Province, with at present a population of 300,000, was settled mostly by British emigrants, and was never much under the baleful influence of the papal religion. They are better supplied with protestant instruction, and among them, there is less vice and ignorance.

"The American Baptist Home Missionary Society now have one missionary in Lower Canada, Peter Chase; and seven in the Upper Province, viz.: Reuben Winchell, travelling agent; Wm. Geary, stationed at Belleville and vicinity; William Rees, at Brantford; J. C. Allison, at St. Catharine's; J. E. Maxwell, at Toronto and Nelson; Wm. Fraser, at Bredalbane, and John Butler, at Thurlow. All these brethren travel more or less.

"There are several things which we hail as proofs that the thick darkness is passing away from these provinces, and the true light is about to shine.

"1. Our brethren have commenced two periodicals, one called the Upper Canada Baptist Missionary Magazine, published at Toronto: the other, the Canada Baptist Magazine, published at Montreal. The former has reached its second year, under flattering prospects. An edition of a 1000 is printed. The latter has only reached its third number. Both are well conducted, and contain much interesting local and general matter.

"2. The organization of the Upper Canada Baptist Missionary Society. They had had a Convention, but for want of concert and energy, it soon became extinct. This Society is now gathering and concentrating the strength of the four Associations in the province. The last year, which was their first, they received 809 dollars from the churches and 196 dollars from the Magazine; total 1005 dollars.

"3. The formation, in Lower Canada, of the Baptist Missionary Society for the propagation of the gospel in Canada. One great object contemplated by this Society is, the establishment of an institution for the education of young men for the ministry.—a mea-

sure infinitely important. A most delightful site has been offered them as a donation, by Mr. Freeland, in Brockville, on the banks of the St. Lawrence; but whether it will be accepted or not is yet uncertain. In behalf of this seminary, Rev. Mr. Gilmour made a very successful visit to England and Scotland. They have recently held a general meeting, which was of thrilling interest.

"4. The organization of a 'London Baptist Canadian Missionary Society.' The Journals of Reid and Matheson, and of Cox and Hoby, while in the Canadas, we may presume, produced a happy effect on the other side of the water. At any rate, this Society supplies a great desideratum in their religious operations. They have already transmitted considerable sums to Montreal for the purpose designated by their name. Our brethren in the provinces, particularly our missionaries, hail this Society as a bright star, which they hope is destined to shed much light on their moral darkness.

"But notwithstanding these favorable circumstances; notwithstanding God has thus far succeeded their efforts, even beyond their expectations, yet it is not time for our brethren in Canada to rejoice 'as he that putteth off the harness.' They have hardships yet to endure, and labors to accomplish, which would be appalling to any but an eye of faith. They will long need the sympathies, prayers and contributions of their brethren abroad. They have some discouraging obstacles yet to surmount. \* \* \* \* \*

"Yet all things considered, there never was a time when the prospects of the Baptists in the Canadas were so auspicious; never the time when there was the promise of such a rich reward for moral effort. They are beginning to help themselves. This will encourage their American and English friends to do the more."

The letter concludes by giving notice of a meeting "to be held some time next month in the Lower Province" to discuss the subject of Terms of Communion.

We are not aware of any such appointment, having received no information respecting it from any other quarter.

#### MORAVIAN MISSIONS.

ESQUIMAUX IN LABRADOR.—Our Esquimaux wonder exceedingly that even baptized Europeans can murder each other, and that in general they do not show more earnestness in seeking the salvation of their souls, as they have all a Father in heaven, who is indeed

holy and righteous, but likewise gracious and merciful, and desires the deliverance of mankind from the chains of Satan, through the all-sufficient atonement of his Son. Such expressions, on their part, afford us a desirable opportunity of representing to them the great advantages which they enjoy over their heathen countrymen, and to exhort them to watch and pray, lest they yield to the temptations around them, and walk unworthy of the grace received. On the whole, we are thankful to be able to testify that our Esquimaux flock has afforded us encouragement and joy during the year past. The declarations of many have led us to hope that they were growing in the knowledge of themselves as sinners, and of Jesus Christ as their all-sufficient Saviour, through the teaching and operation of the Spirit of God.

The schools have been diligently frequented; and the newly established infant-school, which is held in two divisions, has afforded us peculiar pleasure. Children of three years old are to be met with, who already know their alphabet: and children a little older can spell very tolerably. Many can also repeat suitable hymns, which they are taught to sing before and after school hours, and likewise at church.

We acknowledge with gratitude the generous offer of the British and Foreign Bible Society, to render us further assistance in the publication of integral portions of the word of God; and we send, by the present opportunity, an Esquimaux version of the Book of the Prophet Isaiah, which has been carefully revised by brethren competent to the task, with the request that the Society would kindly undertake the printing of it for the use of our congregations.

A similar offer on the part of the Religious Tract Society, to print such tracts in the Esquimaux language as may be suitable for circulation among our people, calls likewise for the expression of our sincere thanks. We send two tracts for this purpose, the only ones we have hitherto been able to translate and revise.

The improved edition of Luther's Exposition of the Ten Commandments and the Apostles' Creed, for which we are indebted to your Society, is a valuable present to young people, and we beg to thank you for it in their name. May the use of it be a blessed means of leading them into a more accurate and experimental knowledge both of the doctrines and the precepts contained in the word of God.

A private letter says—

Our official letter alludes to the severe weather which has characterized the last twelve months. During the winter our Es-

quimaux had much to suffer. A woman observed, in reference to this season of distress, "I had indeed to endure great bodily hunger, but how much greater would have been my misery if my soul had been also furnished, and I had not been able to find comfort and refreshment in the word of God, and in the enjoyment of his grace."

GREENLAND.—The internal state of the Greenland congregation attached to this oldest settlement (New Herrnhut) is such that we can in truth rejoice over it. The conversation of the majority of its members is in conformity with the precepts of the word of God, and worthy of the grace they have received. Our young people, especially, have afforded us joy and encouragement, by their diligence and good conduct at school. The kind contributions of some friends in Europe having enabled us to procure from Copenhagen a quantity of slates and writing paper, we shall find ourselves in a situation to give our pupils further instruction in the art of writing, and also to add some lessons in arithmetic. I have already prepared a multiplication table in the difficult Greenland language, and other simple tables used in ciphering, which we shall lose no time in introducing into our schools.—*Missionary Intelligencer.*

#### SANDWICH ISLANDS.

The Gospel of Christ is continually developing its power and excellence, wherever it prevails. Speculative men, not very favourable to its progress, or rather wishing to discourage it, have pleaded for civilization in preference to Christianity, if not actually to exclude the latter, at least to act as its precursor and prepare the way for its introduction. Experience is the grand test of principle; and that is in favour of a method directly the reverse of their speculative one. The Gospel is the great civilizer, by enlightening the minds of men, and bringing the passions under control, and causing them to move in harmony. Of the truth of this, the annals of Missionary enterprise furnish abundant and satisfactory evidence. The following is an additional proof:—

*Gazette and Journal of Commerce.*—We have seen, says the Charleston Observer, as quoted by the Boston Recorder, a paper from



the Sandwich Islands, which is printed every Saturday, under the above title; and which in size and appearance, surpasses the first commercial paper that was printed in this city fifty years ago. It is filled, as other papers are, with the news of the day, advertisements, notices, commercial intelligence, &c. &c. But fifty years ago, what was the state of these Islands? What were they when they were first discovered by the great English Navigator; and what did they continue to be until less than twenty years ago, when a company of Missionaries under the direction of the American Board of Foreign Missions carried them the Gospel? They were barbarians, in the fullest sense of the term. They offered human sacrifices to their dumb idols—they had no written language—and knew nothing of the arts of civilized life. But now, behold the change! The worshippers of idols have become the worshippers of the true and living God. Churches are erected—schools are established—the Sabbath is observed—institutions are formed on the model of civilized and Christian societies—parts of the Bible have been translated into their language, which, with a number of tracts, are very extensively read—and, as a further evidence of their rapid advance, a weekly sheet is issued, and which, no doubt, will be as well sustained as many of the papers that are published in this boasted land of intelligence and freedom. Can any one look at the contrast in the condition of these Islanders, as exhibited by a review of their history for the last fifty years, and then consider the agencies which have been employed in their reformation, and still continue sceptical as to the benefit of Christian Missions?

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## ENGLAND.

### REVIVAL IN LINCOLNSHIRE.

*Extract of a Letter from the Rev. Mr. Mars-  
ton.*

“It was about this time that the attention of British Christians was directed in an unusual degree to a revival of religion. Hinton’s admirable Sermon, on ‘the Means of a Religious Revival,’ and some excellent papers in the New Baptist Miscellany, together with ‘James’ Pastoral Letter,’ ‘Fletcher’s Sermons,’ &c. caused a deep and practical solicitude for the revival of religion amongst our churches. The periodicals of the day contained numerous accounts of protracted meetings held in America, and of the results of those meetings; the interest taken in them was considerably increased by the publication of the ‘Revivalist’ (a small work which has greatly assisted the cause),—by ‘Colton’s

History and character of American Revivals,’—and by the Lectures of Dr. Sprague. One Monday evening I was reading to my people a narrative of a protracted meeting on a small scale, the whole plan was given, and it appeared so simple and practicable, that at once I announced my intention of holding a meeting of the same kind. Unknown to me, a similar announcement was made to his people by my friend Dr. Perry, of Boston, and to my great surprise, the next letter that I received from him contained an invitation to assist him in holding revival meetings in his place of worship. The meetings were held, and in the words of the pastor, ‘it seemed as if God was there, overawing the mind, and banishing every irrelevant thought by a more than ordinary display of his glory.’ The example thus set by the church at Boston, was followed by all the churches which constituted the Lincolnshire Home Missionary Society, and thus the bond of unity was cemented still more closely; but this was not all—the Lord was pleased to give testimony to the word of his grace—sinners were awakened by the repeated and faithful appeals which were made at the meetings—the undecided were brought to decision—and several were added to the churches who ascribed their first impressions, under God, either to the sermons which were preached, or to the addresses which were delivered. A marked difference was soon perceptible in the members themselves, which was evidenced by their increased spirituality of mind, and devotedness to God; those of them who had in the first instance been roused to activity by the Home Missionary meeting, (they were revival meetings in miniature,) became still more excited by the protracted meetings, and manifested a greater anxiety to lay themselves out for usefulness. Meetings of this description have been held for three successive years—they have therefore ceased to be an experiment, the issue of which might be doubtful. God has stamped upon them the broad seal of his approbation, and their good effects have been witnessed not only by ourselves, but also by members of other bodies. A copious measure of divine influence has been poured out in answer to the prayers of his believing people—for without the descent of the Spirit, and a humble dependence upon God, all efforts will be fruitless; but when we diligently use all the means with which we are favored, and at the same time rely upon God for success to crown our exertions, we may rest assured the blessing will not be withheld, since the Lord himself has said, ‘My word shall not return unto me void.’

“Having thus endeavored to show you the connection which there has been between Home Missionary efforts and revival meet-

ings in this country, it may not be unimportant to ask whether such meetings are calculated to be of advantage to the Society which you advocate, and in the prosperity of which all our churches ought to feel deeply interested? I am not afraid of being called an enthusiast, if I give it as my decided opinion, that protracted meetings, wherever they are introduced, have a tendency in more respects than one to benefit the institution. First, they are likely to improve your funds! This I am sure will be considered an advantage. Revival meetings bear upon the world and upon the church; upon the world in bringing sinners to the knowledge of the truth, and upon the church in promoting correct views and principles and feelings. A revived church consists of members who feel acutely for their unconverted friends and neighbors, and who, as far as they can, will give to the Lord of their substance, that the ignorant may be blessed with the word of life. I am fully aware that there are in many churches those who devise liberal things, and who never attended revival meetings; but this is not the case with all our members, nor with all our churches. One great object sought in these meetings is the entire dedication of the Christian to the cause of the Redeemer; and, in proportion to the accomplishment of this object, will be the destruction of that spirit of selfishness, so justly condemned by the talented author of 'Mammon,' as the antagonist of the gospel. If this point were gained, your coffers would be speedily replenished, there would be no longer a necessity for urgent appeals; plain and simple statements would be sufficient; and the fact being known that there are portions of this country unenlightened, men and money would immediately be found, and the inhabitants of those parts blessed with the Gospel of Christ. Secondly, Revival meetings will promote a spirit of active co-operation with Home Missionary Societies. If the churches enter fully into the spirit of a revival, they will not be satisfied without an accurate acquaintance with the moral and religious state of their respective towns and neighborhoods; as far as they have the ability they will cultivate the whole of the district, and either by means of assistant preachers raised up amongst themselves, or by missionaries wholly devoted to the work, they will endeavour to send the word of life into the destitute parts of the towns, and into those villages by which they are surrounded. In this way I think they may prove valuable auxiliaries to your institution, and on this ground I would recommend their adoption in those places where they have not been held. Thirdly, Revival meetings may be made of advantage to the stations connected with the society. None but those who have attended a series of

meetings, which have continued a week or ten days, and during which time the Holy Spirit has been poured out in the plenitude of his influence, can form a just idea of them. To see a people hanging on the lips of the speakers—to hear of parents and children becoming the subjects of impressions, and every day adding to the number—to witness the conversion of some of the most unlikely characters—to behold the glowing zeal of the members of the churches in the fervor of their prayers, and in their anxiety to endeavor to discover whether in every service they are affected under the word. All this is truly delightful; and more than this has been seen in protracted meetings again and again. It may not be practicable to hold them at all stations, but where it is practicable the attempt should be made. Let a few zealous and devoted servants of God be invited to assist the missionary; let the church in the place hold special prayer-meetings during the previous week, and when the ministers assemble, finding themselves amongst a praying people, who have been wrestling with God for that one object, and whose prayer has been the prayer of faith, cheered and animated, they will engage in their work, and preach with new vigor; the people will hear as they never heard on former occasions—an impression will be made on the mass itself, and out of it, many will be brought to seek the Lord, and to declare what he has done for their souls. This is not the time for Christians to sleep—all should be at their posts—the enemy has too long lulled us into carnal security; and if the adoption of the meetings which I have recommended would second your efforts, and be the means of making a successful attack on the powers of darkness, why should they not be held at all your stations? Go forward in the name of the Lord your God, and in the strength of his might; put your trust in Him, and you may confidently expect his blessing."—*Baptist Home Missionary Magazine*.

\* \* \* Some remarks suggested by the Extracts from the *Gospel Witness*, we are obliged to defer. Meantime, we request the attention of our Correspondents to the subject.

#### MONTREAL:

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