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THE

# CANADA BAPTIST MAGAZINE,

## AND MISSIONARY REGISTER.

No. 10.

MARCH, 1839.

VOL. II.

### PEACE OF ZION.

*Fourth* CIRCULAR LETTER of the OTTAWA BAPTIST ASSOCIATION,

Assembled at Chatham, 24th January, 1839.

BELoved BRETHREN,—Through Divine goodness, we have been permitted once more to assemble together as an Association. We hail the return of this annual season of meeting, as it affords a fresh opportunity of declaring the Lord's dealings with us as churches, to enkindle afresh the flame of zeal and devotion in our Redeemer's cause, and to enquire again what can be done to repair the waste places of Zion, and to hasten the happy and long wished-for day, when Jerusalem shall become a praise in the whole earth.

With these ends in view, few subjects can more suitably occupy our attention than that proposed for our present Annual Circular, "ON THE DUTY OF THE CHURCHES TO SEEK THE PEACE OF ZION, AND THE BEST METHOD OF ATTAINING AND SECURING IT."

Zion, we need hardly remind you, is a Scriptural name for the Church of God, and owes its origin to the hill so called on which David pitched the Tabernacle for the Ark. The

name was afterwards extended to the mountain on which the Temple was built, and whither the tribes of Israel went up to worship. It came at length to be applied to the assembly of worshippers; and, finally, to God's people throughout the world, considered as one grand assembly.

To seek the peace of Zion supposes her in a state of warfare. The Church in the world is called the Church militant, in distinction from the Church triumphant in heaven. But it is not the termination of the Church's militant state here which we are to seek. The Church is at war with the evil customs and maxims of this world, and with those she is never to seek peace, either by compromise or compliance. She is also engaged in a warfare against all sin and error, and in this conflict she is never to yield, but, by presenting the banners of holiness, to appear terrible to the workers of iniquity, and earnestly contend for the faith once delivered to the Saints. The Church is engaged in a war of conquest, for

Immanuel's rightful dominions which have been usurped by Satan, and she is under the most sacred obligations never to yield, never to make peace, until the "lawful captives be delivered," and He shall come whose right it is to reign.

But the peace of Zion, which we are called to seek, is *internal* peace: for, however painful the admission, the fact is too evident to be denied, that the Church has been torn with faction, scattered by the spirit of division, and its energies wasted with internal strife and discord. It is the termination of these evils we are called upon to seek, and the establishment of brotherly love and unity, when the disciples of the Lord Jesus Christ shall regard each other as belonging to him, and be ready to bear with the infirmities of each other, and with differences of opinion which do not affect the salvation of the soul, and when their energies shall be united in promoting the glorious Kingdom of our blessed Redeemer, "who must reign till he hath put all enemies under his feet."

A state of the Church such as this, brethren, we are called upon to seek; and, as an inducement, we would remind you of your *High calling*. "Beloved, now are we the sons of God." Look, then, to your Father who is in heaven: hear the title which he claims—"The God of Peace;" and consider what he has done to vindicate his claim. You were his enemies, living without any desire of reconciliation to Him, when (mark the condescension of an offended God), behold him sending his angels to proclaim "Peace on earth, and good will toward men." His inspired Apostles catch the strain, and continue its gracious intentions, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." "We pray you in Christ's stead, be ye reconciled to God." And was not that a delight-

ful moment when you gave up the contest, receiving Jesus into your heart, and the controversy between you and your Maker ended? That was the calm after the storm, the sweet sound of peace and rest after a season of conflict, fear, and labour. Oh! think often of that hour, and if ever you should be tempted by an offending brother to endanger the peace of Zion, let the remembrance that God has adopted you into his family and forgiven you ten thousand trespasses, lead you to forgive, as you hope you have been forgiven.

And, brethren, we would point you to the blessed Redeemer, that you may see how strangely the words of love bind upon you the duty of seeking the peace of Zion. Look at his condescension: "Though he was in the form of God, and thought it not robbery to be equal with God, ~~but~~ made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Behold him at the last Supper with his disciples, girding himself with a towel, pouring water into a basin, and washing their feet. Why did he this, but to teach us humility, and not to think of ourselves more highly than we ought; not to feel hurt when others treat us with apparent neglect; but following Jesus in the valley of humility, amid the storms which must be felt on the mount of self importance? Is ever the peace of Zion in danger from a determination on your part to vindicate your rights, and possess that which will give you influence among your fellow-men? O, brethren, look at Jesus:

"All riches were his native right,"  
"Yet for our sakes he suffered loss."

What did he not relinquish?  
What did he not lose for our sakes?  
Rich in honour, glory, wealth, and

happiness; yet he parted with all these, and became poor and despised, and endured misery, all for our sakes; and when this would not suffice for our ransom, he poured out his blood, as if to say that nothing was too valuable for him to part with, in order to reconcile us to God and each other. Eph. ii. 16. Was not the peace of his Church near his heart, when, on that interesting occasion, just before he suffered, he prayed in the hearing of his disciples; and oh! what fervour and ardent desire does he manifest for this object, when he petitions the Father, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us." Brethren, never forget that every individual believer is interested in that prayer; for it was on behalf of all that should, to the end of the world, believe on the Saviour through his word, written or preached by the Apostles.

The Holy Spirit bids you seek the peace of Zion: His fruit is peace: His emblem is a dove: strife and discord are contrary to his nature; and he will take his flight whenever these evils occupy the hearts of those who, according to their profession, should exemplify love, and peace, and joy, in the Holy Ghost.

The relation in which you stand to the Church, is another reason why you should seek its peace. It is called the body of the Lord Jesus Christ, and every believer in him is a member of that body. "For we," says the Apostle, "are members of his body, of his flesh, and of his bones." Can any thing be more unnatural and absurd, than for members of the same body to be opposed to each other, and if not acting thus, yet possessing no sympathy for each other. "If one member suffer," says the Apostle, "all the members suffer with it, or if one member be honoured, all the members rejoice with it." "Now ye

are the body of Christ, and members in particular."

Again, if we consider that we are members of the kingdom of God, the propriety of seeking its peace will be evident. One of the three grand characteristics of this kingdom is that of Peace. The Prince of Peace reigns over it. He has framed its laws, and requires the reasonable submission of all his subjects. Every Christian professes to be a loyal subject of this kingdom; and lately we have had a good opportunity of knowing what is the duty of a loyal subject, when the peace of a country is in danger. Let, then, Christians act together for Zion, as the loyal inhabitants of these Provinces found it necessary to act during our late disturbances.

Another motive which should weigh with the believer to seek the peace of Zion, is the effect which it will have upon the world. Our professions are high: if we forget what those professions are, the world will not. When we speak of the Gospel as a system powerfully calculated to bring men to love each other, and to live at peace, they expect to see these effects produced; and they specially look for them, because the world knows of nothing that can prevent wars and fightings, envy, malice, and hatred. Every unregenerate man carries the elements of war in his breast, and when an opportunity occurs, the evil within will be discovered. Now, if those who are strangers to the influence of religion, could see a number of persons, from different ranks in society, associated together and pursuing great ends in sweet harmony, and loving one another, and promoting, in every possible way, the welfare of each other, the sight would be so strange, and so unaccountable on natural principles, that the acknowledgment would be extorted—"The religion of these people must be from heaven." When the Saviour prayed

for the unity of his disciples, he declares the great effect which would result, "that the world may believe that thou hast sent me." John xvii. 21. Brethren, should not a world perishing in the wicked one lead you to do every thing in your power to recommend the religion you profess; and what can better do this than to shew it is a *Religion of Peace*?

The exhortations and commands to this duty, in the word of God, have a special claim upon our attention. When the Apostle exhorts the believers at Ephesus to walk worthy of the high vocation wherewith they are called, it is "with all lowliness and meekness, with long suffering, forbearing one another in love; *endeavouring* to keep the unity of the spirit in the *bond of peace*:" and the great reason urged for this duty is the unity of those things connected with their profession. "One body and one spirit, one hope of their calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 2—6. How incongruous, then, that they should be divided and opposed to each other. Peace is a blessing ready to fly away, but its value is so great, that we must follow after it, and if possible retain it; hence we are commanded, "Seek peace and *pursue* it." "Have peace one with another." "If it be possible, as much as in you lieth, live peaceably with all men." "Let us *follow* after the things which make for peace." "Follow peace with all men." It must be important, therefore, for us to consider how this peace can be attained and secured. In doing so, we shall give a few directions, such as appear, from Scripture and observation, most suitable to the point in hand.

1. *Carefully watch against that love of precedence which is natural to man.*—This has been an early, great, and perpetual source of trouble to

the Church of Christ. It commenced among the Apostles, under the eye of the Saviour. Whenever the desire of being the greatest had possession of their hearts, it immediately led to a strife as to who should enjoy the honour, for each considered himself worthy of this pre-eminence. Part of the work which the Gospel effects on the heart of a sinner is, to cast down his high towering thoughts and imaginations, and give him low views of himself; yet it frequently happens that the old man seems to revive, and shews himself in desires and contrivances to be great in the Church. Let the claim of superiority arise from wealth, talent, or any cause whatever, if the desire exist, it is sinful, and will lead to most disastrous consequences, if permitted to operate unchecked. Diotrephes loved "to have the pre-eminence," and this led him to refuse an Apostle; to slander his character, and to cast out of the church those who would not be as wicked as himself. The individual who would be truly great in the church, must have low views of himself, and highly esteem his brethren, not so much on account of their wealth, rank, or talent, as for the likeness they bear to Christ; and he must be ready to do them good. Jesus says, "He that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve."

2. *Great care should be taken in regard to the treatment of offences.*—If, when a member of the Church feels offended, instead of following the Saviour's direction, and talking to the offender in private, the evil be permitted to rankle in his breast, or be talked of to others, great evils will be likely to follow. If a brother or sister has given offence, an early opportunity should be seized of visiting the offender, and in the spirit of Christian love, meekness, and self-denial, efforts should be made to induce

repentance, and on no account should the matter be made known to others until the first steps laid down for such a case have been fully tried, and found ineffectual. Then, and not till then, should an offence be mentioned to a third person; and in doing so we must take heed lest we be prompted to allay the agitation of our wounded feelings, by stabbing the reputation of our offending brother. Nothing like retaliation or revenge should, for a moment, be cherished; on the contrary, we should have before our minds constantly the spiritual welfare of our brother.

Brethren, follow this, and we are persuaded that one of the most fruitful causes of the troubles of Zion will be removed.

3. *It would tend much to the peace of Zion if proper regard were paid to the important relation existing between ministers and churches.*—Strife and discord from this source soon displayed themselves, as we find was the case at Corinth. “For it hath been declared unto me” says the Apostle, “that there are contentions among you. Now this I say, that every one saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.” Ministers have sometimes been idolized by Churches, and sometimes shamefully treated; and much strife and discord have convulsed the Church on their account.

4. Farther to attain and secure the peace of Zion it is necessary that *correct views of divine truth be clearly exhibited, cordially embraced, and faithfully adhered to.*—When the Galatian Churches relinquished the doctrine of justification by faith, brotherly love seemed to have fled with this important truth: so that the Apostle found it necessary to warn them, “If ye bite and devour one another, take heed that ye be not consumed one of another.” Every departure from the truth prepares the way for future strife. And, brethren,

never forget, that it is the truth as it is in Jesus that must sanctify from the strange fire of unhalloved zeal, and break the bonds of selfishness which encircle the human breast. But to accomplish this effectually, that truth must be known, believed, and held fast.

5. *The cultivation of a higher standard of piety* would do more than any thing else to secure the peace of Zion.—The nearer the Church approximates to the world, the greater will be the cause for discord. Hear the the Apostle reproving a Church whose piety was too low: “For whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?” Eminent piety would contribute to the peace of Zion, because it would bring believers more under the influence of those principles which form the elements of the christian character, in the truth and importance of which all true Christians are agreed. Cultivate, then, the graces of the Holy Spirit, and the spirit of peace will be with you.

And now, brethren, having by various motives endeavoured to persuade you to seek the peace of Zion, and given some directions for the attainment and security of this blessing, we would, in conclusion, recommend the importance of every individual member of our churches putting the solemn enquiry, “What have I done? or what am I doing, to prevent the peace of Zion? Do I love her? And am I exerting an influence to promote her good? Do I prefer Jerusalem above my chief joy, and daily pray that peace may be within her walls, and prosperity within her palaces?”

“Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, *live in peace*; and the God of love and peace shall be with you.” Amen.

“Pray for the peace of Jerusalem.”

R E P O R T  
OF THE  
CANADA BAPTIST MISSIONARY  
SOCIETY,

Held at the BAPTIST CHAPEL in the Rear of  
CHATHAM, Thursday, January 24, 1839.

In meeting you on this occasion, it would have given the Committee much pleasure had they been able to do so with the unqualified assertion that the last year had been one of decided success. Yet, while this is not the case, and but little may be said to have been actually accomplished, we cherish the expectation that, in giving you an account of our proceedings, it will be found that this want of success has not been the consequence of a want of interest felt, or attention given, on the part of your Committee, but of occurrences beyond their control.

One of the principal objects for which the Society was organised being the education of pious young men, for the work of the ministry in Canada, their first endeavour was to obtain a suitable person, qualified for the important situation of Tutor, and then to decide upon where it would be most desirable and convenient that the building should be erected. These matters have been the subject of much correspondence with our brethren in England, the result of which has been that Dr. Davies arrived in Montreal about the beginning of September last, to take the charge of the Institution, where he remains for the present, having made a temporary arrangement for the prosecution of his plans, until it shall be determined where the College is to be built; and you will be gratified to learn that four young men are now pursuing their studies under his superintendance.

While referring to this part of the Society's operations, the Committee would recommend to the different

Churches that where suitable qualifications appear to be possessed, enquiry should be made whether there is not such a desire existing to promote the cause of Christ as would induce an entire consecration to his service, in order that the object for which the Institution is established may be more extensively realised.

It must be quite obvious to those who have made themselves acquainted with the state of the churches throughout Canada, that there is a great want of intelligent, judicious, and devoted ministers of the gospel; such as can and will devote themselves wholly to the work. This was most strongly urged by Mr. Gilmour when in England, and has been frequently pressed upon the attention of our friends there when corresponding with them;—and we are happy to inform you that a public meeting was held in London on the 6th December last, when it was resolved to extend the plan and objects of the Baptist Canadian Missionary Society, so as to embrace other British Colonies, assuming the name of THE BAPTIST COLONIAL MISSIONARY SOCIETY.

Your Committee have not yet received any direct information respecting the future plans of the Society thus organised, but indulge the hope that they will embrace a more extended sphere, and secure an active course of operations.

As it respects the location of the College, which has been so long delayed, your Committee, in conformity with the instructions received from the Committee of the Society in London, had at one time proceeded so far as to make an offer for the purchase of a building in Montreal, and were in the act of negotiating for it, when a letter was received from the Secretary of the London Committee, announcing the arrival of Elder Rees as a delegate from the Baptist Churches in Upper Canada, in consequence of whose representa-

tions, that the location of the College at Beamsville would be attended with very considerable advantage, the following Resolution had been passed, viz.:—

“ That a *Committee*, consisting of one individual chosen by each of the Baptist Associations in Upper and Lower Canada, together with the Rev. John Gilmour, Dr. Davies, and Mr. John Try (if in Canada), be empowered to choose a site for the proposed Institution, and that in case the said Committee shall be unable to come to an unanimous decision on the subject, then the whole Question shall be referred back to this (the London) Committee for final decision.”

Under these circumstances, you will perceive that some time may elapse before the proposed building is erected.

In calling your attention to the state of our Missionary operations, we are under the painful necessity of stating, that our connection with the Mission at La Grande Ligne, respecting which so many pleasing anticipations were entertained, has been dissolved, under circumstances which admitted of no alternative.

The only Missionary now labouring under the patronage of your Society, is the Rev. Wm. Fraser, of Breadalbane, whose sphere of operations extends to the districts of Glen-gary and Bathurst, the neighbourhood of Godmanchester, and some other places, comprehending a population of about 36,000, who can best receive the preaching of the gospel in the Gaelic (his native) language. His appointment being of a very recent date, sufficient time has not transpired to admit of any report being given respecting the extent or success of his labours.

Your Committee cannot compare their report on this subject with the cheering prospects held out in the account given at the General Meeting held in Montreal on the 27th June last, without expressing a sincere regret that these prospects have not been realised; and they can only find

themselves relieved in this feeling by the conviction, that no effort has been wanting on their part in order to secure them. At the same time we are thoroughly impressed with the fact, that our means and resources are quite inadequate to an efficient course of Missionary operations: we are, therefore, looking with much anxiety and many hopes, to the Society lately formed in London, of which mention has been made, trusting we may receive some valuable assistance from that quarter.

It would afford us much pleasure, were it in our power, to give a favourable account of the success of the Magazine; but we regret to say that its publication has been attended with expense instead of advantage. This may in some measure be attributed to the circumstance that a similar periodical has, until lately, been published in the Upper Province; but as this has been given up, and a proposal received to unite the entire Baptist interest in the support of one Magazine only, we are in hopes that its publication may yet be continued with success.

Considering how important it is that such a means of instruction and of communicating intelligence should exist, the Committee would urge the necessity of renewed and increased exertion, in order that it may be sustained: without these, it must be given up; a circumstance much to be regretted, as affecting the Denomination generally in its character for zeal and liberality; with them, little doubt can be entertained of such a circulation as will realise those objects, for which its publication was first conceived.

Having thus laid before you the more general and the most important of the Society's proceedings, we cannot close our Report without advertising to the state of mind and feeling which a review of them is calculated to produce. We have reason to re-



joyce in the attainment of one object, viz., the formation and commencement of an Institution for the education of those who are willing to give themselves to the work of the Ministry. Let us in this be encouraged; let us follow the undertaking with earnest and unremitting prayer, that God may prosper it, that he will raise up faithful men well qualified to act as ambassadors for Christ, men deeply convinced of the value of souls, such as will not count their lives dear, or any exertion too great, if by any means they may save some.

Let us remember the Lord is at hand, and be found labouring more diligently for Christ and the salvation of souls, as we see the day approaching. Where God has not seen fit to prosper our plans, or crown our exertions with success, let us seek further direction, be found in the path of duty, asking wisdom from Him who giveth to all men liberally and upbraideth not; and deriving fresh strength from the assurance that, in due season, we shall reap, if we faint not.

It only now remains to inform you that Mr. Bosworth, having been under the necessity of resigning his situation as Corresponding Secretary, owing to the extent and urgency of other pressing engagements, Mr. Wenham has been appointed in his stead.

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#### ON WAR.

MR. EDITOR.—In the prefatory remarks of your correspondent, W. G., in the article on "*War*" which appeared in your December number, he avows a sentiment which, in my humble opinion, is so abhorrent to the spirit of the Gospel that it ought not to pass unnoticed. In these "trying times" and "cold weather," it seems like poison which requires an antidote. He says "I am not one of those who believe that all war is unlawful or unscriptural." This, in

my ears, sounds very like saying, "Think not that I am one of those 'meek,' 'poor-spirited,' 'harmless,' 'peace-making' christians who follow the Lord so fully, who so implicitly trust in His faithfulness and power, as to fear no consequences, nor the rage or power of those "who can kill the body." "I am a fighting christian."

Against this graceless principle of "defensive" and "justifiable" war, I would protest most solemnly; as it implies a compromise, and will require a surrender of what is peculiarly essential to the existence and vigour of the "pure and undefiled religion" of the meek and lowly Jesus.

1. Because war, in its very best estate, is "to do evil that good may come"—a doctrine that is accursed.

2. Because, under poverty, cruel wrongs, and sufferings, the Captain of our salvation, and his followers the heroes of the New Testament, steadfastly and perseveringly, even unto death, refused to sanction by their example the resistance of evil; but they, on the contrary, always evinced a spirit of amazing meekness, forbearance, love, and generosity; and that, in the valiant and indomitable maintenance, and exhibition of such a spirit towards even unreasonable and wicked enemies, they gloriously "conquered when they fell;—leaving us an example that we should follow their steps." "*Here* is the patience of the Saints, who keep the commandments of God, and the faith of Jesus."

3. Because, *meekness* under insults and wrongs—*contentment* amidst privations—*patience* in sufferings—*love* to enemies—a *joyful confidence* in the invisible God as their Almighty Saviour, guide, protector, and rewarder—and a fixed purpose by the steady exhibition of the heavenly virtues to glorify Him,—so remarkably distinguished the heroes of the New Testament from all other heroes, that

they seem to have lived, laboured, suffered, and died solely for the exhibition and commendation and promotion of them.

4. Because the New Testament Scriptures unite with experience in assuring the true Christian that all sacrifices made, or losses suffered, or sufferings encountered, for the sake of steadily and faithfully maintaining such a spirit of genuine humility, forbearance, and love, certainly are accompanied with a substantial "blessedness,"

"Which nothing earthly gives or can destroy ;"

and followed by real conquests, invariably and unspeakably more gainful and ennobling than the best triumphs of physical power.

5. Because the same oracles inform me, that the warfare of the Christian is not against the flesh and blood of his fellow-men, but against principalities invisible, against powers invisible, against the rulers of the darkness of this world, against spiritual wickedness in high places ; and that his *whole armour* is spiritual, viz., faith, love, truth, righteousness, the hope of salvation, the "gospel of peace" and "the sword of the spirit which is the word of God" (see Eph. vi. 11—18. 1 Thess. v. 8.), and that the reason of this warfare is that the lowly, patient, unavenging, generous spirit of "the gospel of peace" in the Christian, is irreconcilably at variance with the spirit, the popular maxims and fashions, and "the 'wisdom' of the world, and of the princes of this world that come to nought."

6. Because the doctrine, the sayings and the example of Christ and his Apostles eminently illustrate their own character as "sheep among wolves," and teach us their followers to be "harmless as doves."

And what were that doctrine, those sayings, and that example ?

Let us see and hear them :

"God commended his love to us, in

that while *we* were yet sinners, *enemies* in our minds, and by wicked works, Christ died for us.

I say unto you, Resist not evil.

Love your enemies—Do good to them that hate you, despitefully use and persecute you.

It is more blessed to give than to receive.

Give, and it shall be given to you, good measure, pressed down, and shaken together, and running over, shall men gather into your bosoms !

Ye took joyfully the spoiling of your goods, knowing that ye have in heaven a better and more enduring substance.

When he was reviled he reviled not again ; when he suffered he threatened not, but committed himself to him who judgeth righteously.

He made himself of no reputation, but took upon him the form of a servant.

The foxes have holes, the birds of the air have nests, but the son of man hath not where to lay his head.

Even to this hour, we both hunger and thirst, and are naked, and buffeted, and have no certain dwelling place. Being reviled, we bless ; being persecuted, we suffer it ; being defamed we intreat ; we are made as the filth of the world and offscouring of all things.

As poor, yet making many rich ; as having nothing, yet possessing all things. Blessed are the poor in spirit, the meek, the merciful, &c. We walk by faith, not by sight.

And every one that hath forsaken houses, or brethren, or sister, or father, or mother, or wife, or children, or lands for my namesake, shall receive an hundred fold in this world, and in the world to come everlasting life.

Overcome evil with good.

He that overcometh shall inherit all things."

These are the true sayings of God. In this age they are practically despised. They plainly tell us that the

paramount duty of the Christian, and indeed the badge of his distinction as a sincere follower of Christ—is to quell every emotion of his heart, every thought of his mind, every inducement suggested by the world, the devil, and the flesh, towards the use of deadly weapons of war for any purpose whatever. To quell in the heart every such inducement requires the very self-denial, and faith, and patience in tribulation which are essential elements of the Christian's character. To such heroism there is annexed a great reward, appropriated only by the experienced disciple of Jesus—a reward incomparably superior to the most successful results of “justifiable,” “defensive” ‘war.’—The iron-heeled and celebrated heroes of this world “have their reward.” None are so intrepid nor so brave as *he*, though deemed small and despised. Poor indeed are *their* most splendid and best victories, compared with *his*. *His* grand purpose is to overcome, subdue, and gain his enemies by forbearance and kindness, or to die in attempting it;—*theirs* is to subdue or destroy them! The wreath he wears will flourish amidst the changes incident to human life:—its beauties fade not, but often seem more beautiful, in “the evil day” which comes to all. Very often it is otherwise with the brave men of this world—their laurels wither, droop, and die under the blighting influence of poverty, affliction, solitude, contempt and pain—but *even these blight not* the peaceable Christian's. Shall “trying times,” and “cold weather,”\* tempt him to despair—or to renounce his blessed principles for the sake of any earthly good whatever? “Shall tribulation, or distress, or persecution, or nakedness, or peril or sword? Nay, in all these things he is *more* than conquerer through Him who loved him.”

These doctrines, I am aware, may

be, as they always have been by the world, contemned as incompatible with personal safety and individual rights in such a state as this. The spirit that dictates and enjoins them in such plain language, does not condescend to controversy with the clever reasoners of the world, how much soever they may be reputed for prudence and wisdom. All that is opposed to the lamblike (sheepish, the world calls it) disposition exhibited in the lives of the Lord and his Apostles, is foolishness with God.

PAX.

AGAPÆ,

OR, THE PRIMITIVE LOVE-FEASTS:  
Translated from NEANDER'S *Kirchengeschichte*,  
Vol. i. pp. 580—4.

The Lord's Supper was originally, after the model of the Paschal feast, and of the first observance of the institution by Christ and his Apostles, connected with a *social meal*: both together made up one whole, in as much as it represented the fellowship of believers with the Lord, and their brotherly fellowship one with another. Both together were called either *the Lord's Supper*, or *the feast of love*. Such was the daily celebration of Christian communion in the first church in Jerusalem; for by ‘the breaking of bread,’ in Acts ii. 46, we are to understand, most probably, both observances united. So we also find both connected together in the first Corinthian church; and *this was also the case, probably, in the harmless, simple meal of the Christians, which Pliny mentions in his report to the Emperor Trajan.* On the other hand, we find, in the representation of *Justin Martyr*,\* the Lord's Supper quite separate from those repasts of brotherly love, if indeed they were kept in the churches which he had especially in view. This separation was occasioned partly by the irregularities which crept in

\* See W. G.'s remarks.

\* See January Number, p. 170.

by degrees, as in the Corinthian Church (1 Cor. xi. 21, 22), when at these meals that spirit did not prevail, which was in harmony with the holy ordinance that immediately followed, or by local circumstances which hindered altogether the holding of such social repasts. These repasts, especially, fell under the suspicion of the heathen, and occasioned the most marvellous and odious rumors; and this fact may early have given occasion to abandon the *agapæ*, or at least to observe them but seldom.

We come now to speak of these love-feasts as they afterwards, when disconnected with the Eucharist, received the distinct name of *agapæ*. In them it was intended that all differences of earthly relations and conditions should disappear in Christ; all the members should be one in the Lord; the rich and poor, the eminent and obscure, masters and servants, should eat together at *one* table. A love-feast of this kind is described by *Tertullian*:—"Our meal may be known, as to its nature, by its name, for it bears the Greek name of love [*agapé*]; however great the expense may be, it is still a gain to spend money in the name of piety, for we gladden all the poor by means of this refreshment. As this repast springs from a worthy cause, so we should estimate accordingly the rest of the conduct as the religious aim requires it, for this aim admits of nothing common or wicked. A prayer is made to God before we sit down to our repast; we eat as much as hunger demands; we drink as much as conduces to chastity; we are satisfied in such a way that we continue mindful how the night also is consecrated to calling upon God; we carry on among ourselves such conversations that we are fully aware at the time that God is listening. Then, when the meal is over, after our hands have been washed, and the lights prepared, each one is asked to sing, to the praise of

God and the general edification, something out of the Holy Scriptures, or out of his own spirit, according to his ability. Then it appears how each has drunk. The repast breaks up with a prayer." These love-feasts lost by degrees their true original significance, which they could retain only under the first simple church-relations;—they often became a dead form, which was no longer animated with the primitive spirit of brotherly love, which takes away every partition wall between men, and unites all hearts. Many abuses crept in which gave, to the evil-disposed, an opportunity to represent the whole observance in a hateful light. As it usually happens in such cases, some persons set too great a value on the dead form, as on an *opus operatum*, while others unjustly condemned the whole without distinguishing between the proper use and the abuse. Both were mistaken, since they no more understood the simple and child-like spirit from which this repast originated. Individual members of churches, who had wealth, provided such *agapæ* that they fancied themselves to have done thereby something specially meritorious; but in these, where all ought to be equal, a difference of rank was observed, and even the clergy, who, in particular, ought to excel in humility, allowed themselves to be specially distinguished by external preferences unworthy of their calling. An unchild-like, gloomy, ascetic spirit utterly denounced the love-feasts, and gladly seized on the abuses that had taken place, and then described them in extravagant terms for the purpose of making the whole thing quite hateful,—so did the Montanist *Tertullian*. *Clement* of Alexandria expresses himself with greater moderation, although he declares himself against those who thought of buying the promises of God by means of their banquets, and who degraded the celestial name of love by especially

appropriating it to those banquets. "Love," says he, "is in fact a heavenly nutriment, in heaven is this celestial repast enjoyed; your earthly meal is, indeed, provided out of love, but the meal is not love itself, but merely the proof of a kind communicating disposition. Take heed, therefore, lest your treasure should be evil spoken of, for the Kingdom of God is not eating and drinking, but righteousness, and peace, and joy in the Holy Ghost."

B. DAVIES.

#### ON PROPHECY.

MR. EDITOR,—The introduction to "Why is Christ called the Son of God?"; the observations on "Think"; and the touching reflections on "A visit to Sardis," impel me (though an illiterate bushman) to request Trinitarius to re-consider the 15th and 16th verses of the 12th chapter of Revelation. His observation on the 15th is "Persecution." I think it should have been *delusion*. As Burkitt expresses my mind on this subject, better than I can do it myself, I shall quote a part of his note.

"The former attempt against the church, was managed by the wrathful dragon, this by the subtle serpent; open cruelty is more dreadful, but subtle policy is more dangerous: the cunning devil is a more mischievous enemy to the Church of Christ than the raging devil. Learn hence, that what Satan cannot effect by open cruelty, he will attempt by subtle policy; when he fails as a dragon, he will try what he can do as a serpent."

But what was this subtle policy? Here I have no pious author to support my opinion, or learning or abilities to recommend it to his notice; yet it is like a fire in my bones which I durst not, cannot smother. I believe that prophecy is sometimes partially accomplished by one event, yet positively fulfilled by another; that this might have a reference to the heresies of former ages, but that its consummation was the general intro-

duction of *alcoholic drinks* in later times.

If Trinitarius can point me to any engine or stratagem of the devil which has ever, to so vast an extent, caused the "salt to lose its savour," the lamp to lose its light,—mocked, deceived, and befooled the seed of the woman, (Prov. xx. 1.), or that bid so fair (if it had met with no obstruction) to have swept vital piety from the face of the earth, I would thank him so to do.

Verse 16.—"The earth" (a society of philanthropists, not of Christians,—a human invention). "The earth opened her mouth to swallow up (annihilate) the flood\* that issued from the mouth of the serpent." At first, like all that is earthly, feeble and inconsistent, and although of late much improved, still asserts its origin, by declaring "that it has no right to interfere with, or even to discuss the practice or prejudice of the church."

V. 17.—I think, with Trinitarius, that this will be persecution (and to the death). I believe that we are now on the eve of it, and that this, and I fear this alone, can purify the church.

I think the 20th chapter may have some reference to these events.

V. 1, 2, and 3.—This earthly invention may be superseded by a spirit more direct from heaven; that the active agent—the principle—the spirit of crime, deception, and delusion, will be banished from the earth one thousand years.

V. 7.—It may be, the sophistical arguments of some profound divine, or perhaps some D. D. of the present day, may be read by some whose intellect far surpasses their integrity, and then the demon habit be again let loose, until the besom of destruction close the scene.

Lo!

#### CLAIMS OF ENGLAND AND ITS COLONIES.

[We have received from the Religious Tract Society in London, a copy of No. 2 of the *Christian Spectator*, a monthly periodical lately

\* "The flood." It is calculated that the spirits alone, used in the United States, between 1790 and 1832, i. e. 43 years, would fill a canal 20 feet wide, 4 deep, and 1360 miles long: add to this, the quantity of other alcoholic drinks, together with what is used by other Christian nations, and tell me if it may not be termed a *flood*.

commenced by that Society. The first paper in the number bears the above title ; and we copy the whole of it, from its evident bearing not only upon the spiritual wants of Canada, but upon the cause of true christianity, both in our native country and throughout the world.]

“ The demands on Christian benevolence at the present time, are numerous and pressing. It behoves us, therefore, steadily to contemplate existing evils, that we may be prepared to labour strenuously for their correction, under a sense of our solemn obligations. The following statements are intended to aid this effort of the mind.

Highly favoured as our country is, it still presents a wide field for exertion. Though an advancement in knowledge has taken place, an appalling amount of ignorance remains. Multitudes are yet unable to read, or to do so with facility and pleasure ; others have received but little beyond elementary instruction. Education, as comprehending a desirable amount of mental and moral training, is exceedingly rare ; and hence, ignorance appears as a fruitful parent of error, superstition, vice, and crime. Infidelity is also displaying unwonted energy. Not only does it secretly diffuse its venom, but it stalks forth with unblushing front, speaking blasphemies ; yet attempting to hide its depravity under a profession of benevolence. Popery, too, is labouring for extension. Some of its tenets are, unhappily, maintained and promulgated by avowed Protestants ; while its open adherents are perseveringly carrying forward their plans, and calling on all Papists throughout Europe to unite weekly in prayer, for the conversion of England.

If now we pass to the British colonies, forcible appeals will also be made to Christian compassion. It is stated, by a zealous missionary in Canada, that there is every prospect

of many of the children of once happy professors of religion in England, becoming a species of white Indians, from the want of religious advantages. “ We meet sometimes,” he says, “ with young persons who do not know what we mean, if we ask when they heard a *sermon*.” In common with others engaged in the moral culture of the same part of our possessions, he entreats the Committee of the Religious Tract Society to send him libraries, as almost the only means of Christian instruction, which many are likely for a long time to enjoy.

The state of the penal colonies is likewise truly afflictive. The influence of large numbers of convicts, let loose among a free population, is to the last degree demoralizing. Nearly the whole community is affected by this mass of depravity. The fact is apparent from the frequency with which offences are committed. In Van Dieman’s Land, where the free population is 28,000 and the convict population 18,000, making a total of 46,000, it is estimated that no less than 16,900 offences were brought before the police in the year 1837. The number of *free* persons fined for drunkenness was about 2,800, or about one-tenth of that population. In New South Wales the convict population, in 1835, was 28,000, and the summary convictions during the year, were estimated to be about 22,000. The number of criminals convicted in the same colony, in 1836, of various offences, from murder down to larceny, was as 1 to 104 of the whole population ; while in England the proportion is only as 1 to 850. In the Parliamentary Report on Transportation, lately published, it is also stated, that the number of convictions for highway robbery (including bush-ranging) in New South Wales, exceeds the total number of convictions for *all offences* in England ; that the grossest crimes are as

common in the former, as petty larcenies are in the latter country; and in a note to the Report, Sir W. Molesworth observes: "To dwell in Sydney would be much the same as inhabiting the lowest purlieus of St. Giles's, where drunkenness and shameless profligacy are not more apparent than in the capital of Australia."

From every spot occupied by a Christian Missionary there comes a loud appeal for help; and as the number of such labourers is increased, that cry will more frequently be heard. It should be remembered, too, that no effort has yet been made for the spiritual welfare of millions of our fallen race. Even as we are looking on, multitudes fall into eternity; surely those who remain have urgent claims to pity and relief. It is not for us, therefore, to relax in our efforts, or to regard with complacency what we have hitherto done; we should rather look at the moral condition of men, and, as we behold them destroyed for lack of knowledge, brace ourselves for more vigorous and self-denying exertion.

#### MORAL IMPROVEMENT.

[There is much truth in the following remarks; and if any who occupy the "high places of society" should bend down from their elevation to look into our humble pages, we would entreat them seriously to ponder what is here laid before them. We do not agree with the writer that other efforts to improve mankind will be "all in vain," but we are glad to bring into the conflict with evil, every force which can be brought to bear successfully against it.]

MORAL COWARDICE.—Why is it a fact, that the tone of morality in the high places of society, is so lax and complaisant, but for want of the independent and indignant rebuke of society? There is reproach enough

poured upon the drunkenness, debauchery, and dishonesty of the poor man. The good people who go to him can speak plainly, aye, very plainly, of his evil ways. Why is it, then, that fashionable vice is able to hold up its head, and sometimes to occupy the front ranks of society. It is because respectable persons, of hesitating and uncompanionising virtue, keep it in countenance. It is because timid woman stretches out her hand to a man whom she knows to be the deadliest enemy of morality and of her sex, while she turns a cold eye upon the victims he has ruined. It is because there is nobody to speak plainly in matters like these. And do you think that society is ever to be regenerated or purified under the influence of these unjust and pusillanimous compromises? I tell you never! So long as vice is suffered to be fashionable and respectable—so long as men are bold to condemn it when it is clothed in rags, there will never be any radical improvements. You may multiply temperance societies and moral reform societies—you may pile up statute books against gambling and dishonesty—but so long as the timid homages of the fair and honoured are paid to splendid iniquity, it will be all in vain. So long will it be felt, that the voice of the world is not against the sinner, but against the sinner's garb. So long, every weapon of association, and every baton of office, will be but a missile feather against the leviathan that is wallowing in the low marshes and stagnant pools of society.—*Dewey.*

#### THE CONVERTED FAMILY.

While on a missionary tour to an uncultivated and distant part of this Province, I came to the dwelling of an aged man, who together with his numerous family, had heretofore given their whole attention to the pleasures and profits of this world.

The Bible was never read except on the Sabbath, and then with carelessness and inattention. They endeavoured, however, to persuade themselves that they were doing their duty, and that God neither required nor expected any more from their hands. But the Gospel of the Lord Jesus Christ awakened them, during my visit among them, from the insensibility which so strongly marked their persons and character. If ever I saw heaven on earth, it was in that house. I could not refrain from exclaiming, "What hath God wrought!"

But I must give you a few particulars of the commencement and progress of this work of grace. One of the sons was first awakened while hearing an evangelical sermon, and the anxious enquiry was made by him, "What must I do to be saved?" The parents beheld the anguish of the child's mind, and were led to inquire, "Have not *we* reason to mourn on account of our sins? If our son laments that he has sinned, and prays for pardon to God for Christ's sake, have not *we*, being older, *much* greater reason?" Their conviction became so deep that they could no longer attend as heretofore to the concerns of the world; they saw that "one thing was needful," and that the world could not afford what they so earnestly desired. Thus were these parents awakened to a sense of their fearful condition. They read—they prayed—they repented, and were forgiven—they believed in Christ, found peace with God, and had the comfort of the Holy Ghost.

Meanwhile, the work of grace was progressing among the younger members of the family,—four of them, including the young man who was first awakened, obtained peace through the blood of the Lamb; and the rest were in a state of deep concern. The Bible was now ardently and prayerfully read—they sought in it as for hid treasure; and at length were all

brought to a participation in the blessings of the Gospel of God's dear Son. They felt that their deliverance was all of grace; and therefore were willing to give themselves to the service of God. The enquiry of each one was, "Lord, what wouldst thou have me to do?" The ordinances of the Gospel appeared to be obligatory upon them as believers in Christ; hence, they desired to profess their attachment to Him, by conforming to them; and as, in the Scriptures, they saw that baptism preceded the Lord's Supper, they concluded that the same order ought still to be continued. With these views they submitted to the command of Christ—were baptized, and were not ashamed; but rejoiced that they had the privilege of following that Saviour whom they loved. It was affecting to see the aged father descend into the baptismal stream, and submit to be buried with his Lord in baptism. He was followed by his wife, his sons, and then by his daughters, till the whole "*household*" was baptized. The whole family, comprising more than twelve, then sat down at the table of the Lord; and with melting hearts and streaming eyes, which spoke the fervour of their love, *remembered* Jesus their Saviour.

Was not this a converted family? They were turned from darkness to light, from sin to holiness, from Satan to serve the living God. The agent was the Holy Spirit—the instrument the *preaching* of the Gospel. O, how many unconverted families yet remain in our land? How many ungodly parents who care not for the salvation of their children? How many children, who, though warned of their dangers, and invited to Christ, yet continue to neglect him? The family, whose conversion I have endeavoured to describe, now live in the enjoyment of the love of God. The parents and the children bow before the Lord, and offer to him "the sacri-



face of a broken and contrite spirit." The voice of praise and thanksgiving is heard in their habitation; they live in peace, and the God of peace dwells among them.

Christian reader, will you not pray for the conversion of sinners, and especially for the conversion of families?—*Christian Messenger.*

G.

## Poetry.

### THE RAISING OF LAZARUS.

BY THE REV. THOMAS DALE, M. A.

'Tis still thine hour, O death!  
Thine, Lord of Hades, is the kingdom still;  
Yet twice thy sword unstained hath sought its sheath,

Though twice upraised to kill;  
And once again the tomb  
Shall yield its captured prey;  
A mightier Arm shall pierce the pathless gloom,  
And rend the prize away:

Nor comes thy Conqueror armed with spear and sword;  
He hath no arms but prayer—no weapon but his word.

'Tis now the fourth sad morn  
Since Lazarus, the pious and the just,  
To his last home by sorrowing kinsmen borne  
Hath parted, dust to dust.

The grave-worm revels now  
Upon his mouldering clay—  
And He, before whose car the mountains bow—  
In conscious awe—He only can revive  
Corruption's withering prey, and call the dead to live!

Yet still the sisters keep  
Their sad and silent vigil at the grave,  
Watching for Jesus—'Comes he not to weep?  
He did not come to save!'  
But now one straining eye  
Th' advancing Form hath traced;  
And soon in wild resistless agony  
'Gave Martha's arms embraced

The Saviour's feet—'O Lord! hadst thou been nigh—  
But speak the word o' en now—it shall be heard on high.'

They led him to the cave—  
The rocky bed where now in darkness slept  
Their brother, and his friend—then at the grave  
They paused—for 'Jesus wept.'  
O love sublime and deep!  
O Hand and Heart divine!  
He comes to rescue, though he deigns to weep—  
The captive is not thine,

O death! thy bands are burst asunder now:  
There stands beside the grave a Mightier far than thou!

'Come forth,' He cries, 'thou dead!'  
O God! what means that strange and sudden sound,  
That murmurs from the tomb—that ghastly head  
With funeral fillets bound?  
It is a Living Form;  
The loved, the lost, the won,  
Won from the grave, corruption, and the worm;  
'And is not this the Son  
Of God?' they whispered; while the sisters poured  
Their gratitude in tears; for they had known the Lord.

Yet now the Son of God—  
For such he was in truth—approached the hour  
For which alone the path of thorns he trod;  
In which to thee the power,  
O death! should be restored;  
And yet restored in vain,—  
For though the blood of ransom must be poured,  
The spotless victim slain;  
He shall but yield to conquer, fall to rise,  
And make the cold, dark grave a portal to the skies!

### HAPPINESS IN GOD ALONE.

Happiness, thou lovely name,  
Where's thy seat, O tell me where?  
Learning, pleasure, wealth, and fame,  
All cry out,—'It is not here!'  
Not the wisdom of the wise  
Can inform me where it lies;  
Not the grandeur of the great  
Can the bliss I seek create.

Object of my first desire,  
Jesus, crucified for me!  
All to happiness aspire,  
Only to be found in thee:  
Thee to praise, and thee to know,  
Constitute our bliss below;  
Thee to see, and thee to love,  
Constitute our bliss above.

Lord, it is not life to live,  
If thy presence thou deny;  
Lord, if thou thy presence give,  
'Tis no longer death to die;  
Source and Giver of repose,  
Singly from thy smile it flows,  
Peace and happiness are thine,  
Mine they are, if thou art mine.

TOPLADY.

—Baptist Register.

LOWLINESS OF MIND is not a flower that grows in the field of nature, but is planted by the finger of God in a renewed heart, and learned of the lowly Jesus. Matt. xi. 29.—*Boston.*

# MISSIONARY REGISTER.

MARCH, 1839.

## OTTAWA BAPTIST ASSOCIATION. ANNIVERSARY MEETING.

*Rear of Chatham, L. C., Wednesday,  
23d January, 1839.*

Six o'clock, P.M. Association met, some of the brethren having been detained by the severity of the weather.

Br. THOMSON, of *Laprairie*, chosen Moderator.

The Moderator called the meeting to order by requesting Br. Edwards, sen. to engage in prayer.

Br. Wenham and J. Edwards, jun. were appointed Secretaries, *pro tem.*

Dr. Davies preached the introductory sermon.

### CHURCHES.

### DELEGATES.

Montreal .....	{ Joseph Wenham. James Milne. Robert Morton.
Breadalbane.....	{ William Fraser. J. M'Laurin, jun.
Petite Nation .....	{ Solomon Liscombe. Stephen Tucker.
Hull .....	J. Jamieson, Pastor.
St. Andrews.....	{ John Gibson. John Dewar.
Chatham .....	{ Malcolm M'Gregor. Duncan Calder. Alex. M'Gibbon.
Clarence.....	{ Br. Larwill. N. Ager.
Osgood.....	Peter M'Donald.

It was then proposed that the Church at Laprairie be admitted into the Association, which was unanimously agreed to.

Laprairie Church..... { J. Thomson, sen.  
T. M. Thomson.

Letters from the Churches were then read, viz.: Montreal, Breadalbane, Petite Nation, St. Andrew's, Chatham and Osgood.

The Church at Montreal has 76 members on the roll: of these about 16 are non-resident. Admitted during the past year 9,

erased from the roll 8, dismissed 3, excluded 9.

The Church at Breadalbane contains 182 members, but many of them reside on Indian Lands. One has been added by baptism, one has been excluded, and two have died in the hope of the Gospel.

The Church at Petite Nation contains fourteen members: three have been added by baptism, and five have withdrawn.

The Church at St. Andrews has added two to its number, one of them by baptism, a convert from Popery; present number of members 26.

The Church at Chatham has received five new members by baptism. One has been restored, one has returned, one has been dismissed to another Church, one has withdrawn, and one aged brother has departed to his rest. Present number 85.

The Church at Osgood has admitted 5 by baptism, and 2 by letter. Present number 25.

No written report from the Laprairie Church: present number of members 19. Has no pastor, and no prospect of any. Meet together every first day of the week. One member added during the past year.

Agreed that Dr. Davies be received into the Association.

Adjourned till 10, A.M., tomorrow.

Br. Wenham closed by prayer.

THURSDAY, 24th January.

Met at half-past 9, A. M.

Br. Jamieson opened the meeting by prayer.

Br. Edwards, sen. gave a report of the state of the Clarence Church, with some remarks on the moral destitution of the country.

Br. Milne read a letter from Br. Gilmour to Br. Bosworth, to be presented to the Association, expressing his lively interest in our welfare as Churches.

Moved by Br. Wenham, seconded by Br. Edwards, sen.: "That recollecting the great activity exhibited, as well as the lively interest taken, by our Br. Gilmour, in all the measures of this Association, as well as the

Baptist interest generally in this Province, it is to us a matter of deep regret that his present engagements are such as to prevent us from continuing to enjoy the benefit of his labours, counsel, and devoted piety."

A letter was read from Osgood, giving an account of the state of religion in that Township, and complaining much of the want of ministerial visits.

Br. M'Phail was called upon to give an account of the state of religion in Indian Lands, but said there was nothing of importance within his knowledge to communicate.

Br. Wenham expressed his strong conviction, that unless some decided steps were taken, the cause of Christ will languish; and what he recommends is, that a letter be written, containing a strong appeal in behalf of the country, stating its wants. Br. Jamieson and Edwards, jun. appointed to write the letter.

Br. Tucker made a request that a Missionary be sent to labour in Petite Nation and the adjoining settlements. They had made a request to Br. M'Phail, who hesitated, but had not yet given a positive denial.

Br. M'Donald made known a wish that some of the Ministers would visit Osgood at least once in every quarter.

The Circular Letter was read by Br. J. Edwards, jun. It was moved by Br. Davies, seconded by Br. Thomson, that this be adopted as our Letter to the Churches, and printed.

Subject for the next Circular—"On the utility and importance of mental discipline and attainment in those who undertake the work of the Ministry." To be written by Br. Davies.

Place and time of meeting of Association for next year, St. Andrews, on the fourth Wednesday in January. Brethren Davies and Jamieson to preach.

It was proposed that Br. M'Phail be ordained to the work of the Ministry, and resolved generally, to be attended to this evening.

Br. J. Fraser, from Indian Lands, gave a statement of the destitution of the country in his neighbourhood, and their unanimous desire for the labours of Br. M'Phail.

A Resolution was read from the Committee in London, requiring that a Delegate be sent from each Association to meet at Haldimand.

Resolved, That Br. J. Edwards, sen. be the Delegate from this Association to that Committee, and that his expenses be paid by the Missionary Society.

Br. Larwill read thirty minutes on the subject of using alcoholic wine at the Lord's Supper, and was interrupted by the Chair-

man, as more necessary business demanded our time and attention.

Association closed with prayer by Brother M'Phail.

CANADA

BAPTIST MISSIONARY SOCIETY.

At the Anniversary meeting of this Society, held in the Baptist Chapel, rear of Chatham, 24th January, 1839,

Mr. JOHN EDWARDS, sen., in the Chair—

The Report for the last year was read by the Corresponding Secretary, when it was Resolved, on the motion of Rev. J. Edwards, jun., of St. Andrews, seconded by Rev. A. Jamieson, of Hull,

That the Report now read be adopted and printed under the direction of the Committee.

The Treasurer then read an abstract of the accounts since the last General Meeting of the Society, in June, 1838. From this, it appears that the income for the six months has been..... £113 10 3  
Balance in hand at the Meeting

in June..... 33 2 6

Total..... £146 12 9

The expenditure during the same period has been..... 117 1 7

Leaving a balance in the hands of the Treasurer of..... 29 11 2

Messrs. J. Wenham, and Thomas M. Thomson were appointed Auditors of the Accounts.

The Corresponding Secretary made an urgent appeal to the meeting on the subject of the Magazine, observing that it had not paid its own expenses, and that, unless 150 additional subscribers were obtained before the 20th of April, it could not be continued. He likewise stated that a proposition had been made to unite the Upper Canada Baptist Magazine with ours; but, as this was an arrangement that could not be gone into until after July next, immediate exertion was necessary to insure its continuance.

Br. James Thomson moved, seconded by Br. Morton, that the allowance for the support of the Students be increased to £25 per annum, from this date.

Br. Wenham moved, as an amendment, seconded by Br. Milne, that the same be increased to £30, which amendment was lost, and the motion carried by a majority.

Moved by Br. Fraser, seconded by Br. T. M. Thomson, That the Committee shall have it in their power to increase the allowance to the extent of £5, when they consider it necessary. Adjourned until five o'clock.

Met again at half-past five o'clock. Sermon by Br. Fraser; after which Br. J. Edwards, sen., made an energetic appeal to the meeting on the duty of giving to the cause of Christ, urging on the brethren the necessity of liberally supporting our educational and missionary operations. The Treasurer then received various Donations and Subscriptions, which, with some others afterwards received, amounted to £17 19 2.

Br. Fraser, in exhorting to the duty of liberality, very forcibly pleaded with parents, to teach their children the duty of giving.

Br. J. Edwards, jun., then addressed the meeting on the importance of personal religion, and the necessity of our doing all in our power to promote its revival, and requested the meeting to signify if it was their desire to have service here to-morrow morning at ten o'clock. The desire was unanimous, and an appointment was made accordingly.

Resolved, on motion of Br. Fraser, seconded Br. S. Tucker, That the next Anniversary of this Society be held in the village of St. Andrew's on the fourth Wednesday of January, 1840, immediately after the meeting of the Ottawa Baptist Association.

Resolved,—That the same members of Committee at present in office be re-elected, with power to add to their number; and that Br. J. Milne be re-elected Treasurer, and Br. J. Wenham, Secretary.

Adjourned till 10 o'clock tomorrow.

Friday 25th instant. Sermon by Dr. Davies; after which the meeting was addressed by Br. Fraser and Br. J. Edwards, jun. The meeting was concluded by a sermon by Br. Fraser.

The names of persons being easily mistaken, those concerned are requested to correct the following ERRATA in the last number of the *Baptist Magazine*:

- Allan M'Diarmid, Breadalbane, for 10s., read 20s.
- For James M'Diarmid, 10s., read Janet M'Diarmid, 10s.
- For Alexander M'Kay, 10s., read Allan M'Kay, 10s.
- " Nicholas Ayer, Clarence, 5s., read N. Ayer, 5s.
- " Mrs. Ayer, do. 2s. 6d. read Mrs. Ayer, 2s. 6d.
- " Martha Ayer, do. 2s. 6d. read Martha Ayer, 2s. 6d.
- " A Friend, Clarence, 10s., read A Friend, 10d.
- " James Cudlam, Chatham, Is. 3d., read James Oadlum, Is. 3d.
- " Margaret Dole, do., 5s., read Margaret Dale, 5s.

*Payments to the Treasurer of the Canada Baptist Missionary Society, since last report;*

Mr James Henderson, balance of his Subscription for 1838	40	5	0
Dr. Davies, Sub. to 1st April for Education	£1	5	0
Do. do. do. do. Miss fund	0	12	6
James Thomson, to 1st April, for Education	3	15	0
Do. do. do. do. Miss fund	2	10	5

Peter M'Laurin, East Hawkesbury, Subscription for 1838	0	10	0
John M'Lauchlan, Rigaut, Subscription for 1837	1	0	0
Do. do. do. do. 1838	1	0	0
James Frith, jun., Plantagenet, Subscription for 1838	0	5	0
R. Morton to 1st April for Ed.	0	15	0
Do. do. do. do. Missionary	0	10	0
Mrs. McGibbon, Chatham, Subscription for 1839	0	5	0

JAMES MILNE, Treasurer.

Montreal, February 28, 1839.

MONTREAL

AUXILIARY BIBLE SOCIETY.

The Eighteenth Annual Meeting of this Society was held on Monday Evening, the 4th of February, in the American Presbyterian Church. In the absence of the President, Wm. Lunn, Esq. was called to the chair. The meeting was opened with the reading of the 19th Psalm by the Rev. H. Wilkes, and prayer by the Rev. W. Taylor. Extracts from the Annual Report were read by the Rev. W. F. Curry.

The Rev. H. Wilkes, in moving that the Report be adopted and printed, offered a few remarks in his usual "well set phrase." The Rev. C. Strong, in rising to second the motion, "was unwilling to occupy time which he was persuaded would be more profitably employed by speakers who would succeed him, and declined making any further remarks." The Rev. J. Thomson, Agent of the British and Foreign Bible Society, in supporting the second resolution, gave a brief survey of his operations during twenty years, in South America and the West Indies. The facts which he related were full of thrilling interest. Rev. Dr. Black and Rev. W. Taylor made a few pertinent observations. The Rev. Mr. Stinson, of Upper Canada, "in flowing numbers," adverted to the increased importance of the Bible cause, both in Roman Catholic and Protestant countries, and related a few "incidents of travel" in illustration of his remarks.

The Rev. Peter Jones, of Upper Canada, an Indian Chief, was welcomed with enthusiasm, and, after giving some account of himself, and explaining the medals, which were pendant on his bosom, so as to "set the minds of the curious at rest," entered ably and largely into the merits of the Bible

Society, comparing the Holy Book to "the great Tomahawk," which destroyed error in its various monstrous forms—and illustrating the subject with facts, both grave and ludicrous, which have been furnished by the history of his Tribe.

The house was crowded, and we presume no one left the place without being highly gratified with the occasion.

The following Resolutions were passed at the meeting:

*Resolved*,—That we regard, with feelings of satisfaction and gratitude, the extensive and increasing operations of the Parent Society, trusting they will never cease, but go on progressively, until the whole earth be filled with the knowledge of the Lord.

*Resolved*,—That we acknowledge with much gratitude the liberality of the Parent Institution, by which we have been enabled to make some progress in the object of furnishing every family in the Province with a copy of the Sacred Scriptures.

*Resolved*,—That as it is the duty of Christians ever to regard the events in Divine Providence, we think it to be a matter deserving serious enquiry, whether we are not at this moment placed in a more favourable position for doing good to our fellow-men, than any which has yet occurred.

*Resolved*,—That the principles inculcated by the word of God being most intimately and essentially connected with the best interests of society, we recognise it as an incumbent duty to devise the best means of disseminating them. The success which has attended the labours of the past year is not only a matter for thankfulness, but a motive to renewed and increased exertion.

The progress of the Society, during the year, has been encouraging to its supporters, notwithstanding the interruptions occasioned by the insurrectionary movements in the Province. The Report, which has just been issued, contains many interesting details.

#### YOUNG MEN'S TRACT SOCIETY.

In our last number we referred to this Society in terms of commendation, and we again express our conviction that its object, plan, and management entitle it to the general support of our juvenile friends, and our wish that its influence may be as widely extended as the ignorance and irreligion that prevail around us. How much more comfort will it one day yield us to reflect that we

have devoted our youth to God, in endeavouring to enlighten and save our fellow-creatures, than that we have spent it in the service of vanity and dissipation. May all our "young men" be thus devoted and thus happy.

The following Resolutions passed at the meeting of which we have given an account:

1. That we feel called upon to acknowledge the kindness exhibited towards us by the Montreal Auxiliary Tract Society, the Bible Society, and the Canada Sunday School Union, as well as by several individual friends of the cause, to whose liberality we are much indebted, and who deserve our warmest gratitude.

2. That we view with pleasure the good results which have attended our labours during the past year, and are induced to hope that a brighter day may dawn upon this Institution, when the blessed Spirit of God shall shed his gracious influence upon our labours, in the conversion of many sinners from the error and bondage of sin to the light and liberty of the Gospel of Jesus Christ.

3. That the recent disturbances which have taken place in our immediate neighbourhood, exhibiting the domination of the baser passions of human nature, furnish a fresh proof of the necessity that exists for the more universal diffusion of evangelical truth.

4. That the members of the Society are called upon, individually, to arouse themselves to more active exertion, and that we claim the countenance and support of our fellow-Christians, particularly our young friends, whose circumstances will admit of their joining in this good work.

In the Report, several encouraging facts are related. We have only room for the following.

A young man, a private in the Royal Artillery, who is engaged in supplying the Soldiers in the Garrison with TRACTS, thus reports his success:

"The number of Tracts that I have received and distributed, is about 500. I have distributed them among all the Regiments that have been on service here: and they have in most cases been thankfully received by my fellow-soldiers.

"I have had reason greatly to rejoice in the fact, that my labour has been especially blessed of the Lord. The last interesting case to which I shall direct your attention, is that of a young man of the 1st or Royal Regiment, who was considered by his comrades to be a person of steady, sober character, who was suddenly taken ill, and compelled to enter

the Hospital, where he expressed a desire to have some person to read and pray with him. The Serjeant sent for me. I went to see him, and found that he felt much distressed on account of his evil heart, and his sinfulness in the sight of God. He asked for a Tract called "*The Roll Call*," which I procured him. I gave him also a Tract entitled, "*Ye must be born again*," which I humbly hope proved the power of God to his salvation. He died shortly after, with a good hope of enjoying life eternal, through the merits of a crucified Redeemer. I would likewise mention the case of a person in the same company with myself, who, upon reading a Tract on Prayer, was induced to inquire whether he had ever performed that duty. Upon a serious consideration of the subject, I have reason to hope that he has become a new creature in Christ Jesus, having since united himself to a Christian society, where he maintains a good religious character. A young man in the 24th Regiment, and another in the Guards, to whom I gave them, have since united themselves to Christian churches, and are, I trust, truly converted to the Lord.

"There are several other cases, in which I have reason to hope that the blessing of God has succeeded my efforts; so that I am constrained to continue to work with diligence. And my prayer to Almighty God is, that during the year that lies before us, a greater degree of powerful exertion may be made by the Young Men's Tract Society."

Another distributor speaks with delight of the readiness with which the Tracts were received and read, by many of the French Canadians. Here is a promising field, which deserves to be cultivated with assiduity.

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#### LOVELY FRUITS OF THE MISSIONARY SPIRIT.

[We had laid aside the following paper for insertion, some time ago; but the pressure of other matter excluded it. Still it is too delightful to be lost, and we gladly insert it now. Will not our kind British friends remember also the crying wants of their FELLOW-COUNTRYMEN in *Canada* ?]

If the happy time is ever to arrive, when Christians shall be of one heart, and one soul, when one work shall employ their hands, and one prayer fill their hearts, it will be when the true missionary spirit prevails. It may be known to our readers, that the English Baptist Missionary Society, in view of the wants of India, recently undertook to

enlarge their operations, by the addition of ten missionaries. For this purpose, they made a special effort among the friends of missions in England, of all denominations, to raise £5,000 sterling, and the Committee resolved that, for every £500 thus raised, they would send out one missionary, whom they engaged afterwards to support.

The following extract of a letter, to Mr. Pearce, from Rev. James Hill, of Oxford, who resided many years in Calcutta, in connection with the London Missionary Society, and was intimately acquainted with the course of the Baptist missionaries, will shew the spirit which prevails among these fellow-labourers:—

"I would avail myself of this opportunity of adverting to a feature in the labours of your Society in India, which you in your letter have modestly overlooked, or not brought prominently into view—that is, the direct bearing which many of those labours have had on the exertions and general usefulness of the missionaries of other denominations. I allude particularly to the translations of the Holy Scriptures, which have been executed by some, more especially by one, of your number; which, together with those that have issued from the Serampore press, have furnished other missionaries, whose talents and physical energies qualified them for the more active duties of preachers to the natives, with the means of giving extension, efficiency, and durability to their labours, beyond what could have been obtained simply by oral instruction. The School-Book Society, which has supplied excellent elementary works in all the more popular languages of that part of India; and the Christian Tract and Book Society, the fruits of which are reaped by every Christian mission in the east—the former almost entirely, the latter to a great extent—have been indebted to your society for their most active and efficient agents."

Every one who loves the missionary cause, and is extensively acquainted with its movements, has heard of the Rev. Richard Knill, late of Petersburg, and formerly missionary in India. He writes to one of the Baptist brethren this characteristic letter:

DEAR MR. DYER,—I have read the Appeal of Br. Pearce, and I trust it will pierce ten thousand hearts, and make them feel deeply and effectually for India.

He pleads for ten missionaries, and surely his plea will be heard. You have the men, but you want £5000 for their equipment and passage-money, &c. &c. Well, £5000 make just one hundred fifties, when distributed among the three kingdoms. I will give you one fifty on Christmas-day, if your friends

will make up forty-nine fifties by that time. Then on Midsummer-day next, I will, (D. V.) give you another fifty, if your friends will make up the other forty-nine by that time. Thus the desire of our brother will be granted, and your hearts will be made glad.

Last Sunday evening I preached for dear Mr. Lewis, and asked four or five of his people for £40 for brother Pearce's appeal; and one came into the vestry with £10, and another came, saying, "Do you take fives?" and none came with less than five; and in this way I got £40.

I hope you and your Committee will take this as a token for good, and act upon it, and begin to equip your missionaries and ship them off, that the churches may see that you have faith in God, and in his people. You know that when Elijah's servant came to him, saying, "I see a cloud rising out of the sea, like a man's hand, he did not wait until the shower fell, but said, 'Go up and say to Ahab, Prepare thy chariot, get thee down, that the rain stop thee not.'" Brethren, go and do likewise. Amen.

Your's, affectionately,

RICHARD KNILL.

Mansion House, }  
Bloomfield Street, Aug. 15, 1837. }

Rev. Andrew Reed, D. D., the esteemed pastor of the Congregational Church, assembling in Wycliffe Chapel, London, favourably known in this country as the author of several valuable books, and as a visitor and messenger of the churches, to our Congregational brethren, wrote thus :

HACKNEY, Nov. 10, 1837.

MY DEAR SIR,—I have for some years desired to express my interest in the labours of your Society, but time after time, other claims have come in and deprived me of the power. This does not happen to be with me "a convenient season," but with you it is an urgent one; and I must delay no longer.

I sympathise with your appeal in favour of destitute, and now imploring India; and if you shall succeed in your noble proposal of sending out ten extra missionaries on an extra subscription, I shall be happy to contribute ten pounds to each, that is, one hundred pounds.

Trusting that every additional effort in the good cause will bring us nearer to each other, I am, my dear Sir, yours very truly,

ANDREW REED.

Such conduct as this between brethren who though they may differ on some points, yet who love God and the souls of their fellow-men, sufficiently to overcome all minor feelings and prejudices, is well calculated to rebuke the littleness of party spirit, which can never see any thing truly good, except it

be effected within its own inclosure. If we would have the notes in the eyes of our brethren appear smaller, let us engage in doing them good. We should thus begin to enjoy foretastes of millennial fruit. May these examples of affection between different missionary societies, be imitated in our own country.

It gives us heart-felt pleasure to be able to add, that the sum required to send out ten missionaries, has been furnished. Our English brethren have hearts to work, and the Lord works with them. Go on, we say, and prosper, and let such instances of Christian charity, liberality, and fraternal affection, be multiplied a thousand fold.—*Christian Watchman.*

## WEST INDIES.

The accounts from these Islands, since the Emancipation of the Negroes, are contradictory. According to some, the condition of things is truly deplorable; while from others we should obtain a very different opinion. There can be no doubt that the enemies of freedom and of missions will be ready to engage in the work of misrepresentation, and our brethren must expect their share of this. But we trust they will be enabled to bear it—and that all events will yet be over-ruled for the "furtherance of the gospel," and the diffusion of its unnumbered blessings. The following letter from the Rev. John Clarke will be read with interest. It shows the reason why Governor Smith is so unpopular with some, and the prices at which labour is performed on the plantations. Many of the labourers are members of Baptist churches, and no doubt Baptist ministers have given them counsel as to the fair prices they were entitled to for their services, and this had made the ministers so odious in the eyes of the proprietors, or their attorneys. It does not appear, however, that the prices stated by Br. Clarke are by any means unreasonable, but quite low.

MOUNT HERMON, JAMAICA, Jan. 3, 1839.

MY DEAR BR. IN CHRIST JESUS,—\*\*\*\*\*  
Since I parted with you at Caudwell's, I have frequently had you in grateful remembrance. At New York I had another attack of fever, but was mercifully restored, and sailed for Jamaica, in the ship *Emily*, on the 2d of October. Our voyage, by way of Santa Cruz, was pleasant, and we reached Kingston in safety on the 21st of the same month.

I found the island perfectly quiet—the people working well for the short time they had had to settle down; and when the shameful conduct of the employers was taken into consideration, their conduct was truly wonderful: yet because the slavery-loving portion were not allowed to have all their own way, the venal editors of newspapers were crying out aloud, as if all was going to destruction; and charging the Baptist missionaries as the authors of the evil!—one writer gravely asking if the present conduct of one of them (who advised some people to leave the property if they could not agree with their master) was not a sufficient proof that they (the Baptist missionaries) were indeed the instigators to the rebellion in 1831—2!! Thus the papers still rave and rage; but none of us think it necessary to notice them much, as we know they are not to be reformed, and are too low sunk in character to be believed to our injury. Indeed, we have so much to do with our flocks and schools, that we are without time to misspend upon such attacks as daily, almost, pour forth in the newspapers against us. We have the answer of a good conscience, and go forward fearlessly in the path of duty. God has been nigh to us to maintain our cause; and if we are kept humble and faithful, we have nothing to fear from those who have set themselves up against us. The Governor is going on well, and several in authority; but a majority in the House of Assembly, and a number of mad-dened spirits out of it, who wish to uphold a system of slavery in a free country, are those that cause all the agitation and turmoil. The Assembly are acting in a way likely to change our form of Government in this island, as they have stretched the patience of the British Parliament to the utmost pitch it is likely to bear.

On my return I found my different churches in a better state than I could have expected, through the blessing of God upon the faithful labours of the two native assistants I left in charge of them during my absence. Since, they have gone on increasing; and on Sabbath first we expect to baptize one hundred and sixty.

The schools, also, are increasing; and all, so far as mortal eye can penetrate, bids fair for prosperity, and knowledge, and happiness, in this interesting isle of the West. The people are working cheerfully for 1-8, 2-1, and 2-6, per day. The 1-8 is a quarter of a dollar; the 2-1 is your two shillings and six pence; and the 2-6 is with you three shillings. This is without any house or ground; when they are supplied with those, they work for less. I hear of them getting from 10 pence (i. e. your shilling) to 2-1 with hut and ground included.

In our churches knowledge is increasing; Bibles are procured and read; many grown up people have persevered at Sabbath and night schools, until they have felt able to read intelligibly the word of eternal life for themselves. Fruits of righteousness frequently appear; liberality abounds; and a great desire prevails to send the gospel to Africa. Many here would gladly go, were they fit, to their distant kinsmen; and several of the Jamaica missionaries would, were others sent to take care of their churches, gladly go to commence a mission, if practicable, on the banks of the Niger, or some other of the interior parts of the vast continent of Africa. Upwards of six hundred dollars have been speedily subscribed, by two or three churches, for this object; and it is hoped that the society in England will take the important matter into their most serious consideration.

Far-well, dear brother. May we meet after the storm of life is over, in the haven of eternal felicity. With sincere love, in which Mrs. C. unites, I remain, with thanks for all your kindness to me, while a stranger in a strange land, your affectionate brother in the faith and hope of the gospel,

JOHN CLARKE.

It is delightful, says the *Baptist Register*, to hear of the progress of the cause among these poor, ignorant people. The baptism of one hundred and sixty sable ones must have been a deeply interesting spectacle. What a mercy to them that they were ever stolen away from Africa, notwithstanding all the sorrows they have passed through. How mysterious the ways of God in gathering his people out of the world, and bringing good out of evil. The benevolent spirit displayed by these poor people in behalf of "their kinsmen according to the flesh"—raising the large amount of \$600 to send the gospel to Africa, by so small a number of churches as "two or three"—should put us in this privileged land to shame.

## BURMAH.

### EFFICIENCY OF THE PRESS.

A letter from the Rev. S. M. Osgood, connected with the mission press at Maulmain, to the Secretary of the American Tract Society, dated June 7, 1838, encloses a minute schedule, both of the amount *printed* and *circulated* in the year 1836, and in the year 1837.

Combining the two years, the whole amount *printed*, with seven iron hand-presses, at Maulmain, was 670,500 copies, making 33,114,000 pages; of which there were of the New Testament, and books of the Bible, 8,788,000 pages; scripture extracts and other tracts approved by the American Tract Society, (including 50,000 of Catechism and



View, 1,000,000 pages, which should have been reported in 1835), 22,380,000 pages; school books, and all other publications, 1,946,000 pages; *two-thirds* of the whole amount printed, being publications which have been approved by the American Tract Society; amounting, at 1000 pages for a dollar, to \$22,380; exceeding the sum of \$20,900, the whole amount hitherto appropriated by this Society for Burmah, by the sum of \$1480.

The total amount *circulated*, in the years 1836 and 1837, is 16,144,524 pages; of which New Testament and other books of the Bible, 5,814,948 pages; scripture and other tracts approved by the American Tract Society, 9,025,328 pages; School books, volumes of tracts, and all other publications 1,304,248 pages; *more than half* of the whole amount *circulated* in two years, being publications approved by the American Tract

Society; amounting at 1,000 pages for a dollar, to \$9,025.

Of the 16,144,524 pages, there were circulated from Rangoon, 6,539,514; Maulmain, 3,028,650; Ava, 2,347,424; Tavoy, 1,715,808; Arracan, 1,323,352; Mergui, 588,400; Siam, 333,396; Amherst, 267,780.

The printing includes 3,020,000 pages in Peguan, and 96,000 pages in Karen, the Karen printing being now done at Tavoy. Of these editions issued, we find of the Balance, an edition 100,000; Creation, 54,000; Catechism, View, Investigator and Awakener, each 50,000.

The presses, when Mr. Osgood wrote, were employed in printing an edition of 10,000 of the Bible in quarto; and they expected soon to commence a new and improved Digest of Scriptures, edition 40,000.

## IS THE MAGAZINE TO BE CONTINUED?

We bring this question again before our readers, to remind them that the 20th of April is the day by which it is to be decided. We have stated that the names of at least one hundred and fifty additional subscribers must be received on or before that day, to enable the Committee to carry on the work without a greater loss than they would feel themselves at liberty to incur. It might have been supposed that there is a sufficient number of Baptists in the Colony (without reckoning those of other denominations who subscribe to the Magazine) to support at least one monthly periodical of a religious character. Of the fact, indeed, there can be no doubt; and if all who feel, or ought to feel, interested in the establishment of such a periodical, would only exert themselves, and come forward in its support, there would be an equal certainty of success. Should this experiment fail, it may be long before another shall be attempted, and the prospect of a medium of communication and intelligence so favourable to the interests of religion, be entirely cut off. Some additional names have been received, and one friend has engaged for TEN copies of the next volume, for the purpose of encouraging the undertaking. Will the Baptists of Canada, then, suffer the Magazine dishonourably to expire, or will they step forward with alacrity to raise and sustain it? That will certainly be a dark page in the history of the Denomination which shall relate the failure of an experiment, so rational in its object, so useful in its tendency, and requiring nothing but a consentaneous and an honest effort, on the part of those whose benefit is sought, to render it completely successful. We are quite sure, that, if all who can afford to purchase the work would do so, and all who can furnish papers of interest and value would send their communications, the sale would not only cover all expenses, but aid the Missionary fund—a most important object—and the Magazine itself acquire additional importance and estimation.