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## CANADA BAPTIST MAGAZINE,

AND MISSIONARY REGISTER.

No. 7.

DECEMBER, 1838.

VOL. II.

## ANIMAL INSTINCT.

When the various tribes of inferior creatures, and their innumerable curious actions and works, are observed, it becomes most naturally our earnest inquiry, What is the power of faculty by which they are all so wonderfully guided—in a manner so uniform in all their different species—and in many respects to results so superior to any thing the higher reason of man could attain? This faculty has ever by common consent been denominated, INSTINCT—and has most frequently, in order to our gaining a correct idea of its nature, been contrasted with *reason*. To intend a result, and to plan and arrange for its accomplishment, is the process of reason. But to act from instinct, is to be guided to the performance of a number of pre-arranged actions which will bring about a certain result, while the creature performing those actions neither knows nor intends the result they will effect, nor, of course, could plan the arrangement of means with a view to its accomplishment. Instinct acts its part with unerring precision, without intelligently knowing what or why it does so. This is confessedly a most curious, inexpli-

cable faculty. That these labours, many of them requiring great efforts and self denial, should be voluntarily undertaken, diligently prosecuted, and most successfully completed, in entire ignorance of their design, is such a mixture of skill and knowledge with blind impulse, as confounds us. It is one of the wonders of God. We have before us a faculty, in one respect as much above reason, as it is below it in another. Where reason errs and stumbles, this steady light infallibly guides; and where reason walks in clear day-light of knowledge, this faculty works in total darkness. Instinct is confined to narrow limits, but within them it never mistakes. Reason expatiates in more ample bounds; but how often bewildered, confounded, and perplexed!

The process of reason and contrivance in men are capable of almost endless degrees of imperfection or improvement. Defects in previous arrangements of means are perpetually being detected, and remedied: and new, and long-unthought-of contrivances are the offspring of ingenious minds, to effect what beforehand

would have been deemed wild chimeras and hopeless impossibilities. But instinct reaches its full perfection at once; and never afterwards receives, or admits of, any improvement. The structure and contrivances of a chronometer, a loom, a steam-engine, have grown and advanced forward, from rude essays to high perfection of complex parts: and these and similar products of human ingenuity may yet make advances, as much beyond their present perfection, as they now excel their early rude prototypes. But the texture and shape of a bird's nest, or of the cells and masses of honeycombs, are now what they ever were; and ever will be, without variation of improvement, or degeneracy. This shows, that the faculties of which these works are respectively the results are of a widely different order.

Again: the powers of reason are developed in widely different degrees in different individuals. But in every single individual of each tribe of irrational creatures there is exactly the same perfect qualification for such labours as are peculiar to its species. *Reason* acquires its knowledge and contrivances by labour, and gradually improves by repeated efforts. *Instinct* in its full perfection is native in the creature, from the commencement of its existence.

Yet it is undeniable, that all the actions of the inferior tribes of creatures are not universally the result of instinct. It is observed that some tribes have much more native sagacity than others. And so, too, in numerous cases that occur, affecting the ease or wants of domesticated creatures, we find them not so destitute of a capacity of thought and contrivance, but that they can form a plan suitable to the occasion. Sometimes, of course, they are baffled; but in many instances they are successful; and those instances must be sufficient to prove that the creatures

do not act from instinct only. Besides which, many animals possess a strong imitative faculty—they will do what they have seen done by others of their species, or even by men. Now, pure instinct is not an imitative faculty. In those processes of instinct which are most difficult and surprising, it is impossible any part of the skill possessed by the creature performing them should have been gained by imitation; especially in the case of numerous insect tribes, which never knew their parents, nor ever witnessed any such process as they, undesigning and untaught, execute. As, the caterpillar in weaving its cocoon, and the butterfly in depositing its eggs. But imitation seems invariably associated with reason; is one of the most powerful laws by which it acts; and one of the most effectual means of its acquisitions and advancement.

Moreover, animals are capable of education: they may be, and often are, taught things that greatly surprise every beholder. Now, instinct is neither knowledge gained by instruction, nor a faculty capable of being improved by instruction. No bird could be taught to build a better nest; no hare to adopt a mode of repose better adapted for its security than sitting in its form, or a posture in which it would sooner gain notice of approaching danger, or be better prepared for immediate flight. But reason is essentially a faculty for improvement by education. As the instructor presents knowledge to its attention, it opens its powers to receive it; each acquisition strengthens and enlarges its capacity for further progress. If, then, animals can acquire knowledge by education, and that too of a nature exceedingly diverse from any they possessed by native instinct—then it is certain they must possess powers of perception to understand the meaning of the lesson proposed by the instructor—of

memory to retain the several steps of acquirement in the process of their education—of capacity for advancement from one step of knowledge to another; and these are plainly powers more allied to reason than to instinct. I should therefore conclude, that the inferior creatures (inasmuch as they perform by far the greater number of their actions, especially in their wild, native state, by innate, blind instinct) may be properly denominated *creatures of instinct*; although some few of their actions and capabilities show that they are not bound down to instinct as their only means of knowledge and action. Just as, on the other hand, man is properly denominated *the creature of reason*; because it is evident that reason is his chief instrument of knowledge and action; although it might be evident, on consideration, that some of his actions are instinctive; performed, especially in infancy, not from reason, or instruction, or imitation; but from an innate impulse and guidance in the mind, prior to any processes of thought.

Brutes, then, are creatures of instinct; but still they possess some feebler rays of reason; some capabilities of knowledge, besides the skill and guidance of instinct, without which they would have been far less useful to man, and would have been, in many instances, placed in a situation where they had no adequate power to enable them to act for their own welfare. Men are the creatures of reason; and yet they seem to possess faculties and feelings for action more analogous to instinct than to reason. And it is found that, in proportion as brutes are taken from their wild native state, and are controlled and provided for by man, their instincts, being less necessary, seem to weaken and wear out; whereas, their powers of sagacity, being more exercised and cultivated, expand and improve. The horse and dog, as they

are found under human care and government, are in a very small degree creatures of instinct, but are in a very high degree creatures of art and education. The converse also is equally true, that men in their more wild and savage state are more creatures of instinct, and less so of reason and education. Their senses of sight, hearing, and smell are acute beyond credibility; their wants few; their passions strong; and their powers of endurance beyond expression. In them the animal nature attains high perfection; the rational nature dwindles, is almost stifled and extinguished.

(To be Continued.)

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#### LETTER TO A YOUNG CHRISTIAN.

SIR,—The following letter, written by the Rev. John Gilmour, upwards of seventeen years ago, contains so much that is interesting and important, both to young and old Christians, that I send it to you, with a request that you insert it in the *Canada Baptist Magazine*. Having preserved some other letters from the pen of that "good man," you may expect to hear from me occasionally, with extracts from them.

Your's, &c. OLLOR.

Montreal, Nov. 15, 1838.

—  
 ABERDEEN, August 10, 1821.

MY VERY DEAR BROTHER,—I was exceedingly glad to hear from you. I have often thought of you since I left G——k, and never without sensations of pleasure and concern. You had not the least occasion to ask me to forgive you for writing me. I may be mistaken, and yet I think your letter afforded me more pleasure than if it had been one from the King signifying his pleasure that I should become Bishop of Durham. You are the first person to whom my weak attempts to serve Christ have been

rendered useful as it respects conversion.

My dear brother, your progress in sanctification is an object of paramount importance: the news of it to me will always afford gratification; the opposite would furnish a source of real regret. When a man is first convinced of his sin, and led under the impression to cry—"How shall I escape the wrath which is to come?" to such a question we reply—Believe on the Lord Jesus Christ. We invite men to return to God, we entreat them to be reconciled through Christ Jesus, and to partake of all the blessings contained in the Gospel. This we do according to the authority of God, and if Jehovah authorizes us thus to plead with men, we may rest assured he will cast out none who come unto him. The force of these entreaties I hope you have felt—and not with a harsh, but pleasing violence, have been constrained to follow Christ. You have made a public profession of his name; and as such you are now a witness of God. It is of the utmost moment to bear an honourable testimony; and how shall we do this? By maintaining a holy conduct.

Says Paul—"God hath predestinated us to be conformed to the image of his Son." Now, if we can point out some of the most prominent features of the Redeemer's character, and embody them in our's, then we shall know what it is to be "conformed to the image of God's Son." With some fine and lovely lineaments of his image we are presented in Heb. vii. 26—"Holy, harmless, undefiled, and separated from sinners." By his being holy, we may understand his great compassion, or his eternally untainted nature; by his being harmless, we may understand his innocency, that he would injure no one, but do good on all occasions; by undefiled, we may understand that, though in this world he lived in the midst of

sinners and sin, yet he remained uncontaminated—he tempted no man, nor was he capable of being overcome by temptation; his being separated from sinners, shews that though he lived among them, and tried to do them good, yet he made them not as such his companions—he stood at a distance from their practices. Now, my very dear friend, if you wish to be happy—to be an honourable member of Christian society—to resemble Jesus Christ, think on these things, pray over these things, strive to exemplify these things.

Allow me here to observe, that there appear to be two means which God has appointed to effect our sanctification; and let me farther say, that if I know any thing of progress in the ways of God, they have happily contributed to it. 1. The diligent perusal of the word of God, and 2. Earnest prayer. In the volume of inspiration, God tells us what we should do, and how we should do it; and by prayer we acknowledge our insufficiency, and implore his aid; and he is always attentive to the voice of our supplication, and affords us the requisite strength or influence of his Divine Spirit, and hereby enables us to perform what he has commanded. This is beautifully pointed out in the 19th Psalm from the 7th to the 12th verse. The Psalmist dwells on the excellencies of the word of God, and it served as a kind of mirror in which he beheld his moral deformities or sinfulness, and hence at the 12th verse, "Who can understand his errors, &c.," and then in the 13th and 14th verses, earnestly implores God's assistance. Many other places may be pointed out, but let this suffice on the present occasion; and let me ask you to ponder attentively that Psalm, and pray over it. You will sometimes, no doubt, feel a more than ordinary softness of mind, when

reflecting on your past transgressions, and God's goodness: at such a time you will see sin in general in a more piercing light, and be made to dwell on your own in particular. You will also feel the frost of selfishness dissolved, and flow out in love to God and your fellow men; you will feel as if you could do nothing else than pray. Then, my dear friend, take this opportunity of confessing your guilt before God, and of imploring the sanctification of your spirit. Live near to God—hold communion with the skies—and often think of the shortness of time, and the importance of employing every hour to some advantageous purpose.

Be kind in all your deportment, and let this be especially the case towards your relations—towards your Pastor—towards your brethren, and indeed towards all men. The great object of the Gospel is to make us love God and love men, and these ends it is admirably adapted to secure. If we are saved by grace (and had it not been for grace we must have perished), surely we should pity those who are still despising their own mercy. Oh, it is an enviable state of mind to weep over suffering humanity; it brings us up, I had almost said, to the high eminence on which the compassionate Saviour stood; for he wept over unthinking Jerusalem. This is a generous feeling of our nature; and every generous exercise of soul has a corresponding quantum of happy grief; for tears have their own sweetness too. If saved by grace, what love is evinced by God, by Christ, by the Divine Spirit; and surely all this is calculated to bind us by a reciprocal affection to the triune God, and lead us on by an invincible endearment to do all that he enjoins. "The love of Christ," says Paul, "constraineth us." Thus I have gone on from one thing to another, until my paper admonishes me to make a hasty close. \* \* \* \*

May the peace of God be with you, and your friend, &c.

For the Baptist Magazine.

A NEW VERSION of xix Chapter of the Book of Job, from the German of EWALD.

(*Poetische Bücher*, 3ter Theil, p. 186.)

Job, xix Chapter.

- 1 And Job replied and said:
- 2 How long will you grieve my soul,  
and pound me quite with words?
- 3 These ten times you make me ashamed,  
you blush not to be unfeeling towards me.
- 4 And truly also I have erred,  
I know my error well:
- 5 will you actually boast yourselves against me  
and upbraid me with my reproach?
- 6 Then know that God has made me beard,  
and cast over me his net around.
- 7 Lo! I complain of injustice—without a  
hearing,  
I cry aloud for help—no judgment!
- 8 He has hedged in my path—inurmountably,  
and sets darkness on my walks;
- 9 of my dignity has he stripped me,  
and taken away the crown of my head;
- 10 he tears me round about—and I vanish,  
and roots out like a tree my hope;
- 11 and kindles upon me his wrath,  
and considers me like one of his enemies:
- 12 all together come his hosts,  
and they prepare their way against me,  
and encamp around my tent.
- 13 My brethren has he removed far from me,  
and my friends—they are utterly estrang-  
ed from me;
- 14 my relatives keep away,  
and my acquaintances have forgotten me;
- 15 my domestics and maidens count me for a  
stranger,  
a foreigner have I become in their eyes;
- 16 my servant I call—without an answer,  
with my own mouth I entreat him;
- 17 my breath is offensive to my wife,  
and I am a stench to the sons of my body;
- 18 children also despise me,  
I stand up and *they* ridicule me:
- 19 all my confidential friends are shy of me,  
and they whom I love turn against me.
- 20 To my skin and flesh cleave my bones,  
so that I have scarcely escaped with my  
gums.
- 21 Oh! mercy, mercy on me, ye my friends!  
for the hand of God has touched me.
- 22 Wherefore do you persecute me as God,  
and are never satisfied with my flesh?
- 23 Oh! that yet my words were written down,  
oh! that they were recorded in a book;
- 24 with a pen of iron, and with lead  
were graven in the rock for ever!

- 25 Yet I know it, my redeemer lives,  
a successor will arise on the dust ;  
26 and after this my skin is destroyed,  
and free from the body, I shall see God,  
27 whom I shall see for myself,  
and my eyes shall behold and not a  
stranger's.  
—My reins are consumed in my bosom !  
28 Because you say, " how we will persecute  
him !"  
and that the ground of the matter is  
found in me ;  
29 then be afraid of the sword,  
for hot are the punishments of the sword :  
in order that you acknowledge the  
Almighty.

## REMARKS.

In the original work a commentary on the chapter follows the translation, but it is such a commentary as the generality of readers do not want, and cannot appreciate ; and therefore I shall only give the substance of the author's remarks on the very difficult and important passage which contains Job's confident expectation of a *goël*.

Verses 25—27 contain the first germs of that hope which joyfully glances beyond death into the immortality of the soul. *Yet I know my Redeemer lives*, although I die unredeemed, misjudged, and persecuted ; yet the eternal and everliving God will redeem me even after my death ; and a successor, one that shall follow in my right and defend it, will arise upon the dust, i. e. the grave, (ch. xvii, 16 ; xx, 11 ; xxi, 26), even as among men the survivor or natural successor in all the rights and obligations of the dead, whose rights he has to redeem (*gâal*), and whose murder he has to avenge, visits the grave or dust of the injured person and derives from it wrath and courage against the murderer : see ch. xvi, 18. *And after my skin is destroyed, this here*, such as you see it, already lacerated and incurable, and out of my flesh or body, no more burdened and plagued with it, I shall see God as the judge and defender of my innocence which I can no longer

enjoy in this life. *Whom I shall see for MYSELF*, for my happiness, since he will acknowledge my right, my innocence, and my eyes shall behold him, not a stranger, not another but I only, not my opponents who persecute me in my innocence. *Oh ! I vanish away* (my reins are consumed in my bosom), through joyous longing for his appearing.

I think it desirable to add another version of this difficult passage from the German work of Prof. UMBREIT, whose translation and commentary are highly esteemed for the light which they throw on the book of Job.

Verses 25—27.

Yet I know my avenger lives,\*  
and at last he will stand up on the arena  
(place of conflict) ; †  
yea, when my skin is no more, when this  
here is destroyed, ‡  
and even without flesh, I shall see God :  
him I shall see in my favour,  
my eyes shall see him and not—as a foe.  
(My reins are consumed within me !)

B. DAVIES.

—◆—

To the Editor.

DEAR SIR,—Several pieces on prayer, well worthy of admiration, have, at different times, appeared in the *Magazine* ; some inculcating and enjoining the duty of prayer ; some

\* Properly : I (with emphasis) *know my living avenger*. *Goël* (Num. xxxv, 27) with the addition of *haddâm*, is the avenger of blood, who, as the nearest relative of a murdered person, was bound to avenge his death. Here God is so called in relation to Job, who considers himself as being slain without cause. See ch. xvi, 19.

† *At last he*, properly, *as one that comes after me*. On the place of conflict, properly, *on the dust*, which means either the earth in opposition to heaven, where the hoped for avenger dwells, or more probably the place of combat, as the Roman *pulsis* (in the sense of the more common term *arena*).

‡ *When my skin*, &c., properly, *after my skin*, i. e. when my skin is no more. We must mark well the word *skin*, lest we mistake the meaning of the verse, by supposing that Job speaks of seeing God after the complete death of the body. Job, after uttering his confidence in God as the assertor of his innocence, casts a look on his skin that was then full of loathsome disease (the *elephantiasis*, which bruises and tears the skin), and says, in effect, " though this skin be destroyed, and the flesh waste away, and I be reduced to a mere skeleton, yet I shall see God." In accordance with Job's prophetic anticipation, God does actually appear at the close of the strife (ch. xxxviii, &c.) as the defender of his right.

the efficacy of prayer ; and some desiring a *reform* in prayer. In the last number of the *Magazine* has appeared one that comes under this latter character. SEMAJ, the author, requests that you or some of your correspondents will take up the subject, and, as I suppose, not only correct those errors to which he alludes, but also to lay down a correct and perfect model of prayer for Christians to be guided by in their devotional exercises. Does he forget that our blessed Lord and Saviour has laid down a correct and perfect model of prayer? Does he forget that the holy apostles prayed, and that by inspiration too, which, to say the least of it, ought to be a model for us?

There are many pious individuals, who are, to speak after the manner of men, uninstructed as to correct forms of prayers : and as to a proper use of words, never will be instructed ; and whose prayers, although their language may be broken and vulgar, are of much avail in the sight of the Heavenly Father. But, begin to instruct them about such niceties and particulars as SEMAJ would have you or some other person to do, and you will run the risk of ensnaring them ; lay a foundation for the enemy of souls to work upon ; and, perhaps, "break the bruised reed."

But lest we should be mistaken upon this important subject, and write and speak rashly, let us observe a few instances of prayer as they are recorded in the New Testament. First, our adorable Saviour says to his disciples, "After this manner therefore pray ye : Our Father which art in heaven, &c." Here our Lord is undoubtedly addressing the Father, and he instructs his disciples to do so too. In one part of this admirable prayer we find it thus, "And forgive us our debts, as we forgive our debtors;" or, as our Saviour expresses it in a subsequent verse,—

"For if ye forgive men their trespasses, your Heavenly Father will also forgive you." In this petition we are instructed to pray to the Father for the forgiveness of sins or trespasses, not binding us to make use of the phrase "for the sake of thy son," though I believe we may say so with great propriety ; because it is only for the sake of his son that he can forgive us our sins. For Jesus by his death made it possible for God to be "just, and the justifier of him which believeth in Jesus." Secondly, when our blessed Lord was hanging upon the cross, and his compassionate heart yearning with pity for his murderers, he said, "Father, forgive them ; for they know not what they do." Here our Lord prays to his Father to forgive his murderers ; undoubtedly with the understanding that they could not be forgiven, but through the infinite merits of his own sacrificial death. But not one word on the subject. He does not say, "Father forgive them," for my sake. It was unnecessary to mention it, because it was implied in the prayer : forgiveness of sins can only be obtained through the infinite merits of Jesus Christ our Saviour. And we may or we may not, use the words of reference, provided we keep the eye of faith steadfastly fixed upon Christ Jesus as the only sacrifice for sin, and medium of approach unto the Father.

Thirdly. "And they stoned Stephen, calling upon God, and saying, "Lord Jesus, receive my spirit." Stephen invokes the Lord Jesus to receive his spirit ; the Lord Jesus could not receive his spirit but only through his own infinite merits ; therefore Stephen invokes the Lord Jesus to receive his spirit for the sake of the Lord Jesus, although he does not make use of the latter words. Stephen kneeled down, and cried with a loud voice, "Lord lay not this sin to their charge," i. e. Lord forgive



them this sin; but the Lord could not forgive them this sin but only through his own meritorious death and sacrifice, and for his own sake: therefore Stephen prayed to the Lord Jesus for the sake of the Lord Jesus, to forgive the sins of his murderers. Certainly Stephen offered an acceptable prayer, and used a form that we may all use with the utmost safety and propriety in the sight of a merciful and long-suffering God.

Fourthly. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Jesus Christ is emphatically styled the God of peace. On his entrance into the world, peace commenced upon earth; a little before his departure out of this world, he bequeathed peace to his followers. If, as it is generally understood to be, the apostle here prays to Jesus Christ, the God of peace, that he might sanctify wholly the Thessalonian believers; it must be accomplished only through the merits of Christ, and for his sake alone; and although the phrase is not here used, it is obvious that it is implied in the prayer. And what more impropriety can there be in praying to the Lord Jesus to pardon our sins and pour upon us the gift of his Holy Spirit for the sake of Jesus, than in the apostle praying to the Lord Jesus to preserve the Thessalonian believers unto the coming of our Lord Jesus.

Again: Jesus has promised to "send the comforter, which is the Holy Ghost." It is our duty to pray to Jesus to send us the promised comforter; but Jesus cannot send us the comforter, unless it be through his own merits and for his own sake; therefore it is our bounden duty to pray to Jesus Christ for the sake of Jesus, to send us the comforter which is the Holy Ghost. Would to God then

there were more such prayers offered up in faith, and then the Holy Ghost would descend upon his people; his heritage would be abundantly fruitful; less criticising and particularizing about words and forms of prayer. SEMAJ seems to regret very much, because some "able ministers" are guilty of such errors as praying to the Lord Jesus for the sake of the Lord Jesus. I hope that he will regret less when he finds that such able ministers as the apostles and martyrs were guilty of such errors. Should SEMAJ proceed with his reform, and reply to the above, I hope that he will not only point out the errors existing amongst God's praying people in their words and forms, but also give them to see clearly the words and forms that ought to be used, with Scripture examples to enforce and encourage them. I remain, dear Sir, your's truly,

ANASH.

October 20, 1838.

*For the Canada Baptist Magazine.*

#### DEATH OF A LITTLE BOY.

On a fine Sabbath morning, during the past summer, I was on my way to the house of God, when a friend informed me that R. G. was very ill. My public duties prevented me from going to see him on that day, but resolved to do so on the morrow. On Monday I reached the chantie where Robert lived, and entered into conversation with him somewhat to the following effect:

"What do you think about the state of your soul?" "If I die wicked I shall be sent to the *bad place*." "It is a very dreadful thing, Robert, to think of going to such a place of misery; but is there no way of being saved from it?" "Yes, by believing in Christ." "Who is Jesus Christ?" "The Saviour of sinners." "But what has he *done* to save sinners?" "He died for them;

wicked men put spikes in him and fastened him to the cross." "Do you think the Lord Jesus Christ is able to save you?" "Yes, for he died for all the world." "Do you think he is *willing* to save you?" "Yes; for he has said, He will cast out none that come to him." "Do you then believe in Christ Jesus?" "Yes." After some farther conversation, reading to him some portions of Scripture, and marking others to be read to him, I engaged in prayer and left him.

Next day I visited him again. The violence of his disorder had much increased; he had spent a very restless night; a burning fever seemed to parch up the blood in his veins; whilst the occasional delirium, the glassy look of his eyes, and the catching with his hands at what was within his reach, seemed evident tokens of approaching dissolution. Soon after I entered, his mother said, "Robert, do you know who that is?" "Yes, it is ————" I then asked, "Robert, do you remember my coming to see you yesterday?" "Yes." "And what did I talk to you about?" "Christ." "Do you love to hear about Christ?" "Yes." "Why?" "Because he is the Saviour." "What do you want him to do for you?" "To take me to the good place." "Perhaps," said I, "you are only anxious to escape hell, whilst there are some sins which you would like to hold fast." "O no," he replied. "Is it your sincere desire to be made entirely free from all sin?" "Yes, that is my desire."

Perceiving that he tossed from side to side every few moments, I remarked, "You are in great pain." "Yes." "Do you feel willing that the Lord should do with you just as he pleases?" "Yes." "It is well," I added, "to be resigned to the will of the Lord: he will do what is *best*." "Yes," he replied, "the Lord will do what is right." "Tell me now,

Robert, whether would you have your pain and sickness go away and get well again, and live in the world,—or die and go to be with Jesus Christ?" "I would rather die and go to be with Christ." "Why?" "Cause it would be *a'weel, for aye*." This he spoke with great emphasis.

I commenced singing the Hymn "There is a fountain filled with blood," when he immediately joined in singing, and his whole soul seemed engaged whilst we went through the two first verses. I was too much affected to sing more; but repeated the remaining part of the Hymn, also that other beautiful Hymn, "Hark my soul it is the Lord," great part of which he strived to repeat after me.

Mingled emotions of wonder, gratitude, and praise filled my heart at this moment. "Here is a child eleven years of age knows he is a sinner, and that hell is the desert of sin:—believes there is a heaven, and desires to be there,—and believes also that Jesus Christ is the way; and such is the strength of his hope, that he is raised superior to pain and fear of death, and his soul rejoices in the great salvation. Truly this must be the teaching of the Holy Spirit: 'Out of the mouths of babes and sucklings thou hast perfected praise.'" I talked a little more with him, prayed, and rose to go. Taking him by the hand I said, "Robert, I do not expect to see you again in this world; where do you wish we shall meet again?" "In heaven," he replied. "Yes, the Lord grant we may meet there. Farewell, Robert, farewell." "Farewell, and thank you, Sir." I advanced to the door; his mother had just taken him in her arms for the purpose of changing his position to afford him some temporary relief, when he turned his head round to take a *last look*; and as I was outside the door, and just about to pass from his sight, he once more said, "Good b'ye, and thank you, Sir."

I am the more particular in noticing his expressions of thankfulness, as they furnish additional evidence that this little boy was under the influence of something superior to natural principles. Not only was his heart penetrated with a lively sense of gratitude for my visiting him, and talking to him about Christ, but in expressing himself there was a politeness of manner to which he had previously been a stranger.

During the day several Christian friends called to see him, and he appeared to take a lively interest in prayer, reading, singing hymns, and Christian conversation. Amongst others came a relative whom he had heard on one occasion use improper language. "If you do not," said he, "leave off using such bad words, you will go to the *bad place*." It appeared to impress him much thus to be reproved by the dying child. O that that reproof may be the means of leading him to think on his ways, and to prepare for his dying hour. Robert continued to manifest the same deep interest on the subject of religion. Several pious friends watched him, and were astonished and delighted at hearing the manner in which he spoke of Divine things. The violence of his disease continuing to increase, it was evident nature could not long survive it; and accordingly about mid-night he ceased to breathe, and his spirit, as we have good reason to believe, took its happy flight to another and a better world. An early interment was necessary, and being out of the settlement, it was not in my power to be present at the burial. A deep solemnity pervaded the minds of the pious neighbours as they carried the remains of Robert to the "house appointed for all living."

Several prayers were offered, and hymns sung on the occasion; and though tears of pious sorrow were dropped around the grave, they were

wiped away with the pleasing hope that, Robert,

"We shall meet thee on that peaceful shore  
"Where parting sounds shall pass our lips no more."

ANDUX.

#### BETTER DAYS.

While affliction is regarded as a misfortune or a calamity by the unsanctified heart, the experienced Christian views it under another and a more pleasing aspect. This remark is illustrated by the following extract from the excellent memoir of Mrs. Hawkes:

"When persons have been, like myself, reduced in life and brought to a state of dependance, it is very common for one and another old friend and acquaintance to say, with a tone of pity, Ah, I knew her in her better days! I remember so and so in her better days! Nor is there any impropriety in the expression, in their sense of it. But this I know by experience, that the days of ease and worldly prosperity are seldom to Christians their *better days*. So far from it, that to the praise and glory of God's holy name would I speak it, I have substantial reason to call *these* my better days—these days and nights of pain—these days in which I am visited with an incurable disorder—these days of frequent anxiety from various quarters—these days of almost absolute confinement and solitude, are not only my *better*, but my *best days*; because the Saviour condescends to be more present with me in them; to manifest himself as he does not to the world; to stand by my bed of affliction and speak kindly to my heart; because I am taught by affliction and enabled by grace to cultivate the life of faith; which is as superior to the life of sense as the heavens are higher than the earth; and that, even in so very small a measure as I have known it."

To the Editor.

DEAR SIR,—When our sentiments as a denomination are publicly attacked, you will allow that it is but justice that we should have an opportunity of defending them. On this account I request the insertion, in your *Magazine*, of the following observations. Your's truly,

ALPHA.

A Reply to OMEGA on *Christian Baptism*, in the PRESBYTERIAN REVIEW for May.

SIR,—As your article on Baptism touches the subject in all its parts, I cannot, in the small compass of a letter, notice the whole of it, but must confine my remarks to such things as appear to me chiefly objectionable. It is with pleasure I observe that it contains a number of admirable sentiments; and the whole of the first part is worthy of the regard and approbation of the entire Christian Church; but there are others which I think objectionable, and I will state my reasons.

I. I object, Sir, to your branding a Christian and evangelical denomination with a nick-name, a title of reproach, calling them *Anabaptists*, when you know that they are distinguished every where amongst Christian denominations by a name to which they have no objection, and which is borne by no other body of Christians. Pretty much in the same way have the disciples of Christ been branded in all ages by some epithets of reproach, Nazareans, Galileans, Lollards, Cathari, &c. &c.

II. I hold it as particularly dishonourable to the character of Jesus Christ to speak of baptism, one of the public ordinances of his Kingdom, as if it had a *heathenish, superstitious, and traditional origin*.\* Your words are, "It may be useful to advert to the history of this rite; for it was not

peculiar to the Christian system. It existed long antecedent to it, and under very different forms of religion, and even of heathenism. Accordingly we find that those who were initiated into the mysteries or certain forms of heathenish superstition, bathed before their initiation in a *particular stream*, where they were supposed to have left their previous errors and defilements, &c. This baptizing of proselytes was common also among the Jews, although it was not enjoined in any part of their law. Thus when a Gentile sought to become a disciple of Moses he received the initiatory rite of baptism, the sprinkling or dipping of water." So in *conformity* to this you would have us believe that John baptized his own disciples; and that our Saviour incorporated it with the ritual of his dispensation, that it might answer a similar intent to that in which it had before been employed, as you suppose. But in one thing, all Christians, for the honour of their Saviour and Legislator, should agree—that he never, like a Roman Catholic Priest, assimilated his divine institutions to either heathen *superstition*, or Jewish *tradition*. For he always marks such human traditions with open disapprobation and censure. What might be found amongst the heathen I know not; but I am satisfied that there was no such thing as *proselyte baptism* prior to the baptism of John and our Saviour. I confess it has been subsequently adopted by the Jews, perhaps in imitation of John's, and marked with antiquity to gain to it reverence and respect. On the negative side of this question appear the very first men in point of historical research, and Rabbinical learning, in the whole world. Amongst these are Dr. Lardner, Dr. Owen, Dr. Jennings, and Dr. Horne, amongst the Pedobaptists of England; and Dr. Gale and Dr. Gill amongst the Baptists. Witsius and Venema with

\* Although virtually you deny this in other words in another place.

the most learned of the German divines are found on the same side. In support of the same idea that it did not exist prior to the Christian era, Dr. Stuart, of Andover, enquires, "What Philo and Josephus and the Targums of Onkelos and Jonathan said or hinted as to the baptism of proselytes? The answer to this question is, *Nothing*. In all these writers, so far as their works have yet been examined, there appears a deep and universal silence on the subject of baptizing proselytes." Again: "In fine, we are destitute of any early testimony to the practice of proselyte baptism antecedently to the Christian era. No account of any other (initiatory rite than circumcision) is found in the Old Testament; none in the Apocrypha, New Testament, Targums of Onkelos, Jonathan, Joseph the blind—none in Philo, Josephus, or any of the earlier Christian writers."

But besides these, we should be satisfied from the New Testament that there was no such rite at the time referred to. 1. In reply to our Lord's inquiry, "The baptism of John, whence was it? from heaven or of men?" The chief priests and elders would be at no great loss to reply, had John only adopted the rites from others, either Jews or Gentiles. 2. The enquiry made of John himself, 'Why baptizest thou?' John i. 25, plainly implies that baptism was a new rite, and (since it was one not civil but religious) a rite for which a divine warrant might justly be demanded. 3. The language employed in Matt. iii. 1. and many other passages, also appear plainly to point out John's office as a new one. He is there called *The Baptist*. But there is no propriety in this, if proselyte baptism was then practised; for then were there *many* baptizers, and no one could be properly designated *the* Baptist. 4. John expressly ascribes his commission to

baptize immediately to God, John i. 33. But if proselyte baptism existed, it was plainly of men, a mere Rabbinical tradition, for the Old Testament did not enjoin it.

Your view of discipleship, and the manner of making disciples, I shall consider in another number.

ALPHA.

MR. FRASER AND MR. M'KILLICAN.

We have received a letter from Mr. M'Killican, in reply to Mr. Fraser's last; and though justice may seem to require that he should be heard as often as his antagonist, yet from regard to both these brethren, and to the cause in which they both labour, we think it our duty to put a stop to this controversy, as far we are concerned. We regret that we have unwillingly been the means of commencing it; an acknowledgment which we certainly would not have incurred the necessity of making, could we have foreseen the extent to which it would have been carried, and the aspect which it has now assumed.

The following statement has been drawn up by two Ministers of this city, to whom the parties have agreed to refer the decision of the case:

"We think we are bound to declare, in justice to Mr. M'Killican, that, in our humble opinion, nothing has been established by his opponent in the slightest degree injurious to his character or integrity. The original charge brought against him by Mr. F. is evidently founded on a mis-statement or partial representation made to him, or misunderstood by him; and even though it had been true to the letter, we see nothing criminal in it. We regret that Mr. F. did not abide by the original charge, which had reference to Osgood, and that, instead of doing so, he changed the ground to Breadal-

bane, and brought forward some personal matters from that quarter, on reports which were unworthy of his notice; and to which Mr. M<sup>c</sup>K.'s letter before us appears to give a satisfactory reply.

At the same time we must defend Mr. F. from the imputations which Mr. M<sup>c</sup>K. has cast upon him. He has not thought it sufficient to answer his charges, but has added some insinuations respecting his *motives* and *design*, which are evidently gratuitous, and which his character and usefulness as a Christian Minister render inadmissible. Mr. F. appears to us to have lent too ready an ear to reports, which are always to be received with caution (if received at all) where they are given by one party respecting another; and Mr. M<sup>c</sup>K. in replying to them to have dealt too much with Mr. F. as though he had been the author of them.

The character of both these brethren stands, now, just where it was at the commencement of this dispute. May it long be maintained there by their own personal excellencies, and their abundant labours. We hope that with this explanation both will be satisfied, and that the dispute will now end and be forgotten."

#### THE CORONATION.

That was a splendid pageantry, when the thousands of England gathered in the temple of their Lord, to crown their sovereign with the diadem of royalty. It was a sublime spectacle—and yet when the excitement of the scene has passed, and we look back upon it, how it fades in the view!

I do not know that others have been led, as I have, by the story of this coronation, to look away to another scene, surpassing this in splendor as far as heaven outshines the earth, or the King of kings exceeds in glory a monarch of clay. But I

have loved to think that a more gorgeous spectacle will one day be displayed to our eyes, when he who once was crowned with thorns will receive the diadem of heaven, and be seated on the throne of the universe as God over all—that every knee shall bow before him, and every tongue confess that Christ is Lord, to the glory of God the Father. In every respect, that scene will infinitely exceed the glare, and glitter, and magnificence of the day when a mighty people laid their hearts at the feet of a youthful queen.

The *place* is more glorious. Westminster Abbey is a noble place. Its columns, and arches, and towers, are all venerable, and on that day they were decked in all the beauty that human resources could supply. But this was only an earthly court—a vestibule to *that* temple. Heaven is the palace of the skies. God built it. God heaved its pillars, and stretched out its curtains, and flung its arches, and planted its towers. God covered it with beauty, and made it 'all glorious within.' The wall is of jasper; the city of pure gold; the foundations are garnished with all manner of precious stones. It has no need of the sun, neither the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof.

The *assembly* is more glorious. A richer assembly was probably never gathered, than met to witness the Coronation of England's Queen. The nobles vied, with princely extravagance, to outshine each other at that proud fete. Monarchs of distant lands were represented there, and people from every clime were congregated on that great day. But the universe was not there. Cherubim and Seraphim did not fly on wings of glory, and 'angels bright in robes of light' did not hover over the scene. But when the great white throne is set, a mightier multitude than earth or heaven has ever seen will meet

before it. Armies of holy intelligences that never sinned; myriads of the redeemed with white robes and palms in their hands; millions from the earth, and more from hell—all, all who ever lived, will be there. Princes and peasants, Lords and Commons, rulers and ruled, will meet in one vast company—an innumerable company. A glorious assembly it will be, but not more glorious than the occasion requires.

Victoria's crown is a rich jewel, but it is an *earthly* crown. Her brow will often ache as she wears it, and she cannot wear it long. But what a crown will be placed on Immanuel's head! The stars of heaven are not so bright. The sun is dim compared with it. The radiance of heaven is concentrated upon it, and the brightness of the Father's glory plays around it. It is a crown that fadeth not away.

But it is not the place, nor the spectators, nor the throne, nor the crown; it is the Sovereign himself that is the grand attraction of that day of days. All eyes are bent on Him. And he is worthy to be seen. The proudest monarch that holds a sceptre or wears a crown, is but a mortal like ourselves. Strip him of his place and name, and he is perhaps the meanest in the kingdom. He will soon lie low in the dust, and 'none so poor to do him reverence.' Our God is an everlasting King. His kingdom is an everlasting kingdom, and his dominion endureth throughout all generations.

What joy will it be to the hearts of God's people, to assist in placing the coronal of heaven on the brow of Immanuel!

Oh! that with yonder sacred throng,

We at his feet may fall;

We'll join the everlasting song,  
And crown him—Lord of all!

How we will love to cast our crowns at his feet, and give unto him the empire of our hearts! How we shall delight to mingle our hallelujahs with

the ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."  
—*New York Observer.*

#### HAVE ANY INSPIRED BOOKS BEEN LOST?

With regard to the New Testament, there is no ground for suspecting that any of the books are now wanting, of which it originally consisted.\* But in the Old Testament, we read of several books which are not at present found in the canon; as the book of Jasher, the book of the wars of the Lord, the books of Nathan and Gad, and the book of Shemaiah the Prophet, and Iddo the Seer, concerning genealogies. Before the inference, however, for which the names of these books are produced, can be fairly drawn, it must be proved, either that they were all inspired, or that such of them as were written by inspiration, have perished. But while it would be foolish to conclude that every book was inspired, to which there is a reference in the Scriptures, especially as we know that Greek plays and other poems are quoted in the New Testament; the opinion of Jews and of many Christian writers is not improbable, that some of the books concerning which we are inquiring, are still extant under other names, and constitute part of the books of Samuel and Kings. Though we should suppose the books to have been different from these, and to have been composed by persons who wrote parts of the Scriptures, it would by no means follow, that the lost books

\* From Colossians, chap. iv. 16, some have inferred that Paul wrote an Epistle to the Laodiceans, which, it is pretended, is still in existence. But that verse speaks of an epistle, not to the Laodiceans, but from Laodicea; and the epistle to the Laodiceans, which bears the name of Paul, is a mere cento, a thing patched up of sentences from his other epistles, without any determinate end. Vide Witsium in Vita Pauli, Sect. xlv.

were inspired, unless it were certain that the sacred writers were always under the supernatural direction of the Spirit, and were never permitted to use their faculties in the ordinary way. But we have no reason to believe that the gift of inspiration was constant, nor does any person think, because some of the writings of Solomon were inspired, that his thousand and five songs, and his treatises on plants and animals were ever considered as canonical Scripture. Our Lord, who reproved with so much fidelity whatever was amiss in the conduct of the Jews, never charged them with having permitted any portion of revelation to perish; and he seems to assure us of the integrity of the Hebrew Scriptures, when he says that "not one jot, nor one tittle, shall pass from the law, till all be fulfilled:"\* for the *Law* signifies in this place, agreeably to the sense of the word in many other passages, not the five books of Moses alone, but the whole system of doctrines and precepts, which had been delivered to the Church; or what is called more distinctly in the preceding verse, the Law and the Prophets. If we believe in a providence, vigilant, active, and almighty, we can no more allow ourselves to think that it would permit any part of revelation, which was intended to be a complete and perpetual rule of faith, to be lost, than that it would suffer the light of the sun to be extinguished. The productions of human genius and eloquence may perish, and the very names of their authors be forgotten; but the oracles of heaven shall last till all the purposes for which they were given are accomplished.—*Dick.*

For the Canada Baptist Magazine.

#### ON WAR.

MR. EDITOR,—I am not one of those who declare that all war is un-

lawful and unscriptural; for my belief is that defensive war is right and proper, and not at variance with the Bible; and that, therefore, when our country and home are invaded, as at the present time, by bands of armed brigands and vagabonds, we should not tamely submit to have our property destroyed, and ourselves and families turned out homeless and penniless to encounter the rigours of a Northern Winter, but that all the strong and the healthy, who are able to undergo the necessary fatigues and exposure of preparing to meet the enemy when called on, should not hesitate to enrol themselves for that purpose, for I conceive that it is not only right but their *duty* to do so. And it is a sense of duty that has induced many in both Provinces to enrol themselves as Volunteers for mutual defence. But there is one thing I lament to see prevailing to a painful extent, even amongst those who profess to be followers of the meek and lowly Jesus—and that is, a manifest *pleasure and delight* in the trappings of war, in the war-inspiring sound of drums and trumpets and military pageants, that are now so often seen in our (formerly quiet) streets. It is painful to witness the feelings of revenge that are abroad, to see how the morals of the community are injured by attention to the exciting and stirring events of war. It is a painful sight to the lover of peace to see a peaceful community compelled by necessity to leave the quiet avocations, and every day duties of life, to engage in scenes of conflict and strife, to see the worst passions of our corrupt nature brought into action. But to the Christian it is a more painful sight to see professed followers of the Prince of Peace taking pleasure in such scenes; yet such is the case. The present are trying times; and should therefore call for more watchfulness and prayer on the part of those who are in the midst of

\* Matt. v. 18.



such scenes, that they may be preserved blameless. The following article is so excellent, that I send it to you for insertion in the *Magazine*.  
W. G.

—  
War, though arrayed in scarlet, emblazoned with banners, and attended with drums and trumpets, with all its shouts of victory, its extended conquests, and its glittering glory, is still the blackest plague-spot of sin, the ally of Satan. Engendered by the lustful covetousness of the human heart, it spreads its blasting influence and ruthless desolation. Its presence is a curse, its breath is cruelty, and its progress inseparable from sighs and tears, and libations of human blood. "Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?"

Such is war in its origin and its elements, its objects and its influence. Well, then, may we turn from its turbulent delusions, and heart-sickening enormities; from the sins it has committed, and the sorrows it has inflicted upon the world, to the healing influences of the gospel of peace. Fallen as sinful man is from the glory of his first creation, how different does he appear, even now, when urged by evil passions, and when restrained by Divine grace! When despising the law of his Maker he breathes persecution and slaughter against his fellow-creatures, what a contrast does he present to what he is when animated by Christian benevolence, and the language of his heart is, "Glory to God in the highest, and on earth peace, good-will towards men."

But though it be well to abhor contention and blood-shed, and to "follow after the things which make for peace," though it be well to live in peace "one with another," and to seek that "peace of God which passeth understanding," yet is there a

war in which every true disciple of Christ must engage. This is the crusade against evil, the holy war against sin that must be incessantly pursued. "War to the knife," cried out a warrior, "against the enemies of our country." "War unto death," cries the Christian, "against the enemies of our souls."

"I delight," said the apostle, "in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin." This is the contention that we must maintain: every sincere seeker after peace must engage in this war.

This is a war of the members against the mind; the flesh against the spirit; darkness against light; evil against good; earth against heaven; Satan against God! We have every thing to hope or to fear; all to lose or to gain; defeat is irrevocable ruin, and victory is never-ending gain.

It is a fearful thing to cast a glance over the field when the battle is set in array, and opposing armies are ready to rush forward into the sanguinary strife! and still more fearful to be a gazer when the conflict has begun; when the trampling of iron hoofs, the clashing of swords, and the roaring of cannon are mingled with the shouts of the charging hosts, and the dying and the dead lie scattered on the ground.

It is not a battle-plain of this kind on which the Christian warrior is called to contend, yet does his heart, at times, sink within him when confronted by his manifold foes. He has declared war against sin, and all the powers of sin and darkness have declared war against him. No quarter is to be given on either side; the Christian must slay or be slain, conquer or be conquered. He has drawn the sword, and flung the scabbard to the winds. He must fight out the

battle; for in this war there is no truce, and no discharge will be granted.

Let us look for a moment on the host that is gathered to oppose him: the world, the flesh, and the devil. These great captains lead on their countless hosts—numberless temptations. Covetousness comes at the head of his golden standards. Pride, with all his trappings, advances with his troops; and the lust of the flesh, the lust of the eye, and the pride of life, are joined together as a threefold cord not easily to be broken.

Then come a crowd of terrors to shake the Christian's soul, a fearful train of coming judgments, a carnal mind, that is ever at enmity with God, and an array of thoughts and imaginations of the heart, that are evil continually.

These, and many more such opponents, without limit to their number, has the Christian to withstand. Art thou affrighted, feeble follower of the Redeemer! Take courage, though thy enemies be countless as the sands; more are they that are for thee than those that be against thee. Thou hast the people of God on thy side, armed with prayers, which, through faith, are mighty to pull down the strongholds of the adversary. Thou hast innumerable saints and angels, a great multitude which no man can number, of all nations, and kindreds, and people, and tongues. Thou hast the whole army of martyrs, and goodly and precious promises without end, all yea and amen in Christ Jesus. Thou hast the word of the Eternal with thee, flying as a flaming angel to overthrow thy foes, and to comfort thy heart. And, lastly, thou hast thy leader, the Lord Jesus Christ himself, the Captain of thy salvation, going before thee in the glorious warfare. His example speaks, his voice animates, his Spirit enters thy heart, to sustain, revive, and encourage thee; he points to "the blood-

stained banner of his cross," and promises that thou shalt be more than a conqueror through Him who has loved thee, and lived and died for thee. Take courage, feeble follower of the Redeemer! On! Christian, on! Tread in thy Leader's steps. Be faithful unto death, and a crown of eternal life shall be thine!—*Visitor.*

SACRED POETRY.—The wisest and the best stand in as much need to be redeemed by the blood of Christ, and to be sanctified and guided by the Holy Spirit, as the most illiterate and the most unworthy. The two great principles on which our salvation must be founded, are faith and holiness; faith, without which it is impossible to please God; holiness, without which no man can see the Lord. Madame Necker says, "a muse may be a missionary." I agree with her; but then it must be such a muse as that of Cowper or Milton, where the sanctity directs and elevates the poetry; where genius is made subservient to Christian principle, and embellishes it without altering its character or debasing its purity. These two are *Bible poets*, who received the Gospel with simplicity, and adorned it without any departure from its truth.—*Mrs. H. More.*

FORGIVENESS.—A gentleman who had filled many high stations in public life with the greatest honour to himself and advantage to the nation, once went to Sir Eardley Wilmot in great anger at a real injury that he had received from a person high in the political world, which he was considering how to resent in the most effectual manner. After relating the particulars to Sir Eardley, he asked if he did not think it would be *man'y* to resent it? "Yes," said Sir Eardley, "it would doubtless be *man'y* to resent it; but it would be *godlike* to forgive it." This the gentleman declared, had such an instantaneous effect upon him, that he came away

quite another man, and in a temper entirely altered from that in which he went.

### OBITUARY.

MR. JOHN ROBERTSON, OF KINGSTON.

It is with affectionate regret that we record the death of this excellent man, whose character and spirit accorded with his profession, and recommended and adorned the doctrine of Christ. He was the first Christian brother of our denomination to whom the Editor was introduced on his arrival in Canada; and the short intercourse he had with him excited a desire for a more prolonged acquaintance. Our correspondent observes: "His removal will be a loss to the church, and the world, of which it may be emphatically said, 'he was the salt.'" He departed this life in the month of October. If any of his friends in Kingston will favour us with a further account of him, we shall be glad to insert it in the *Magazine*.

### Poetry.

#### THE FLOWERS.

##### I. THE SUN FLOWER.

Through all the changes of the day  
I turn me to the sun,  
In clear and clouded skies I say  
Alike—Thy will be done.

##### II. THE VIOLET.

A lowly Flower in secret bower,  
Invisible I swell,  
For beauty made without parade,  
Known only by my smell.

##### III. THE LILY.

Emblem of Him in whom no stain  
The eye of Heaven could see,  
In all their glory, Monarchs vain  
Are not arrayed like me.

##### IV. THE ROSE.

With ravished heart the crimson hail  
Which in my bosom glows;  
Think how the Lily of the Vale  
Became like Sharon's Rose.

##### V. THE SNOW DROP.

When Time's dark winter shall be o'er,  
Its storms and tempests laid,  
Like me you'll rise a fragrant flower,  
But not like me to fade.

##### VI. THE GARDEN.

The bower of innocence and love  
Sin caused to disappear,  
Repent, and walk in faith and love,  
You'll find an Eden here.

#### I AM THE WAY, THE TRUTH, AND THE LIFE.

(JOHN, C. xiv., v 6.)

Thou art the Way—and he who sighs,  
Amid this starless waste of woe,  
To find a pathway to the skies,  
A light from Heaven's eternal glow,  
By Thee must come, Thou gate of love  
Through which the saints undoubting trod,  
Till faith discovers, like the dove,  
An ark, a resting place in God.

Thou art the Truth—whose steady day  
Shines on through earthly blight and bloom.  
The pure, the everlasting ray,  
The lamp that shines e'en in the ton. ;  
The light that out of darkness springs,  
And guideth those that blindly go ;  
The word, whose precious radiance flings  
Its radiance upon all below.

Thou art the Life—the blessed well,  
With living waters gushing o'er,  
Which those who drink shall ever dwell,  
Where sin and thirst are known no more.  
Thou art the mystic pillar given,  
Our lamp by night, our light by day ;  
Thou art the sacred bread from Heaven,  
Thou art the Life—the Truth—the Way.

#### STANZAS.

*As thy days, so shall thy strength be.*—Deut.  
xxxiii. 25.

When adverse winds and waves arise  
And in my heart despondence sighs ;  
When life her throng of cares reveals,  
And weakness o'er my spirit steals,—  
Grateful I hear the kind decree,  
That "as my days, my strength shall be."

When with sad footsteps memory roves  
Mid smitten joys, and buried loves ;  
When sleep my tearful pillow flies,  
And dewy morning drinks my sighs.—  
Still to thy promise, Lord, I flee,  
That "as my days, my strength may be."

One trial more must yet be past,  
One pang—the keenest and the last ;  
And when, with brow convulsed and pale,  
My feeble, quivering, heart-strings fail,  
REDDEMER, grant my soul to see  
That "as her day, her strength shall be."

#### INDIVIDUAL INFLUENCE.

What if the little rain should say,  
So small a drop as I  
Can ne'er refresh those thirsty fields—  
I'll tarry in the sky ?

What if a shining beam at noon,  
Should in its fountain stay,  
Because its feeble light alone  
Can not create a day ?

Doth not *each rain-drop* help to form  
The cool, refreshing shower,  
And *every ray of light* to warm  
And beautify the flower ?

# MISSIONARY REGISTER.

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DECEMBER, 1838.

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## CANADA BAPTIST MISSIONARY SOCIETY.

A General Meeting of this Society, in conjunction with the Anniversary of the *Ottawa Baptist Association*, will be held in the Baptist Chapel, rear of Chatham, on the fourth Wednesday in January (23rd day), 1839. Brethren Gilmour and Fraser are expected to preach.

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### CIRCULAR

*To the Ministers and Members of the Baptist Churches in Upper and Lower Canada.*

DEAR BRETHREN,

The Committee of the Canada Baptist Missionary Society being desirous of obtaining as correct a knowledge as possible of the religious statistics of both Provinces, particularly with reference to our own denomination, I am desired to make application to you for aid in this enquiry.

For the purpose of placing more distinctly before you the object we have in view, I proceed to state a few particulars concerning which information is desired.

Population of the Township, Settlement, or other portion of country which the reporter may find it convenient to examine.

General disposition of the people as to education and religious worship.

Number of places of worship of whatever denomination, and usual attendance at each.

In reporting Baptist Churches and Congregations, state the number of members in each church, and the frequency of worship where as yet no churches are formed; also the names of Ministers, Pastors, or Elders, and whether they are of British or American origin.

Whether the members of the churches generally are favourable to the Missionary cause and to education.

Whether the churches belong to any, and to what, Associations.

It will be desirable to give the date of the formation of each church, with such particulars of its rise, progress, and present state, as may be interesting to the friends of the cause.

Whether in destitute places the people are able and willing to do any thing towards the support of Ministers.

Sunday Schools attached to the churches, and the number of children taught in each.

Number of Common School-houses, and of scholars in each.

With any other remarks that may throw light upon the mental or religious state of the people.

You will oblige the Committee by forwarding to me, with all convenient speed, and without expense when it is possible, such information on the foregoing points as you may be able to obtain.

For the Committee,

Montreal, Nov. 20, 1838.

N. BOSWORTH, *Cor. Sec.*

#### EDUCATION.

Four students are now in the College, under Dr. Davies; others are expected after the Christmas recess, which will terminate on the 5th January.

Those who may be desirous of entering upon a course of studies especially adapted to the work of the ministry, are referred to the rules of admission printed in the Magazine for November.

#### MISSION TO THE FRENCH CANADIANS.

The following notice is inserted by desire of the Committee:

"The Missionaries at La Grande Ligne having thought they could pursue the object of their Mission more extensively, if not in connexion with a Society of any particular denomination, have resolved to continue their operations for the future in an independent capacity."

#### Payments received by the Treasurer of the Canada Baptist Missionary Society.

Mr. S. R. Kelly, Quebec, sales of Books..	£0	10	3
Joseph Wenham, Esq., balance of last year's Subscription, up to 1st Oct., 1838.	1	5	0
_____ for Ed. to 1st Jan. 1839.	2	10	0
_____ for Missionary fund to			
1st January, 1839. . . . .	1	5	0
Rollo Campbell, for Education, to 1st Jan. . . . .	1	5	0
Thomas Churchill, do. do. do. . . . .	0	6	3
_____ for Missionary fund. do. . . . .	0	5	0
James Mill, for Education, to 1st Jan. 1839. . . . .	0	12	6
Robert Henderson, Miss. Sub. 1837-8. . . . .	1	5	0
_____ Do. to 1st Oct. 1839. . . . .	1	5	0
_____ for Ed. to 1st Oct. 1839. . . . .	2	10	0
James Henderson, on account. . . . .	0	7	6
<i>Per Rev. W. Fraser, of Breadalbane.</i>			
Catherine Anderson . . . . .	£0	5	0
Elizabeth McGregor . . . . .	0	5	0
Mr. McNeil, Cornwall. . . . .	0	10	0
Peter McDougall, Breadalbane. . . . .	0	5	0
Dougald McDougald, do . . . . .	0	5	0
Margaret McLaurin, do . . . . .	0	5	0
Rev. Wm. Fraser, do . . . . .	0	10	0
Mrs. Fraser, do . . . . .	0	5	0
Proceeds of sale of Books, per Mr. F. . . . .	0	11	0

JAMES MILNE, *Treasurer.*

Montreal, Nov. 23, 1838.

#### ENGLISH BAPTIST MISSIONARY SOCIETY.

This Society has received from the American and Foreign Bible Society, a further grant in aid of the Oriental translations carrying on by the brethren in India. The

Rev. C. G. Sommers, Corresponding Secretary, has visited London with FIVE THOUSAND dollars to assist the publication of the word of God in the following languages: for the Bengali, 1000; the Sanscrit, 1000; the *Hindoostanee*, 1000; the *Orissa*, 1000; and the American, 1000. Mr S. was accompanied by the Rev. William Rees, pastor of the Baptist Church at Brantford, U. C., whose object is to call the attention of the British public to the spiritual destitution of that Province. His application to the Committee of the Baptist Canadian Missionary Society in London, has been promptly responded to, and he is now, we believe, engaged in making collections, under their authority, to be added to the fund already raised for the benefit of this Colony.

#### EAST INDIES.

The following letter was addressed by Br. W. H. Pearce, of Calcutta (now in England), to Mr. Sommers:

CAMBERWELL, near London, Sept. 6, 1838.

MY DEAR BROTHER.—It will doubtless gratify you to learn that a very extensive range of translation is now occupied by our brethren, and that in addition to the Bengali, Hindustani, Sanskrit, and Armenian, versions, which were before in course of execution, they are now proceeding with the Hindi (or Hindui) go-pis, translated by the late devoted missionary, Mr. Chamberlain, and will soon commence with the epistles in the same language, now in course of preparation by our worthy brother, Mr. Leslie, of Monghyr. While the Bengali is spoken by the great body of Hindus throughout the lower provinces of the Bengali Presidency, the Hindui is used by the same class throughout the north-west or upper provinces; and while the Hindustani is understood by the great body of the *Muhametans* throughout Hindustani, the Sanskrit is the language in which are written the books used by the learned Hindus throughout the same vast extent of territory. Altogether the translations in progress comprehend the languages used by at least fifty millions of heathens or Mahometans; so that, as completed, they will supply facilities for usefulness of the most extensive as well as interesting kind.

The Armenian version, you are all aware, is for the use of the members of that very ancient, but now very corrupt branch of the Christian church. The Armenian nation has for many centuries possessed a version of the scriptures, made in the days of its purer faith, and generally acknowledged to be faithful and expressive. In this version the Greek terms for *baptism* &c. are translated by Armenian words, signifying immersion. About twenty-five years ago this version was reprinted in India under the patronage of the British and Foreign Bible Society, and has been extensively distributed in different parts of the East, in which communities of Armenians are found scattered. A short time since a new edition of the Armenian Testament was published at Moscow by the Pædobaptist missionaries stationed in Persia, in which they have omitted the Armenian words referring to baptism, and in their stead inserted the Greek words in Armenian letters. By such as required us to conform to the English authorised version, this innovation in an *established* version, and especially in one so ancient, must surely be regarded as very unwarrantable.

Among the missionaries of our Society in Calcutta is a very worthy brother, Carapiet E. Aratoon, (but commonly called Carapiet only,) who was born of Armenian parents, and was a member of that church until converted to a purer faith, through the preaching of one of the Serampore missionaries, thirty years ago. Almost ever since that time he has been employed in proclaiming the gospel to Hindus and Mahometans in different parts of India; and in addition to these duties has now the oversight of the little church of native Christians, of which, while in Calcutta, I acted as pastor. Our beloved friend, Mr. Malcolm, who knows his character, may probably have informed you that for the last few years Mr. C. has felt an intense desire for the salvation of his countrymen, and that in consequence he has compiled from the scriptures, and from the ancient evangelical writers of the Armenian church, many excellent Tracts, some of them of considerable size. Part of these he has printed at his own expense, while others have been executed at the cost of the mission. They have been distributed in various parts of the East, with saving benefit to some individuals, and with no inconsiderable advantage to many others, by awakening their attention to evangelical truth. Encouraged by this success, Mr. C. is anxious still further to benefit his countrymen, by giving them, for the first time, a Testament with *marginal references*, that they may better compare scripture with scripture, and understand the dangerous errors into which their national church has fallen. So

desirous is our dear friend to secure this object, that he has cheerfully offered towards it far more than his circumstances will afford, and has now determined to insert in the volumes, at his own expense, a map of Canaan, to illustrate the gospels, and of St. Paul's voyages and travels, to illustrate the Acts and Epistles. In this edition he will (of course) restore the words on baptism originally used and continued for so many centuries, and will also substitute for words now obscure to most, through being obsolete, others, understood by all. He doubts not that the edition will be much more correct, as well as more portable, than the one before printed at Moscow. Although Mr. Carapiet is about sixty years of age, he is exceedingly desirous to visit his countrymen, personally to convey to them the word of life, in different parts of Asia, Africa, and Europe, and fully hopes to do so, (if, as I trust, permitted by our committee,) so soon as the Testament shall be printed. Many fervent prayers on behalf of the A. & F. B. S. will, I am sure, be offered by our aged brother, when the intelligence of your liberal donation in aid of the Armenian scriptures shall reach him.

But I must now hastily conclude. For every expression of their generous desire to assist us in giving to the Eastern nations the volume of eternal truth, pray offer to the Board, and to each subscriber, the warmest thanks of my brethren and myself. Aid us by your fervent prayers, that in each version we may be enabled to express, in every verse, the *exact sentiment* intended by the great Author of Revelation, and that in the distribution of the volume, as printed, we may be guided and blessed by the same almighty Agent.

Accept my affectionate wishes for the present restoration of your health, and the speedy resumption of your useful labours; and with best regards to the Managers of your Board, believe me, my dear brother, your's, very affectionately, in the bonds of the gospel,

W. H. PEARCE.

WEST INDIES.

Our brethren on the North side of JAMAICA have made a strong appeal to the Society in England, for six additional Missionaries in that part of the Island. The facilities for instruction appear to be opening, as fast as the want of it is made known.

From Stewart Town, Mr. Dexter writes as follows, under date 13th June, 1838:

We have, as missionaries, I believe, along the whole of this side the island, almost

every thing of a cheering nature we could ask for. Our congregations and schools are larger than ever; the work of conversion appears to be going on at our several stations, and numerous other doors of usefulness are continually opening, into which we cannot, with our present strength, enter. At Stewart Town the congregation has of late so much increased, that I have been necessitated to make alterations, so as to accommodate from 300 to 400 persons underneath, who can hear and most of them see the minister through an aperture caused by the removal of a part of the flooring, which can be put down at pleasure for those services when our numbers are not so large. This space was used for the first time last Sabbath, when brother Denby preached to about 1100 people at the chapel, and I addressed about 500 in the open air. In the afternoon about 500 members of the united churches, 40 of whom had been baptized in the early part of the day, partook of the Lord's Supper, and in the evening brother D. again preached. On the preceding day the children of the Clarkson school, in all about 350, were examined, and acquitted themselves, in their various exercises, in such a manner as to convince all present that they and their master, Mr. Dillon, must have laboured diligently during the six months which have elapsed from the commencement of the institution. Services in every respect similar to these had been held three weeks before at Rio Bueno, when 53 were admitted to the church by baptism. The examination of candidates for this ordinance has this time been unusually pleasing. Having asked the poor old woman what it was which made her so earnestly desire to go to heaven, she replied, "Spose massa Christ is there, me oblige for want for follow him;" and on the question being afterwards put in a different way, she said, "He is not heaven for me home? Is it not my papa's?" Speaking of remaining sin, and of the temptations of the great adversary, she said that when they troubled her, she begged God to let her not have one word with Satan. She expressed her dependance on Christ in the following manner, "Me hab no broder, me hab no sister; all my stay and all my depend is 'pon my sweet Massa." Another, in speaking of her gratitude to God, said, "Me sit down and drink me water; den me praise God; him give it. Me go out and get wood me praise him, he give me strength, else me not able; me sit down with me pies (she has a numerous family); me praise him he send them." This poor woman had learnt the spirit if not the letter of the injunction, "In every thing give thanks." Another poor old African woman, speaking of her being brought here, said, "Me often tell God thank'ee for

bringing me to buckra country to hear about massa Jesus."

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CHEROKEES.

LETTER FROM MR. JONES, DATED NEAR  
COLUMBUS, TENN., AUG. 27, 1838.

In the midst of much anxiety, and urgent haste, in the preparations for removal, it is matter for sincere and humble gratitude that the gospel is making advances altogether unprecedented in the history of the Cherokees. The pressure of their political troubles appears to be overruled to the spiritual advantage of the people. The sentiment of the poet is happily realized to them,—

"Behind a frowning providence  
He hides a smiling face."

I hope the Cherokees will have cause for rejoicing, through generations yet to come, for the paternal chastisements of which the present generation are the subjects.

We had, yesterday, such a display of the triumphs of grace as will doubtless fill many hearts of the people of God with holy joy. For several days, the brethren had been hearing the relations of candidates for the sacred ordinance of baptism, and a considerable number had been approved. Yesterday, at the conclusion of the forenoon services, the members of the church met again, and several more candidates were received; after which, Br. Bushyhead and myself baptised fifty-six hopeful believers in the Lord Jesus Christ, in the presence of an immense concourse of serious and attentive spectators. Twenty-four were males and thirty-one females—Cherokees of all ages, and one white woman.

We afterwards united the commemoration of the death of the Saviour; perhaps for the last time in this country. It was sunset when the exercises of the day were concluded, and no opportunity was afforded to invite inquirers to come forward for prayer, who were anxious to be so privileged. In fact, the work of at least three days, was, from necessity, crowded into one. But I trust eternity will afford ample opportunity to contemplate, in all its bearings, the glorious work of grace carried on among the Cherokees in this time of their affliction.

I have also to record, to the honour of divine grace, the happy death of a faithful brother in the Lord. His name was Astooeestee. He had, for several years, been an humble and consistent follower of the Lord Jesus. He was a very useful member of the church, and an acceptable preacher in his own vicinity, viz. Dseyohee. He enjoyed, during a short and severe illness, a hope full of

immortality; and, from an humble shed in the camp of the captives, his happy spirit took its flight up to "the glorious hill of God"—the "fount of life, the eternal throne, and presence chamber of the King of kings," where all the prisoners' bands are loosed, and their captivity forever at an end.

### SANDWICH ISLANDS.

Letters have recently come to hand from a number of the stations at the islands, bringing intelligence of the most interesting character, giving reason to believe that the Lord, with whom is no restraint to save by many or by few, is at this period of embarrassment and perplexity in many respects, pouring out his Spirit extensively and with much power, imparting spiritual light to the benighted minds of that people, and gathering multitudes of them into his kingdom.

On the first of March Mr. Chamberlain writes from Honolulu to the American Board of Missions:

The Lord is showing us that when money fails, his Spirit can operate; that his divine influences are not dependent upon the temporal prosperity of the churches or of the mission. He is, we trust, pouring out his Spirit more generally and abundantly upon the churches in these islands, than has ever been known before. Eighty stand propounded at this station, and many more are hopefully converted. At all the stations on this island, there is evidence of the presence of the Holy Spirit; and it may be said, at about all the stations on the islands. It is our confident expectation that not a station will be left unvisited. That all who now appear to be converted will hold out to the end, we cannot presume to expect; but that a harvest of souls will be gathered into the kingdom, we do not entertain a doubt. Let all the praise be ascribed to the sovereign grace of God.

Mr. Bingham, writing from the same station on the 3d of March, remarks—

This is emphatically a year of the right hand of the Lord to the Hawaiians. There is a shaking and noise among the dry bones. The Spirit of God is most manifestly hovering over the islands. The gospel is the power of God. The brethren at Hilo and Waimea on Hawaii are counting hundreds of converts. At all the stations on that island it is believed that the Spirit of God is present and specially operating on the hearts of the people. Where the missionaries travel and preach, they believe God's blessing immediately attends his truth, and is followed by conviction and conversion.

For three months past there has been a waking up at the stations on this island. First here, then at Waialua, then at Ewa, then at Kanchoe. I proposed a circle of protracted meetings for the four stations, once a month, from the first of January, commencing here. The proposition was met by a readiness on the part of the churches and brethren, which indicated favourably, and the preparatory measures were salutary. The first occupied the first week of January, the second a week, three weeks later at Waialua, and the third is now in progress at Ewa.

About the middle of November I spent a Sabbath in the valley of Menoa, preached and conversed with numbers individually; an increased attention there was immediately obvious.

The Sabbath that closed the last year was at Honolulu an interesting day. Preaching seemed to chain the audience, and I have reason to believe that numbers in the church and out, felt resolved to spend the days of the new year, if allowed to see them, in a better manner than any former year. Our protracted meeting commenced the next morning, as the first rising sun shewed himself in the east. Our large house was well filled. Scores, if not hundreds, have declared that on that day they chose the Lord, and gave themselves to him. While writing this sentence a native man came into my study and said, he had lived in sin till the last day of December last, when he repented and gave himself to the Lord, (in his own district, four miles distant,) and has served him till now and means to do so unto the end.

There are hundreds in this place, who, within three months, have apparently reformed, professedly repented, and are ready to pledge themselves to the service of the Lord. A large portion of these refer to the protracted meeting the first week in January, as the time when they first resolved to be the Lord's, or when they were brought with clearer light to resolve anew to go to Christ and consecrate themselves to his service. Another class refer to the protracted meeting a year ago, and others to periods still earlier. Several petty gamblers have brought their cards and burnt them, and are urging their companions to forsake their ruinous courses.

Among those of whom it may be said, "Behold he prayeth," may be numbered Kehekili, (Thunder,) a stout-hearted heathen chief, who long resisted the claims of the gospel, but now appears to love the truth. He came to me "by night" more than once during the protracted meeting, desiring to converse on the salvation of the soul, and would readily, at my instance, kneel down with me in my room and pray with apparent



childlike simplicity. Several of the church members have expressed their confidence and satisfaction in him as a Christian. I have allowed him to state his feelings publicly, but have not propounded him, or any one whose hopes are dated within two months. Eighty others have been recently propounded, one of them sick and blind. I have baptized and am expecting to baptize and admit most of the eighty tomorrow. Seventy-three were admitted to this church during 1837, all or nearly all on a pretty long probation.

What I have said will shew in some measure the ground of my remark that the Spirit of God appears to be hovering over the Sandwich Islands. There is good reason to believe that prayer, acceptable and prevailing prayer, is offered to some extent, and that God does

hear and carry on his own blessed work, by the chosen instrumentality his wisdom has been pleased to appoint, and in such a way as to secure to himself the glory of it. When we stand between the living and the dead, and point sinners to the Lamb of God, that taketh away the sin of the world, and shew them that unless they go to him in penitence and faith, they cannot be saved, it is encouraging to see the tear of tenderness, the fixed eye, the stillness, the solemn attention in the conference-room, or the great congregation, or the more private circle, and an eagerness to catch and keep the words of the preacher. It is pleasant to preach with the hope that an immediate blessing will attend, and this is my privilege.

#### IS THE MAGAZINE TO BE CONTINUED?

THE ANSWER TO THIS QUESTION MUST BE GIVEN BY THE PUBLIC. The Committee feel themselves bound to declare that, unless the sale of the Magazine be *very considerably* extended, it will be impossible for them to continue it beyond the present year, which ends in May. The loss is too great for them to feel themselves justified in incurring it any longer. If the Religious public will not sustain a periodical intended for their accommodation and benefit, it must, with whatever reluctance, be discontinued. That some such work is desirable, if not essential, for the communication of religious intelligence, the instruction of the young, and the promotion of the cause of Christ in these Provinces, is so evident, as to require no proof; but it is quite as clear that if an attempt to establish such a one be not adequately supported, it cannot succeed. We have been informed that some of our original subscribers declined on account of the advance of price. Their zeal cannot have been very warm, if little more than a penny per month could decide the question between taking and not taking. Our subscribers may rest assured that if the work *could* have been afforded on the original terms, they would never have been advanced; but that was found by experience to be *impossible*. We are gratified by the notice taken of our humble labours by the Editors of religious newspapers in the STATES. Not a week passes but some or other of them bring before our eyes extracts made from our pages, and acknowledged as such. This is kind and considerate on the part of our brethren; but we want our friends in CANADA, both Upper and Lower, to render us and the public a more substantial service, by increasing the circulation of our work, and aiding the fund *necessary* to carry it on. We need at least *one hundred and fifty* additional subscribers; and if these be not obtained by the 20th of April next, we shall be under the necessity, just as our work is increasing in interest and utility, and is more than ever needed for missionary and other purposes—we shall be under the painful necessity, on the first of May, instead of greeting our readers with a smile, of bidding them a reluctant and melancholy FAREWELL!

“CONSIDER OF IT, TAKE ADVICE, AND SPEAK YOUR MINDS.” Judges, xix. 30.

The Publisher would urge upon all the Subscribers who have not paid for their copies, to forward the amount to him, as speedily as possible, to meet expenses.