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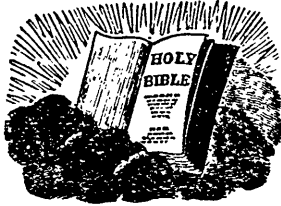
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THE  
BIBLE ADVOCATE.

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SEVENTEENTH ANNIVERSARY OF  
THE MONTREAL AUXILIARY BIBLE SOCIETY.

Although the attendance at this meeting was not so numerous as the friends of the Society desired, yet the general impression was evidently that of encouragement and hope. This impression operated both ways, as received and as imparted. The details of the Report excited a conviction in the minds of the assembly, that at least one great object recently attempted by this Society was in a fair way of being accomplished,—the supply of all the Protestant families in the province with the word of God; and the satisfaction expressed at such a probability was highly encouraging to those who were actively engaged in the enterprise. It conveyed to them the assurance that they would not be left to work alone, either in that department of labour or in any other connected with the general purposes of the Bible Society.

If any thing is calculated to teach us the value of the Bible in its relation to the welfare of the community, it is the train of events which are now passing over us. Nothing is more

clearly established in our minds than that the late out-break of party violence, was, both in its origin and its progress, at perfect variance with the principles of the gospel; and it is well known that most of the leaders in this unholy strife were destitute of "the Truth" and opposed to it. May we not assert, with regard to both them and their followers, that, if the maxims of the Bible had been the rule of their conduct, we should never have witnessed, or heard of, those deeds of violence and crime which have covered their characters with infamy, disturbed the quiet and security of the Province, occasioned the death of many of its inhabitants, and the misery of more, and endangered the peace not of America only, but of Europe and the world? If any grievances had been felt or imagined, their redress would have been sought by legal and constitutional means, and no desire would have been cherished of raising the standard of revolt against the rightful authority of the state.

While thus glancing at the strange posture of our affairs, our attention is forcibly drawn to the condition of our Catholic fellow subjects, who form the majority of our population, and we are led to inquire how *they* also can be supplied with the Scriptures. A familiar and intelligent acquaintance with the principles and precepts of the word of God, and the adoption of them as their rule of conduct, would do far more to secure their loyalty, than pastoral admonition, however earnest and sincere, if unaccompanied with these powerful aids, could possibly accomplish. In some parts of the world, still under the spiritual jurisdiction of the Roman see, the restrictions against the circulation of the Bible are very much relaxed, if not entirely removed.—Would that it were so here,—that the word of God might have “free course, run, and be glorified.” We are confident the temporal prosperity and happiness of these Provinces would be greatly advanced by such a measure, to say nothing, at present, of the spiritual benefits which would flow from its adoption.

But we must not lose sight of the *higher* object. The temporal benefit was not the primary but the secondary consideration in the Divine Economy; and it is subordinate also in the intention of those who originally formed the Society, and of those who are at present engaged in conducting its operations. Their desire in furnishing their fellow creatures with the oracles of God is to make them “wise unto Salvation;” and from the manner in which the boon has been almost every where received, especially in the Eastern Townships, there is reason to conclude that its value has been appreciated, and that the blessing of God has accompanied both its circulation and its perusal.

The Annual Report of the Montreal Society, just now issued from

the press, contains the following remarks upon this periodical:—

“Societies of inferior importance to this, maintain their Periodicals, and oft times are eminently successful in the promotion of the cause they advocate by this means. It were useless to dilate on a subject so trite as the power of the press; all acknowledge and the majority feel it. Nor is it scarcely needful to remark, that such is the extent and such the diversity of the operations of Bible Societies—so numerous are the facts of absorbing interest which have been elicited by their movements in various parts of the world, and which are only very partially known—and so many and cogent are the motives and arguments for the increased study of the Holy Scriptures, and their universal diffusion; that lack of materials there can be none to fill in an interesting and instructive manner a monthly paper of eight pages. The experiment has been made;—on the first of May last the first number was issued;—successive numbers have contained, with much other matter, the details of the proceedings of the Society in endeavouring to supply the Province with Bibles;—the subscription is only 1s. 3d. a year;—and yet, after continuing the attempt nine months, such is the defect in the number of Subscribers, that the Committee have resolved to discontinue it at the close of its year, unless a very large increase of support is immediately afforded.

It remains, therefore, with the readers of the *Bible Advocate* to determine, whether, by additional exertions to promote its sale, they will endeavour to sustain it, or whether it shall close its brief existence at the end of “its year.” The decision, if favourable to its continuance, must be promptly expressed, or it may come too late to be of any avail.

#### EASTERN TOWNSHIPS.

##### COOKSHIRE BRANCH BIBLE SOCIETY.

In the Annual Report of the Montreal Auxiliary Bible Society, which is now in the course of delivery, the above-named Branch was accidentally omitted. The utmost care has been taken to make the report as complete as possible, but by some oversight the above was not included in the list of assistant Societies. The friends and supporters of this effective

Branch will accept this explanation of a circumstance which the Committee cannot but regret—and their worthy Secretary, not less; while all unite in the conviction that no efforts to promote the cause will be relaxed on account of it. The Rev. JONATHAN TAYLOR is the *President* of the Cookshire Society.

#### TRUE IDEA OF THE BIBLE.

How deplorable are the numerous errors which have divided, darkened, and deformed, modern Christendom! These errors have principally originated in attaching an unwarrantable importance to some detached portion of the Bible, and in some instances, to the Bible itself. Perhaps our pious readers may be startled at the very idea of there being a possibility of thinking more of the Sacred Scriptures than we ought. To quiet their alarm, we will at once say, that few think sufficiently highly of that blessed Book, for we deem it to be a divine volume of which God is the author, and which has been communicated to men as an *instrument* of bringing sinners to a saving "knowledge of the truth as it is in Jesus."

We apprehend, however, that too many professors of religion, at the present day, do not make an evangelical distinction between the *agency* and the *instrumentality* which accomplish the salvation of apostate men. To illustrate plainly, so as not to be misunderstood, what we mean by *agency* and *instrumentality*, we will suppose a man about to fell a tree with an axe: the man is the *agent*—the axe the *instrument*.

In the salvation of rebellious men, Jehovah is the *sole agent*: God the Father in the infinitude of love and wisdom, devised the scheme of our redemption—God the Son opened "a new and living way" through which mercy, consistent with justice, can be communicated to sinners—and

God the Holy Spirit must create the soul anew, destroy its natural enmity to the divine perfections, sanctify it, incline it to repent of its sins and to believe the Gospel; and therefore capacitate it for obeying the divine commands in this world, and for the enjoyment of celestial glory in that which is to come. In operating upon the soul, the Holy Ghost uses whatever *means* he, in his sovereign wisdom, thinks best. The Bible, however, written under his divine influence, is his usual *means*; but at the same time, be it remembered, that though an unregenerate man were to peruse and study the Bible for ever, its most constant perusal and critical examination would never change his heart. It was not the preaching of the Apostle Peter, on the day of Pentecost, that converted such a multitude; but it was the Holy Spirit who used the preaching of the Word, on that occasion, as an *instrument* in the moral *new-birth* of thousands.

The Bible is not God, but the word of God; and the moment we look upon it as an *agent*, and not merely as an *instrument* in our salvation, we erroneously consider it as possessing the innate attributes of Deity himself. When the Saviour exhorts the disciples to "search the Scriptures," it is not because they are God; but because they testify of HIM. Again, "Sanctify them through thy truth; thy word is truth." In this prayer the Saviour implores his Father to sanctify his disciples through the *instrumentality* of the Sacred Scriptures.

We make these remarks because we know that there are professed Christians who deem the Bible, not as the *instrument*, but as an *agent* in human redemption; and who consider it sufficient, independent of the immediate power of the Holy Ghost, to illuminate—to regenerate—to sanctify. Was the Bible, we would

ask, the Comforter promised by the Saviour to his disciples? And may we not legitimately infer that if the Scriptures had been sufficient to comfort the disciples there would have been no need of the more potent influence of their divine Author? Is there any Scriptural proof that more than *one agency* has ever been employed in communicating eternal life to those who are morally "dead in trespasses and sins?" Supposing the Bible to be that *agency*, by what power were Abel, Enoch, Noah, Abraham, and others, who lived prior to Moses, called from darkness to light—from sin to holiness—from the way of transgression to the paths of obedience?

By these brief observations we intend not to lessen the importance of the Bible as an *instrument* in the hands of the Supreme Being for the accomplishment of his purposes of mercy; and it is to us a subject of constant regret that it is too much neglected. Divine love is now conveying it to "every nation, kindred, tongue, and people;" and it is no doubt the principal *means* that will be employed in the overthrow of every system of false religion throughout the earth: but it is a *means* which, without the regenerating power of the Holy Ghost, will never bring one sinner to genuine evangelical repentance. Christian, read the Bible; for it is the appointed *instrument* of Jehovah for the sanctification and growth in grace of your soul. Unrenewed sinner, read the Bible; for it is designed by Divine wisdom as the *means* of your conversion to God.—*Christian Messenger*.

#### STUDY OF THE BIBLE.

The great depth of the word of God keeps the real Christian ever a learner. He knoweth that it is impossible to reach the utmost of God's wisdom. There will be always mys-

teries to be unfolded, because man's capacity is finite; at the bound of which, how wide soever it may extend, remaineth ignorance. One who had been in the third heaven, and in spirit caught up into paradise itself, where he heard unspeakable words, could only say, when he talked of the Divine counsels, 'Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways are past finding out!' He could stand upon the shore, and see; but all beyond was an infinite ocean.

The true disciple, however, knows enough to make him see the vanity and unprofitableness of all learning and wisdom (if so they may be called) out of Christ. The speculations of men are but dreams, and their pursuits but idle labours at the best, which begin and end in self, and have no higher object than this evil world. The poor simple countryman, who hath learned Christ, (and many such, blessed be God, there are,) can pity the pompous ignorance of those who know almost every thing but God and the proper value of their own souls. By a logic, superior to that of the schools, he hath been led to this conclusion, that God is his Father, that Christ is his Saviour, that the Holy Spirit is his Guide, that the Bible is his charter and his library, that the devil, and the world, and the flesh are his foes, that the earth is the wilderness of his banishment, that heaven is his home, and that all the favour, love, and power of the God-head are engaged to bring him thither. The worldly wise can only value this (if at all) when carnal knowledge is dying with their bodies, and all their trifling thoughts are about to perish. Hence it is that the poor man's knowledge being sound and true, though ever so small, can stand the onset of trials in the world, and death at last; while the learned and knowing, with none or small

degrees of the true understanding, fall into errors, fail in their course, or die doubting and almost despairing.

O my soul, seek thou the substantial wisdom which cometh from God, and which time or rather eternity itself, cannot diminish, but will only brighten and improve.— Though other knowledge may be valuable for the purposes of this world, yet this alone can ripen for heaven, and is therefore most earnestly to be sought for by thee, whose business and calling, whose citizenship and hope, are principally there.—*Ambrose Serle.*

#### PRINTING FOR THE BLIND.

A few years ago the only substitute in the institution for printing for the blind was the ingenious but inconvenient system of figuring on twine. Subsequently books printed in relief, from angular types, were introduced by Mr. Gall, of Edinburgh. Both of these systems, notwithstanding their respective difficulties, were mastered by the inmates of the institution, whose habits of attention overcame obstacles which a theorist would consider insurmountable. Mr. Gall's invention was a great step in advance in this kind of literature, and it does credit to his ingenuity and perseverance; but it partakes of the disadvantage common, with the exception we are about to state, to all the systems hitherto proposed for the literary education of the blind—a disadvantage arising from the mistaken notion that a unique and arbitrary character was indispensable to the object in view. Mr. Alston, the treasurer to the Glasgow Asylum, has for some time been trying the practicability of a system as remarkable for its simplicity and adaptation to the wants of the blind as the others have been found to be complex and inoperative. Every new experiment he made was tested by the blind

themselves, and the result of the whole has been most satisfactory. We may also mention here, that the Rev. Mr. Taylor, of York, to whom the Society of Arts in Edinburgh submitted the specimens of the arbitrary characters sent to them by competitors for their medal, recommended to the society just such a system as Mr. Alston was preparing, and to which Mr. Taylor has since given his unqualified recommendation. Mr. Alston's system is simply to print in relief the capitals of the ordinary Roman capital, without any arbitrary marks whatever; and we are happy to announce that he has now added to the other improvements of the Glasgow Asylum for the Blind, a beautiful fount of types, and a printing-press, which will very soon supply this and kindred institutions with the Scriptures and other books, in a character which can be read by the touch of the blind, with little less fluency than by the eyes of the seeing.

To afford a practical example of the entire fitness of this admirable invention to the instruction of the blind, a meeting was recently held in the Asylum, when the children gave specimens of their reading from portions of St. Matthew's Gospel, and the book of Ruth, printed at the Institution press. The ease with which the children perused the passages pointed out to them at random, and their promptness in announcing chapter and verse, called forth the warmest admiration. Still further to exemplify the extreme practicability of the system, and that the facility with which the children read was not the result of previous cunning, the chairman wrote a sentence, which was carried to the printer, put in types, and copies thrown off for the use of the company. This was placed in the hands of the blind children, who, unassisted, read aloud the sentence at once.

It is gratifying to observe the pleasure with which the poor blind children have received Mr. Alston's books—one of them remarked that he would now be able to read the inscriptions on the gravestones in the churchyard. Acting on this hint, Mr. Alston despatched a number of his children to read the epitaphs in the High Church burying-ground, in which they amply succeeded. A little blind girl pleased the company very much by playing on a fine-toned pianoforte, presented by the ladies to the institution, the privilege of performing upon which is reserved for the highest excellence in the Asylum.—*Saturday Magazine*.

#### SCRIPTURAL ILLUSTRATION.

1. *He shall come like a lion from the swellings of Jordan against the habitation of the strong.* Jer. xlix, v. 19.

The figurative language of Scripture is very striking and beautiful when its terms and allusions are well understood; but is often obscure from our ignorance of both. Much of this ignorance, however, may be removed by careful examination; and great light has been thrown upon such passages by the researches of travellers and critics. The verse above quoted has often been objected to by half-learned infidels as impugning the authenticity of the Bible, by ascribing actions to the lion, incompatible with its habits, as not being an amphibious animal. But this objection may easily be removed by a little consideration of the facts of the case. The words are part of a prophecy foretelling the "desolation" of Edom by the sudden attack of an enraged enemy. "What we here know of a lion is chiefly by description, and by the exhibition of a few of these monarchs of the four-footed race engaged in caravans. These are comparatively small and feeble, and at the same time so tame through

confinement and the discipline of the keepers, that they shew us nothing of the true character of that unrivalled animal, who walks in conscious superiority through the forest, or bounds with resistless speed and violence across the plain, and fills, by his tremendous roaring, a whole neighbourhood with terror. The river Jordan, too, is so dissimilar to our rivers, as to increase the obscurity of the passage to those who are not acquainted with the peculiarities of its course. When the snows of Lebanon and of the neighbouring mountains began to melt, and when the rainy season commenced, the mountain torrents rushed into the vale below, and regularly caused Jordan to overflow all its banks, and thus inundated all the adjoining lowlands. The lion had his abode among the lofty reeds which grew on the bank of this river; and when the descending waters caused Jordan to swell so as to invade his resting-place, he was driven to madness by the intrusion of an enemy whom he could not resist, and flew to revenge himself against the inhabitants of the adjoining cities. How striking a picture of the rage and violence of an invading army."—*The Church*.

2. *She laid him in a manger, because there was no room for them in the inn.* Luke ii. 7.

It appears to be customary in the East, to have a little room, partitioned off, in the stable, which is used, even by the great as a winter room. The following notices in the life of the excellent Henry Martyn, and which refer to his journey from Tebriz towards Constantinople, may tend to illustrate this passage:—

"At Sherron I was accommodated by the great man, with a *stable* or *winter-room*; for they build it in such a strange vicinity in order to have it warm in winter."

"At Ghanikeu, I was lodged in a *stable-room*, but very much at my

ease, as none of the people of the village could come at me, without passing through the house."

Other similar passages occur; but these are sufficient to shew the custom. Were public accommodations in Jordan like those in Persia or Turkey? If so, then there was nothing unusual or degrading in the parents of our Lord being lodged in a stable-room. On the contrary, as a place of quiet and privacy, it was well adapted to the circumstances of many at the time. Or, if the inn was so crowded as to render Mary's accommodation in a separate room impossible, which is the fact stated in the passage, no other remove seems practicable than from the stable-room into the stable itself.

#### ANECDOTE.

A few days ago when one of the Secretaries of the Belfast Auxiliary Bible Society and another gentleman were engaged in collecting the subscriptions for the present year, they had occasion to wait upon a lady who was in their district. They found her at home, and mentioned their business. She told them, she believed she had been acting wrong for some time, in giving so small a subscription to such an object [five shillings], and immediately gave them one pound. 'But,' said she, 'I have more to give you: it is not much; but the circumstances connected with it are not common. It was collected by a child six years old, to send the Bible to the Heathen.' When about five years of age, the family were sitting round the fire on a winter evening, the weather was tempestuous, and the rain beating against the window; the child was playing on the hearth rug. He suddenly looked up in his mother's face: 'Mamma this is a bad night for the poor.' 'She assented.' 'But, mamma, this is a bad night for the rich.' 'Why so, my dear?' 'If they

are like that rich man we were reading about to-day, who pulled down his barn to build larger ones, and that night his soul was required of him.' After a pause he again said: 'This is a worse night for the Heathen.' 'What makes you say so?' 'Oh! mamma, they have nobody to tell them about Jesus, and no Bibles to read about Jesus.' And running to his father, he said: 'Papa; will you give me a half-penny!' 'What for?' 'To help to buy Bibles for poor Heathens who have none of their own.' He got a little box next day. During a year of suffering, he kept his object constantly in view. Unable to go out but seldom, he pleaded with the friends who came to the house for something—anything—to help to buy the Bibles for poor heathens who had nobody to tell them about Jesus.' He seldom pleaded in vain: he was in earnest. In about a year, his little collection amounted to ten shillings and four pence half-penny. At the age of six, it pleased the Lord to remove him from this world of sin and suffering. When near the close of his career, he one day said to his mother. 'Mamma, I love you very much, but I love Jesus a great deal more.' 'You have been very kind to me, and have done a great deal for me; but Jesus has been a great deal kinder, and has done a great deal more.' 'I like to be with you, Mamma; but I'd rather be with Jesus.' Into the presence of the Saviour whom he loved, he was early removed. Almost his last request was, that his little store should be given to 'buy bibles for the poor heathens, who had no books to read about Jesus.' His mother, who mentioned these circumstances, said she had kept the collection for some time past; but having been present at a Bible meeting in this town a short time since, she resolved, not only to increase her own subscription, but also, considering it the best means of carrying



her little boy's intention into effect, to give his money to the Bible Society.

#### ATTACHMENT TO THE BIBLE.

The following singular instance of regard to the word of God, expresses strongly the value set upon the Scriptures by one whose love to the truth outlived the power of perusing it in the ordinary form. In the library of the late Dr. Williams at Red-cross street, London, there is a curious manuscript, containing the whole book of Psalms, and all the New Testament, except the Revelation, in *fifteen* volumes folio. The whole is written in characters an inch long, with a white composition on a black paper, manufactured on purpose. This perfectly *unique* copy was written in 1745, at the cost of Mr. Harris, a tradesman of London, whose sight having decayed with age, so as to prevent his reading the Scriptures, though printed in the largest type, he incurred the expense of the transcription that he might enjoy those sources of comfort which are "more to be desired than gold, yea than much fine gold."

#### INFLUENCE OF BENEVOLENCE.—

The only way to be loved, is to be, and to appear lovely; to possess and display kindness, benevolence, tenderness; to be free from selfishness, and to be alive to the welfare of others. When Dr. Doddridge asked his little daughter, who died so early, why everybody seemed to love her, she answered, "I cannot tell, unless it be because I love everybody." This was not only a striking, but very judicious reply. It accords with the sentiment of Seneca, who gives us a love-charm. And what do you suppose the secret is? "Love," says he, "in order to be loved." No being every drew another by the use of terror and authority.—*Jay.*

#### CHRIST EXPOUNDING THE LAW.

BY THE REV. THOMAS DALE, M. A.

##### I.

The Voice of God was mighty, when it brake  
Through the deep stillness of chaotic night,  
Uttering the potent words, "Let there be  
light!"

And light was kindled as th' Eternal spake;  
While Hosts Seraphic hymned the wondrous plan  
Which formed Heaven, Earth, Sun, Sea, and  
crowned the work with MAN.

##### II.

The Voice of God was mighty, when it came  
From Sinai's summit, wrapped in midnight  
gloom:

When ceaseless thunders told the sinner's doom,  
And answering lightnings flashed devouring  
flame;

'Till prostrate Israel breathed the imploring cry,  
"Veil, Lord, thy terrors; cease thy thunders, or  
we die!"

##### III.

The Voice of God was mighty, when alone  
Elijah stood on Horeb, and the blast

Rent the huge mountains as JEHOVAH passed,  
And the earth quaked beneath the Holy One;  
When ceased the storm, the blast, the lightning  
glare—

And but the "stillsmall voice" was heard—yet God  
was there.

##### IV.

Yet not alone in thunder or in storm

The Voice of God was mighty, as it came  
From the red mountain, or the car of flame:—  
When stooped the Godhead to a mortal form;  
When Jesus came to work his Father's will,  
His was the Voice of God—and it was mighty still.

##### V.

He chid the billows—and the heaving sea  
Lay hushed,—the warring winds obeyed his  
word,—

The conscious demons knew and owned their  
Lord,  
And at his bidding set the captive free.  
But is not Hatred strong as wave or wind,  
And are the Hosts of Hell more stubborn than man-  
kind?

##### VI.

These, too, he vanquished. When the Holy Law  
From his pure lips like mountain honey flowed;  
Still, as he spake, the haughty heart was bowed,  
Passion was calmed, and Malice crouched in awe—  
The Scribe, perversely blind, began to see,  
And mute conviction held the humbled Pharisee.

##### VII.

"Man never spake like this man," 'was their cry,—  
And yet he spake, and yet they heard in vain:  
E'en as their Sires to idols turned again  
When Sinai's thunders shook no more the sky—  
So these went back to bend at Mammon's shrine,  
And heard that Voice no more, yet felt it was  
Divine!

CAMPBELL & BECKET, PRINTERS.