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VOL. I.

## WILLIAM TYNDALE,

TRANSLATOR OF THE FIRST PRINTED ENGLISH BIBLE.

If a nation's greatness be promoted by the labours of its statesmen and philosophers, and its gratitude be shewn by the veneration in which it holds their memory, with what feelings should Christians regard those talented and devoted men, who, possessing the key of knowledge, have opened the treasures of heavenly wisdom to those who desire to attain them. In the dark ages of Popery, it is well known that the Scriptures were locked up in the learned languages, under the pretence that they were unfit or too sacred for the perusal of the common people; an effectual mode of keeping them in ignorance, and maintaining the authority of an arrogant priesthood.

William Tyndale was born on the borders of Wales, a short time before the year 1500, but the precise date is not known; neither is any thing found on record respecting the place of his nativity, his parentage, or his early life. It would seem, however, that in that ignorant age he had made unusual progress in learning, for, being designed for the church, he was sent to Oxford and entered at Magdalen Hall in that University, where,

it is said, he read private lectures on divinity to some of the students. He removed, afterwards, to Wolsey's new College of Christ Church. Here his natural acuteness and extensive learning soon discovered to him the corruption of the church and the general truth of Luther's doctrines; and he openly embraced and defended the sentiments of that eminent reformer. On this account he was, in that age of violence, expelled from Oxford before he had taken his degree. Removing immediately to Cambridge, he pursued with vigour his studies in that University, and continued there till he had taken his degree. He then engaged himself as Tutor in the family of Sir John Welsh, and while there, he translated the *Enchiridion Militis Christiani* of Erasmus, for the use of the family. He was desirous of imparting to his pupils, not only general instruction, but also the knowledge and love of the principles which he had embraced and deemed so important. He frequently preached in the city of Bristol, and at other places in the vicinity; and was made eminently useful to Sir John Welsh, his family, and many others around him. While

residing here, he often entered into controversy with the company, and especially the priests who frequented the house of Sir John, which excited their enmity and brought him into trouble. He was charged by the Chancellor of the diocese, with several articles of offence; but he defended himself so ably that his adversaries were confounded and constrained to release him. Yet their malice did not subside; they continued to molest and distress him by every means in their power. To escape their fury, he returned to London, where he preached occasionally at St. Dunstan's in the West, and had fuller opportunities of detecting the abominations of the Church and the extreme ignorance of the clergy.

In that age, disputations were frequent among scholars, and in general the sentiments and reasonings of the leaders among the different sects of the philosophers, were more highly esteemed and more frequently quoted than the declarations of Holy Writ. The clergy were, for the most part, ignorant of the Scriptures, and often of human learning; indeed some of them could scarcely read, and were unable to write. Tyndale, who was well versed in the Scriptures, in addition to his other attainments had therefore, in every dispute with the Popish clergy, a decided advantage over them. He used to declare that the period was approaching when the rudest peasant, with the Bible in his hand, would be their superior in that knowledge which leads to everlasting life: a prediction, which to a certain extent, has been fully realized.

It was during his residence in London, that his purpose of translating the Scriptures was matured, and the execution of it commenced. The celebrated Wickliff had, more than a century before, prepared a version for the use of the people at large; but the bishops, and clergy, had caused its suppression; and besides, the lan-

guage was much changed since his version was executed. Tyndale resolved to repeat the experiment; he prepared the materials, and his mind seems to have dwelt upon the subject with the ardour of devotion and the resolution of a martyr. When we consider the period at which such an object was avowed, we need not be surprised that the ignorant and bigotted supporters of popery should fear the light, and endeavour, by all the aids of persecution and calumny, to silence a man whom they knew not how to answer.

Tyndale withdrew into retirement for about six months; during which time he completed his translation of the New Testament. There is no doubt, however, that it had cost him much previous labour; and it is certain that he still employed unwearied assiduity in perfecting a work, for which he could find but few helps in the learning of the age; and in which, from the spirit of the times, he durst hardly accept of a coadjutor, even if one had offered.

Finding it impossible to print his work at home, he was desirous of visiting the reformers on the continent. Providence raised him up a friend in Henry Monmouth, who furnished him with money to pay the expenses of his journey. He formed an acquaintance with Luther, and other learned men; and having more fully embraced their doctrines, he disseminated them among those of his countrymen who attended his ministry at Antwerp and its vicinity. In 1526 he obtained the assistance of John Frith, a learned and pious man, by whose aid he was enabled to publish his Translation of the New Testament into English. This first edition was in octavo, without a name, it consisted of 1500 copies, a great proportion of which were taken into England and privately circulated.

The Romish clergy were both enraged and alarmed. Some of them

said it was impossible to translate the the Scriptures into English; others, that it was not lawful for the people to have them in their mother tongue; others, that it would make them all heretics. Another thing also displeased them exceedingly; when they found that Tyndale had, in his translation, put the word *senior* for *priest*; *congregation* for *church*; *love for charity*; *repentance for penance*, &c., they condemned the whole of his translation as heretical, forbade the people to read it, made strict search after the copies of it, and burnt publicly all that they found. But the more it was condemned the more it was sought after and read, insomuch that the Dutch booksellers printed four editions of it, before Tyndale thought fit to reprint it. While they were making gain of his labours, he was employed in translating the five books of Moses into English, with an intention to publish them likewise.

Tonstal, then Bishop of London, having caused some copies of Tyndale's translation of the New Testament to be seized, ordered them to be publicly burnt in Cheapside by the common hangman. The people inferred from this proceeding that the Scriptures must be contrary to the religion generally professed, since the clergy were thus anxious to tear them from the people and to commit them to the flames. Another circumstance is related of the same Bishop which connects his name rather ingloriously with that of Tyndale. When Tonstal was at Antwerp in the year 1529, on his return from an embassy to Cambray, he sent for an English merchant of the name of Packington, of whom he desired to know how many copies of Tyndale's New Testament he could purchase. Packington immediately communicated the Bishop's proposal to Tyndale, who was glad of the opportunity of selling his remaining copies; for, being poor, and desiring to prepare a new and

more correct edition, he regarded it as a providential circumstance.—Packington received all the copies he possessed, and paid for them. The books were taken to England and destroyed. The new edition was soon finished, and many copies found their way to the same country. Sir Thomas More, a zealous Catholic, enquiring who encouraged and supported Tyndale, was told it was the Bishop of London, who had purchased nearly half of the old impression. This was the occasion of much merriment at the expense of the zealous prelate. In order, however, to discourage all similar efforts, Sir Thomas More ridiculed Tyndale's version in a Dialogue which was published in 1529. Tyndale replied to this, but not with much effect upon those in power; for in the Court of the Star Chamber, the King, with the concurrence of the Prelates, the Clergy, and both the Universities, condemned and prohibited his version of the New Testament. Not discouraged by these persecutions, he continued his labours, and finished a translation of the five books of Moses; but in a passage to Hamburgh, he was shipwrecked, and lost all his books, manuscripts, and money.—With difficulty he made his way to Hamburgh, where he met with Miles Coverdale, one of the Austin Friars of Cambridge, engaged like himself in the work of translation. They laboured together and soon finished the Pentateuch, which they published at Marburg, about 1530. The next year Tyndale finished and published the Prophecy of Jonah, and proceeded with some other books of Scripture. He published also some other works, which were extensively read in England; their titles were, *The Obedience of a Christian Man*. *The Wicked Mammon*. *The Practice of Prelates*. *An Answer to Sir Thomas More*. *Exposition of Important Passages of Scripture*.

While Tyndale remained abroad, his learned and pious friend John Frith, to whom he had been made useful in bringing him to the knowledge of the truth, returned to England, where he was bitterly persecuted on account of his religion. About the year 1531, he was seized and thrown into the Tower; during his confinement Tyndale wrote to him several very interesting and encouraging letters, tending to support his friend's spirit under trial, and exhibiting the ardent piety of his own.

He did not forget his native land, while he sojourned in a foreign country, nor could he hear, without the deepest sorrow, of the corruptions and abominations which prevailed at home. He felt it his duty to bear his testimony against them; and endeavour by his faithful remonstrances to excite them to penitence and reformation. He addressed, therefore, a "Supplication to the King, Nobles, and subjects of England," faithfully warning them of their danger, and pointing out the Scriptural way to escape from it. The work thus strikingly concludes:—"Finally: if the persecution of [by] the King's Grace, and other temporal persons, conspiring with the spirituality, be of ignorance, I doubt not but that their eyes shall be opened shortly, and they shall see and repent, and God shall shew them mercy. But if it be of a set malice against the truth, and of a grounded hate against the law of God, by the reason of a full consent they have to sin, and to walk in their old ways of ignorance; whereunto, being now past all repentance they have utterly yielded themselves, to follow with full lust, without bridle or snaffle; then ye shall see, even shortly, that God shall turn the point of the sword, wherewith they shed Christ's blood, homeward, to shed their own again, after all the examples of the Bible."

It would have been strange, in-

deed, in those times, if a man who protested so strongly against the errors and absurdities of Popery, who was so zealous an advocate of the doctrines of the reformation, and above all, who had presumed to translate into English, and to publish, the New Testament, and many parts of the Old, had been permitted to live and die in peace. A dark design was formed, and carried into execution, against this holy man. A person of the name of Henry Phillips, was employed to insinuate himself into the confidence of Tyndale, and under the mask of friendship, to lure him to his destruction. After he had dwelt on terms of the strictest intimacy with Tyndale for many months, he went secretly to Brussels, where he obtained the sanction and aid of imperial authority. Phillips then returned to Antwerp, where Tyndale resided, bringing with him the emperor's attorney and other officers.—Repairing to the house in which Tyndale lodged, he invited him to dinner. The good man left his house with some reluctance in company with Phillips, who, on passing the threshold, gave a sign, like another Judas, to the officers, who immediately seized their victim, and dragged him away; the emperor's attorney taking possession of all his papers and effects.

From Antwerp he was conveyed to the Castle of Filford, where he remained a year and six months, during which time great exertions were made by the English merchants at Antwerp, and by Poyntz, with whom he had lodged, to obtain his release. Lord Cromwell also wrote to the Emperor for the same purpose, but without effect. Tyndale was unmoved by these persecutions; he continued his labours in prison, and was made the instrument of conversion to the gaoler and several of his family. His enemies, however, were determined on his destruction, and, after

a sort of trial, he was condemned. He was first strangled by the hands of the common hangman, and then burned, near Filford Castle, about eighteen miles from Antwerp, in the year 1536. The last words which he uttered after he was tied to the stake were, "Lord, open the King of England's eyes." So perished by the hands of violence, one of the greatest benefactors to his country and to the world: but "the memory of the just is blessed."

Of his character his enemies have recorded, what must be satisfactory to his friends, that he was "*Homo doctus, pius, et bonus*,"—a learned, a pious, and a good man. His memory will be ever dear to those who love the Bible. By his translation of the New Testament into English, he did more towards expelling the darkness and superstition of the land than any man of his age. He lived for the benefit of mankind, and he died a martyr in the cause of religion. How faithfully he discharged the duty of a translator, his own solemn appeal will testify, and competent judges have confirmed its truth; "I call to God to witness, when I shall appear at the judgment-seat of Christ, to give an account of all my actions, that I have not altered one syllable of God's word against my conscience; nor would I for all the honours of this world, if they were laid at my feet."

Christians who use the English language are not sufficiently aware how much, under God, they owe to the pious and adventurous efforts of this good man. Our present translation of the Bible is to be traced back to his version; there has never been an entirely new public translation since the days of Tyndale and Coverdale. Different editions of their translations, with improvements, more or less numerous and important, have been, from time to time sent forth by authority; but for the basis of the text we are indebted to these two faithful

men, and more particularly to William Tyndale, who was so ill requited by his ill-judging contemporaries that he perished in the flames. His reputation rose from the ashes, and his record is on high. The version of Wickliff had been circulated in writing; but the priests of that age did all in their power to restrain its circulation. Justice requires us to "render to every one his due." To Wickliff belongs the honour of having first translated the Scriptures into English; and to Tyndale the church is indebted for the first printed English Bible. Let us be thankful to God for having raised up such men to illuminate the world.

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#### "KEEP YOUR HOUSE IN ORDER."

As you are a tenant at will of a very handsome, genteel house, and are now capable of furnishing it in the politest manner, ruling it by the strictest maxims of economy and decorum, permit a friend to give a few cursory hints in an affair of so much importance.

Your building is composed of the finest materials I ever saw, and is so much more the likely to discover any flaw or spot that may accidentally come upon it. It is erected of a proper height and just size, reared on a regular plan, and finished with the most accurate proportions. On the top stands an eminent tower, furnished with a room of a globular form, which I observe has two crystal windows in front: these are so constructed as to be exceedingly useful, as they command an extensive prospect, and, if always kept clean and bright, will prove a very great ornament to the house. I advise you not to look through them at every object that passes by, to shut them soon at night, and you may open them as early as you please in the morning. On each side I discover a small portal to receive your company; take care

they do not always stand open; for then you will be crowded with visitors, and perhaps with many such as you do not like; let them never be shut, however, against the instructive parent, the advising friend, the supplicating orphan. I took notice of one gate in the port at which all your company go out; let it generally be barred close, and be cautious what visitors you let out publicly, lest any of ill character be seen coming thence, and you draw a scandal upon your house. It will be necessary, therefore, to lay a strict injunction on vigilance on your two portals who stand sentinels in liveries of a pale red, just without the ivory palisadoes. I have seen some people paint the two pannels just below the windows; but I would advise you to the contrary, for their natural colour far exceeds all the decorations of art.

Beneath is the great hall in which you have a small closet of excellent workmanship; this, I suppose, is the place of your secret retirement, open to none but yourself, or some faithful friend; and I advise you to keep this always well furnished, and make it a little library of the best practical authors, and visit it frequently, especially when you return home from the house of God, or leave a circle of acquaintances which you have met at the tea-table. Let the outside of the hall appear, not like a hearse hung round with escutcheons, nor like a coach of state, bedaubed with gilt and colouring, but let it be plain, neat, and clean, to convince the world that it is kept more for use than ornament.

You are sensible that time effaces beauty, and demolishes the strength of the noblest structure, and therefore you will not be surprised to find your little tenement subject to the same change. Doubtless it has often wanted repairs, though you have lived in it not long, which are plain intimations that the house will one

day fall. You may soon be burned out. The landlord may give you warning, or may not; this is uncertain. Be ever ready to go when called upon, and then you will not be afraid to leave it at the shortest notice. One thing I should observe—when you quit the house, no other tenant will inhabit it, but it will lie in waste and ruins. Yet the proprietor will some time or other rebuild it for your reception in a more durable manner, with the same materials, but so refined and modified, that it will be liable to no accidents or decays; and as it is absolutely necessary that your habitation be newly reared in some other place, I heartily wish that it may be in a fairer country, and under a milder climate, well sheltered from all storms; then will your situation be happy and honourable, and your lease *never expire*. C. M.

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#### IMMENSITY OF GOD'S LOVE.

The late Rev. Rowland Hill, while preaching upon the love of God, cast his eyes towards heaven, and exclaimed, "But, I am unable to reach the lofty theme! Yet I do not think that the smallest fish that swims in the ocean, ever complains of the immeasurable vastness of the deep. So it is with me. I can plunge with my puny capacity into a subject the immensity of which I shall never be able fully to comprehend."—*Life*, by *Sidney*.

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#### ECCLESIASTICAL HISTORY.

##### No. I.

History, in all its forms, is a species of reading with which almost every one is delighted. Indeed, narrative of every kind, whether authentic or fictitious, by bringing us into real or fancied contact with our fellow-beings, is directly calculated to arrest and fix our attention—whether profitably or otherwise, will depend upon the

character of the work itself that we are perusing. To the Christian there is no kind of history so important as that which relates to the progress of Christ's Kingdom upon earth. Whatever interest he may naturally, and very properly, feel in the rise and fall of nations, the vicissitudes of trade, the conflicts of politics, or the advancement of science and art, there is one topic which in his view will take the precedence of all others,—the triumph of the cross, the extension of Christianity throughout all lands.

We propose to lay before our readers occasional sketches of the history of the Church of Christ, in which we shall pay less attention to the errors which have infested it, than to the Truth which is its glory, and in the prevalence of which all true Christians must rejoice.

A Magazine is not the proper medium for a general and extended view of Ecclesiastical History. We shall therefore select such portions of it as may be most likely to instruct and benefit our readers. As this is a British Colony, and we have not lost our affection for our "Father land," and as, moreover, we have solicited and obtained the ready aid of our friends at home, in our attempts to propagate the Gospel here, we shall commence our series by an account of the

#### INTRODUCTION OF CHRISTIANITY INTO BRITAIN.

Much fable is mixed with the early history of our country, as it is with that of all ancient nations, the Jews excepted; but we shall make the best use we can of the light which that history affords.

True religion is the best blessing an individual or a nation can enjoy. Our early ancestors were not in possession of it; the ancient Britons were gross and ignorant idolators. An abject and cruel superstition, call-

ed DRUIDISM, prevailed among them. What its tenets were is not exactly known; but some of the practices it enjoined or countenanced were both absurd and inhuman.

The priests of this religion, called Druids, had much political influence, were of high consideration in the state, and exercised an oppressive despotism over the people, whom they kept in deplorable ignorance. It is supposed that they held the doctrines of providence, and a future state, but connected with them that of the transmigration of souls, on which account they refused several kinds of animal food; and it is certain they performed many loathsome and barbarous rites. Among other cruelties, they were accustomed to sacrifice the prisoners taken in war. Some of these were put to death by female Druids, who pretended to prophesy according to the manner in which the blood issued from the wounds of their slaughtered victims; and others were enclosed in large wicker cases or idols, capable of containing a considerable number of captives, and publicly burned in honour of Andate, the goddess of victory. The scene of these atrocities was usually a thick grove, or spacious cavern, in the midst of which their altars were erected.

The Druids were called oak-prophets or priests, from the Celtic word *Deru*, which signifies an Oak; and they regarded the mistletoe growing on the oak, as sacred. According to Pliny, they called it by a name which signifies in their language "the curer of all ills." When they found it on that tree, they gathered it with great ceremony, feasts, and sacrifices, the priest cutting it from the tree with a golden pruning-hook.

It is possible that the Druids were not wholly ignorant of the Supreme God; but, if so, how slight and corrupt must that knowledge have been. What they did know they kept to themselves, for it does not appear



that the people derived much benefit from their instructions. That they were convinced of the necessity of sacrifices for the expiation of human guilt is manifest from some of their rites; but how unlike were their conceptions of Him whom they ignorantly worshipped, from that pure and spiritual Deity whom the Scriptures reveal! And how widely different were their sacrifices of blood, when slaughtering their fellow creatures, from that one offering which was made for sin, when the incarnate Redeemer expired on the cross! The name which they superstitiously gave to the oak misletoe, may remind us of Him who was to be the "Desire of all nations," whose name was THE BRANCH, and who was indeed given to "heal all our ills," and bestow upon all his faithful followers everlasting life.

Such was the state of miserable and degrading superstition to which our ancestors were enslaved; and such the "gross darkness" which meets our view, whenever we look back to the origin of our history. Very thankful we ought to be for the change.

Julius Cæsar invaded England from Rome fifty-four years before the birth of Christ, and found the inhabitants in the situation above described.—When, or by whom, the true light of Christianity was introduced into that country is uncertain, though there is no doubt it was at an early period. The Druids, as an order of Priesthood, were extirpated by the Roman general Suetonius, about the year of our Lord 60. Some have supposed that the gospel was carried thither about the same time, probably by one of the apostles; and it has been asserted that St. Paul himself preached the gospel in Britain. Some of the earliest fathers state that there were Christians in the island before the death of Tiberius, in the year 37.

Eusebius states that "Some of the

apostles passed over to the British Isles." Theodoret supposes that after Paul had spent two years at Rome, he visited the "islands of the sea;" and he actually numbers some of the inhabitants of "Gaul and Britain among the disciples of the tent-maker." There are several years of the apostle's life intervening between his first and second imprisonment, of which no account is given in the Scriptures. We have no reason to suppose he was inactive in the great cause to which his life was devoted; and it is not improbable, therefore, that in that interval he preached the gospel both in Spain and Britain. Gildas, the most ancient of British historians, affirms that Christianity was introduced into that country before the defeat of the Britons under Boadicea, which exactly agrees with the time in which the apostle is supposed to have visited the island. In the absence of direct and positive evidence, however, it is impossible to arrive at certainty on these points; and hence some have thought it more likely that the "glad tidings" of salvation were carried to that country by some of those Roman colonists who settled there, and who had, previously to their arrival, embraced Christianity; or that some of those British youths who were educated in Rome were converted in that city, and attempted, on their return, the conversion of their countrymen. In the second century, a petty Prince, who was permitted by the Romans to retain a shadow of authority in Britain, and was hence called King Lucius, embraced the Christian religion, and exerted his influence for the good of others. He sent some British converts to Rome (not then Papal) to be instructed, and afterwards to be employed as Christian Missionaries. From this period, through the blessing of God upon the exertions of the friends of truth, Christianity made silent but exten-

sive progress through the land ; multitudes were baptized, pagan temples were gradually converted into Christian sanctuaries, and numerous flourishing churches were planted and supported.

The situation of Britain was favourable to her repose, amidst the persecutions which frequently raged on the continent ; but at length, under Dioclesian, the tenth and most sanguinary persecution of Christianity took place, and extended itself to England, when many British Christians received the crown of martyrdom.

In the reign of the next Emperor, Constantius, Christianity was openly protected throughout the empire, and British Christians were not backward in availing themselves of the privilege, and endeavouring to extend the knowledge of the truth. They and their descendants preserved also that truth in its purity, and adorned the gospel by their spirit and conduct, long after its doctrines were corrupted, and its practice degraded, at Rome and over the greater part of the continent of Europe.

In the fifth century the Britons, being invaded and harassed by the Piets and Scots, and having sought in vain the aid of the Romans, invited the Saxons to assist them against these formidable enemies. They came, but soon subjugated the country to themselves. From their arrival in 449, a check was put to the progress of the gospel, which continued to decline for nearly a century and a half, its adherents retiring before their idolatrous conquerors into the mountains of Wales or of Scotland, or into Cornwall and the country north of the Humber. Here the Christian religion continued to exist, and there is reason to believe that something beyond outward profession was to be found in those secluded districts. Monkish writers have reproached the Britons for allowing

their invaders to remain in heathen darkness ; but, as Warner observes, " What were their opportunities, and how were they to engage the attention of men who drove them like sheep to the slaughter, or into the woods and mountains ? " In this state of things it was that Gregory I., bishop of Rome, towards the close of the sixth century, sent his famous mission into England. The papacy had not then become an absolutely secular and cruel dominion ; although in many points it was much corrupted, yet there is reason to believe that this measure originated in sincere piety, and Christian benevolence. It was the effect of much serious deliberation. Even before his consecration, Gregory, walking one day in the forum, saw some very handsome youths exposed to sale. Inquiring of what country they were, he was informed they were of the Island of Britain ; and, after much conversation respecting them, and finding that they were heathens, he felt so much interested in them and their country that he entreated the then Roman Bishop to send a mission to the Island, offering himself as one ready for the task. Nothing but the officious benevolence of the Roman citizens prevented the work at that time, Gregory being too much beloved at Rome to be allowed to leave it. After his elevation to the bishopric he ordered some young Saxons to be instructed in Christianity, to prepare them for the mission ; and in the year 597, he sent a number of Monks, at the head of whom was one Augustine, to convert the English. In obedience to Gregory's directions, they proceeded on their journey ; but their hearts failed them, and they sent Augustine back to obtain their release from the service. The prelate advised them to resume their labours in confidence of Divine aid. He procured for them all the assistance in France that might expedite their passage into Britain, and furnished them with every con-

venience which they needed. Arriving at the place of their destination, they met with a more welcome reception, and greater success, than they expected. A royal female gave the missionaries every possible assistance. This was the excellent Bertha, who had been married to Ethelbert, now King of Kent, one of the most wise and powerful of the Saxon Princes. She was the only daughter of Caribert, King of Paris, a descendant of Clovis. On her marriage it was stipulated that she should be permitted to make free profession of Christianity, in which she had been educated. She brought over with her a French bishop to the Court of Durovernum, now Canterbury. Her principles were firm and sound; her conduct was worthy of the Christian name; and her influence over her husband was considerable. Her zealous piety aided the cause, and promoted that attention which had already begun to be drawn to the gospel before the arrival of the Romish missionaries.

Ethelbert assigned to Augustine a habitation in the Isle of Thanet. Proceeding to the King, they informed him that they were come to bring to him the best tidings in the world, eternal life to those who received them, with the living and true God. After some days Ethelbert paid them a visit, and at his desire they preached to him and his attendants the word of life; upon which the King remarked:—"They are fine words and promises which ye bring; but because they are new and uncertain, I cannot afford any assent to them, nor relinquish those religious practices which I myself, together with all the English nation, have for so long a time observed. But as ye are come hither from a great distance, and as I seem to discover that ye are willing to communicate to us those things which ye believe to be true and most excellent, we are not willing disturb

you, but rather to receive you in a friendly manner, and to afford you what may be necessary for your support; nor do we hinder you from uniting all, whom ye can persuade by preaching, to the faith of your religion."

Such a declaration was honourable to the Prince, and the spirit of it was favourable to the object of the missionaries and the cause of truth. He gave them a residence in the royal city of Canterbury. Ethelbert, a prudent and sensible ruler, though not yet convinced of the truth of Christianity, saw no suspicious mark in the language or conduct of the preachers; they spake with an earnestness which shewed their own conviction of the excellency of their doctrine, and the importance of their message. The knowledge of Christianity was widely diffused by this means to a great extent, and many, there is reason to believe, became real converts to the faith of the gospel, and adorned its doctrines by a holy life, while the King himself made an open profession of his belief in Christianity, and exerted himself to promote it. Although the church of Rome was not then so corrupt or so secular as it afterwards became, and although the godly sincerity of Gregory himself, as well as Augustine and his monks, cannot reasonably be doubted, yet the seed of evil had begun to work; and much that was merely nominal, and some things that were superstitious, mingled themselves with the progress of the truth. Many of the Romish ceremonials were introduced, and considerable pomp displayed, and undue power over the ancient British Christians was assumed. Pretences to miracles were soon put forward and allowed, and relics were sent over, which, in some instances, were regarded with foolish reverence and admiration. Still these missionaries brought with them the Christian doctrine of salva-

tion, and to a certain extent were successful in diffusing it; to a greater, indeed, than they had ventured to anticipate. Though many of the converts, perhaps the majority, were nominal only in their profession of the true faith, following externally the example of their chiefs, yet many of them gave satisfactory evidence that they had received "the grace of God in truth."

Augustine applied to Gregory for farther assistance; additional missionaries were sent—some of them persons of superior rank and talent, who were appointed to the higher offices in the newly-formed church, while Augustine himself was made the first Archbishop of Canterbury. Thus was formed that connection between England and the church of Rome, which, however beneficial it might have been at the time, involved the nation in the increasing corruption of that church in the following ages, until it was broken off at the period of the Reformation, when the abuses in the English Church were partially corrected.

Gregory ordered the idols to be destroyed throughout the land, and the temples to be converted into churches for the worship of God according to the gospel. Augustine, at the same time, from an excessive desire of uniformity, invited the Welsh bishops, who were independent of Rome, to a conference, in which he urged them to unite with him, both in ecclesiastical order, and in efforts to evangelize the pagans. The conference proving fruitless, another was called, which was attended by seven British bishops, and many of their learned men, belonging to the famous monastery of Bangor. This was followed by no better success, chiefly owing to the pride and haughtiness of Augustine, whose authority the Britons refused to acknowledge. Asserting their liberty, and acting upon it, they remained

distinct from the Romish community. Many of them were, not long after, massacred by the heathens of Northumberland during an invasion which many circumstances render it too probable was encouraged, if not suggested, by Augustine and his Romish companions.

Gregory departed this life in the year 604. He appears to have been a man of sincere and active piety, seeking high attainments in religion, and desirous of extending its blessings; not free from the faults of his age, among which a tendency to credulity and superstition is observable; yet exempt from that carnality and rapaciousness of spirit which distinguished so many of his successors in the Romish see. Augustine died soon after him, in possession of the see of Canterbury. He and his companions seem to have been actuated by a desire to promote the gospel of Christ, though on some occasions they manifested very unchristian principles and conduct. Yet they were probably free from selfish and interested motives, and were unquestionably the instruments of much spiritual good to our native land. Ethelbert also, and his Queen Bertha, loving the truth and living under its influence, were very earnest in diffusing it through their dominions.

Such is a small portion of the early religious history of the English nation. It teaches us, among other lessons, the vast importance of missionary labours. What would our country have been without them? At whatever period, the gospel must have been carried thither from those regions in which it had previously been planted. That it was an early period, there can be no doubt, whoever may have been the honoured messenger entrusted with it. Tertullian in the second century rejoices that the gospel had subdued the tribes unconquered by the Romans: and when religion had sunk, much of its

revival must be ascribed to the mission of Gregory.

THOUGHTS ON GENESIS iii. 8.

*And they heard the voice of the Lord God walking in the garden in the cool of the day.*

The voice of God is for ever speaking, but man is not ever hearing it; and hears it, indeed, at all times, far less than he should do. But there are seasons in which God will be heard, whether we choose it or not. The most abandoned sinner that ever lived cannot for ever shut his ears against the voice of his creator. He may drown the sound, perhaps, at times, in the discordant din of the world; in the noise and uproar and merriment of a feast; he may rise above its hallowed whisper in the giddy vortex of prosperity; or may stupify himself beyond its reach in the apoplexy of intoxication. Nay, he may, with fool hardihood, brave its loud address in the tempest and the thunderstorm, and remain careless and unmoved amidst the wreck of nature around him. But the voice of God shall still find him out, and terrify him in the midst of all his evasions.

It shall find him out when he least expects it, and when he is least prepared for it. *In the cool of the evening*, when retired from the world, and wearied with its business or its pleasures; when reclined at ease on his own bowers, or seeking quiet or recreation in his shady walks—the voice of God will find him in the garden, and arrest him with the awful sound, ‘Where art thou?’ To fly is now in vain; his feet are fast locked as in a trap; and the trees of the garden form no shelter.

Again strikes the awful sound, ‘Where art thou?’ The eye of God is upon him, and reads into his heart’s core. No disguise can now serve him. No shield, no protector is at hand. He feels himself naked in-

deed—he feels, and sinks with shame and confusion.

How miserable is the life of the wicked man! He dares not trust himself to the company of his own conscience. He may cast up the accounts of his merchandise, and exult in them; but he dares not cast up the nearer accounts of his own heart. Life is, indeed, for him, a forced state, a fever, a delirium; and its only comfort is the sweat and the exhaustion of a crowd, or the stupifying narcotic of the bowl or the bottle.

How miserable is the life of the wicked man. All the beauty of nature is lost upon him. He needs no flaming sword to keep him from the garden of Eden; for the single thought that the Lord God is walking in the garden, will at all times drive him away from it like a whirlwind.

It is here, however,—it is *in the cool of the evening*, in the retirement of silence and solitude, when not a breath is stirring around us, that the voice of God is oftenest heard. Elijah was commanded to take his stand upon the mountain; and he beheld the mountain rent with a whirlwind; and after the whirlwind an earthquake; and after the earthquake a conflagration. Yet Jehovah was not in the whirlwind, nor in the earthquake, nor in the conflagration. But *a still small voice* succeeded, and that was the voice of Jehovah.

Happy he who hears it as Elijah did, in the way of duty, and charged with a confidential commission. But let it come how it may, and for what purpose it may, yet let him hear it. The still small voice of God can never fail to bring with it a blessing; and in the cool of the evening, in the privacy of the garden, the heart is most open to its impressive message.

It may be a voice of warning; but it will still be in mercy. O, hear it,

and be thankful. Drink in the solemn menace, and prostrate thyself. Escape for thy life from the curse and the companions it denounces. Escape, lest thou be consumed in their iniquity. O, haste then and escape ! for the sun, whose beams shall soon be hid in the smoke of vengeance, is already rising upon the earth. Escape from the condemned crowd, and flee to the privileged spot—to the little city of Zoar.

It may come as a voice of chastisement. It may lay thee on the bed of sickness, or sweep away the delight of thine eyes. Still hear its solemn import, and bethink thyself. Reflect on the abuse with which thou hast employed every former mercy; how little the hand of God has been acknowledged in thy prosperity; what idols have usurped his supreme place in thy heart; how rapid the step with which thou wert rushing on to eternal destruction—a lover of pleasure and without God in the world. Hear thou the rod, and him that hath appointed it: it is still sent to thee in mercy. Humble thyself in dust and ashes; pour out thy soul in deep penitence: kiss the Son, while his wrath is thus kindled but a little: put thy trust in him, lest thou perish in the way. He may demand the cutting off a right hand, or the plucking out a right eye; but ‘it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.’ If Eli cannot enter into heaven with his sons—let him enter by himself—and rejoice with trembling.

But there are some to whose ear the voice of God comes in tones of unmingled delight; who languish and ever faint for it, as the panting heart in the desert for the water spring. These are the children of God; the despised saints of the world: but who cannot be more despised by the world than they themselves despise the world’s frivolous and short-lived en-

joyments. Though they are in the world, they are not of the world; they are travellers to a better country, to a more abiding city. The day is to them a time of probation; they conscientiously discharge the duties that lie before them, and fulfil the work of the day in its day. But they pant for the season of refreshment; for *the cool of the evening*; for the hour of meditation and prayer; for that decline of the sun’s heat and garish splendour, in which the world recedes, and heaven opens before them. They hear *the voice of God walking in the garden*, and joyfully go forth to meet him; they press forward from the shades, and are not afraid.

Every thing, then, around them, gives a token of God’s presence; the solemn stillness, the soothing twilight, the tinkling sheep-bell, the village curfew, the rippling stream, the fragrant breath of the wild hedge-row, the even-song of the woodlands: the harmonious carol of nature poured forth from every quarter and every object in praise of the great Creator. Here is no discord; the garden of Eden is again open; the flaming sword is withdrawn. Man is at peace with God, and all things are at peace with man.

It was thus the holy Psalmist mused. Retiring from the concerns of the world, he, too, sought communion with God; he sought *the cool of the evening*, and heard *His voice walking in the garden*. He saw the work of his hands in the firmament opening above; and in the various tribes of animals spread below, rejoicing in the deep forest, and in the green pasture, and in the balmy air, and in the rustling waters. But most of all did he see God in the wonderful structure of his own kind, in the condescending grace displayed to him, in the dignity to which he is advanced by the great mystery of redemption—raised from the dust to rank with angels, from sin to the friendship of God.

It was this last thought that overwhelmed him with astonishment, and compelled him to exclaim, as the head, the heart, and the tongue of the thronging temple around him, the priest of the hallowed altar before which he bowed :

“What is man that thou are mindful of him? Yea, the son of the ground, that thou visited him?”

J. M. GOOD.

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### IMPORTANT CONSIDERATION.

Although Gospel truth be a system, yet it is not systematically revealed in the Scripture. The Holy Ghost is oftentimes pleased to unfold a truth of the highest importance, where we are the least prepared for its disclosure. And it is in reading Scripture as a whole, that this will be seen and felt. Partial readings of the word lead to certain error. It is the entire of Scripture, the analogy of faith, which must decide every controversy.

Consider whether the difficulties which present themselves on the Trinitarian side of the question, are not those only which are to be expected on any and every question of Divine truth—whether there does not appear in every revealed doctrine, a certain point, beyond which we are instantly lost in uncertainty and confusion. In the consideration of sin, in its first introduction into the world, in its cause and effects, as perfectly consistent with the unsullied holiness of God—in describing the invincible energy of the Holy Ghost, so needful to the final salvation of every saint, yet without destroying the free agency of the believer, and the responsibility of the unbeliever—in maintaining the doctrine of the entire corruption of man, without denying the testimony of the natural conscience against sin—in speaking of God's free and sovereign choice of a people unto life eternal, yet leaving sin upon

the sinner, and representing man's destruction as wholly of himself—in the glorious doctrine of substitution—in marking the limits between godly and slavish fear, presumption and unbelief, Antinomianism and legality; in these and a variety of other questions, the man who has considered much, will not aver that difficulties will not at times offer themselves, however satisfied and convinced he may be as to the general issue. The comprehension of the human mind, even of the mind illumined with the rays of Divine light, is, in fact, but exceedingly limited. “We see through a glass darkly.”

I embrace the Trinitarian side of the question, not because it has no difficulties—for, on that plea, I should believe nothing—but because I see it revealed in the Bible. This is enough. I believe it because God reveals it; and, as to the difficulties, I find it attended with far less difficulties than any other system, while the difficulties themselves are more immediately connected with the consideration of the Divine essence, of which I can really know nothing but as God is pleased to reveal himself.

Men often take a state of mind to the Bible, which neutralizes every truth which is presented to them. Receiving ‘as new-born babes,’ ‘in meekness,’ ‘at the feet of Jesus,’ the ingrafted word, is our only right frame and posture.—*J. H. Evans.*

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*To the Editor.*

SECOND LETTER FROM MR. GILMOUR.

DEAR BROTHER,—In my last to you I promised to give you a few more extracts from my journal. Since that time I have had an opportunity of spending a few days at the station occupied by our beloved friends, Mr Roussy and Madame Feller. Their mission among our Canadian friends

who use the French language, has been greatly blessed of God, and promises much future good—I could not help feeling as did the church at Jerusalem—“They held their peace and glorified God, because he had granted unto the Gentiles repentance unto life.”

The good already done, and the promise of future good resulting from this mission, induce me to touch on the leading events of Providence in which it originated, and has made progress to the present moment. To me they are full of interest; others they may not affect in the same degree. You may insert them or not in the Magazine, as it may seem best to yourself.

Mr. Olivier, of Lausanne in Switzerland, in consequence of indisposition, was obliged to resign his pastoral charge of the dissenting church, in that city. Before he had divulged his intention to the church, Madame Feller, about to proceed to a watering place for the restoration of her health, came to spend an afternoon with her dear friends Mr. and Mrs. Olivier. When she was about to leave them Mr. Olivier made known to her his intention, and how his mind had been lately occupied with the subject. The disclosure stunned her; nor could she bear the thought of being deprived of her dear Pastor. After conversing freely upon the subject, he asked the following question: “Suppose I should see it my duty to quit my present station, whither do you think I should go—to France or Canada?” She immediately replied, “To Canada; France is at our door, and will be much more readily supplied; Canada is distant, and few think much about it.” They parted; and shortly after this he disclosed his mind to the church, resigned his pastoral charge, and came to Canada at his own expense. His sojourn in Montreal was comparatively short; but the simplicity and godly sincerity

which marked all his movements here, endeared him to many of us; nor were his labours among the Canadians in vain. His health having failed, he was obliged to return to his native land, where he labours with success in his old church.

While in Montreal, Madame Olivier corresponded regularly with Madame Feller; and in this way she became more intimately acquainted with the spiritual condition of Canada, and felt a deeper interest in its spiritual improvement. Being deprived of an only daughter and a beloved husband, she felt her heart greatly weaned from this world. The ties which bound her most strongly to the world were now broken, and she felt desirous of being wholly devoted to the service of God. The line of action most in accordance with the desire of her heart, was, in giving herself up to the amelioration of the poor in her own country; she never thought of engaging in missionary operation until her correspondence with Madame Olivier. But after much thought, consultation, and prayer, she was led to think it was the will of God to consecrate herself to his service in attempts to ameliorate the spiritual condition of the Canadians. At this time, she wrote to Madame Olivier and put a great many questions to her about the state of religion in this Province. The answer to this letter determined her mind as to the path of duty, and so she prepared to come hither. She arrived in the month of October, 1835.

When she arrived she found Mr. Olivier so much indisposed that his medical advisers strongly urged him to return to his native land, as the only hope of restoring his health and protracting his life. Mr. Olivier urged Madame Feller to return with them; he felt pained at the idea of leaving her in this land of strangers, all alone. She had, however, made up her mind to endure, by the grace



of God, all things for Jesus Christ; being fully convinced it was the will of God that she should consecrate herself to his service in attempts to enlighten and convert the Canadians. She was very sensible of the great loss she sustained by the removal of Mr. and Mrs. Olivier from Canada, but saw in this providence another exhortation to exercise stronger, and more simple confidence in God. Nor has she been disappointed, as she said to me the other day, "Je n'ae jamais eu un regret. I have never had a single regret since I came to Canada, I am sure I am in the path of duty." That is enough to calm and support the mind.

There came out with Mr. Olivier two Missionaries destined to labour among the Indians. It occurred to some of us in Montreal that they might be very usefully employed among the Canadians who spoke the French language, that being their vernacular tongue. Mr. Olivier wrote home to the Society in Lausanne, begging them to take this change of destination into consideration.—Meanwhile, one of these young men went out to L'Acadie to keep school; he considered the situation eligible for doing good and was desirous to remain; but the Society not being able constitutionally to employ their Missionary in Canada, he had to proceed to his destination. Mr. Olivier wrote home to his friends in Lausanne, urging them to send forthwith a school-master to occupy the vacated school. Our dear brother Roussy, having finished his studies, and seeking direction of God, ready to move at the intimations of Providence, concluded that the appeal from Canada, "Come over and help," was made to him; and therefore made up his mind to proceed thither—"assuredly gathering that the Lord had called him to preach the Gospel unto them." He arrived here in October, 1835.

He proceeded immediately to L'Acadie to teach school at the Grande Ligne. He laboured for some time in this vocation. He was wont to read the Scriptures to the children, and make remarks on them, as well as teach them to read. A young man of the name of Alexis Lore, who had been often in the States, and heard the Gospel preached there, having heard Mr. Roussy making his remarks on the Scriptures, concluded that he could preach, and said so to his mother, Madame Lore. They were all convinced he was very superior to the school-masters they generally had. He was invited to meet a number of the neighbours at the house of a person whose name is Leveque. Before they separated they requested him to read a portion of the Scriptures, which he did, making also a few remarks. Alexis Lore requested Mr. Roussy to call at his mother's house, as she wished very much to converse with him; he availed himself of the invitation, and found her mind prepared in a measure for the reception of the truth.

Mr. Roussy, long desirous of an opportunity to preach the gospel, had sought God earnestly to shew him his will in this respect. Young Lore said to him one day, "I think you are a preacher; at all events that you can preach the gospel, and we in the neighbourhood should be glad to hear you." After reflection, he (Mr. Roussy) concluded this to be a motion of Providence, inviting him to preach the unsearchable riches of Christ; he accordingly made an appointment at Leveque's house, and thus commenced the preaching of the gospel.

The attendance at first was good, and God blessed his word; several have been converted, and go on their way rejoicing. Conversion under any circumstances is a matter of great joy; but certain circumstances give

it an additional value; and such, we apprehend, are those under which the conversions at the Grande Ligne have taken place. *What has God wrought?*

Madame Lore, who was the first fruit of this mission, was the daughter of a French sailor, who had settled in the vicinity of Boston. He remained there until his daughter, who afterwards became Mrs. Lore, had reached her 20th year. About this time she met with a fearful disappointment; and, having considerable influence over her father, prevailed with him to remove to Canada. Shortly after his arrival, she was regularly initiated into the Roman Catholic Church, married Mr. Lore, and continued a Catholic for about twenty years, though not without much uneasiness of mind.

About twenty-two years ago Judge Moore, of the village of Champlain, gave Madame Lore a French Bible. The perusal of this book reminded her of the days of her youth, how she had resisted her convictions, and extinguished the light which once gleamed over her mind. The last twenty years of her life which had been spent in folly, &c., made her feel very greatly before God. She thought full confession to the Priest might redeem her anguished mind, and so prepared for grand confession. She proceeded to the confession box, but found herself unable to utter a single word. She wept, and sobbed, but could not speak one syllable. At length the Priest said to her, "*I absolve you of all your sins, go away.*" On leaving the confession box, the thought occurred to her mind: "Can this be the right way? He has absolved my sins, and yet he does not know what they are. This cannot be the right way." After much reflection, she resolved never to go to the confession box again, and she never did.

She now read the Scriptures regularly, but went occasionally to the church. One day the Priest was

warning the people against reading the Bible, and employed the following illustration:—"The reading of the Scriptures by the common people is like mixing poison with good bread. The person eats the bread without suspecting poison is in it, and only learns the evil by the consequences which ensue." After this she never went to the church.

She now set a high value on the Bible, and read it with care. She spoke highly of it to her children, and procured them copies, and begged them to read it as the word of God. As yet, however, the scales had not fallen from her eyes; she understood not its spiritual import, nor enjoyed peace with God, through faith in Christ. She had suffered much mental agony in reviewing her conduct in the glass of divine truth; and was greatly affected because of the manner in which she had brought up her children. But, under the instructions of Brother Roussy, it pleased God to remove the darkness from her mind, and introduce her to the marvellous light of the gospel. Having believed in Jesus, whose blood cleanseth from all sin, she was filled with joy and peace, and afforded the most satisfactory evidence (by her holy conduct) of an inward change.—From this time, to the day of her death, she walked with God. Her spiritual journey in this world was short, and her end was peace;—she fell asleep in Jesus ("Tis sweet to slumber there") some time in August last. But as a particular account has been given of her death, I need add no more.

She is not the only one to whom the preaching of our dear brother has proved the savor of life unto life. As many as ten more in the neighbourhood afford most satisfactory proof of being turned from darkness to light, and from the power of Satan to God—I might say fourteen.

Leveque, son-in-law to Madame

Lore, is one of the converts. He cannot read, yet has been long in the habit of having the New Testament read to him. He used to carry it with him when he went from home, and, as opportunities offered, get others to read it to him. In one of his visits to Quebec, the Bishop, who had been formerly his Curé, sent for him, when a conversation, in substance as follows, took place:—

Bishop.—Leveque, I am glad to see you; I am told you have a New Testament. As you cannot read it, it is of little use to you, give it to me. I can read it, and as I know you are a poor man, I'll pay you for it.—Leveque.—Though I cannot read myself, Sir, I am some times happy enough to meet with persons who can; and they read it to me; I think it is a very good book, is it not, Sir? I like to hear it read; I should not like to part with it. Bishop.—It is a good book, my child; but as you cannot read, you may as well sell it to me. Leveque.—O, Sir, I would not like to sell the gospel on any account. Suppose you were my master and gave me a piece of work to do, and which having to be done with candle light, you gave me a candle that I might see how to perform it—suppose I gave away the candle and therefore left the work undone—would you be satisfied with my excuse, if I said I had given away the candle, and could not see to do it? Bishop.—No. Leveque.—Then is not the New Testament a light which God has given us to shew us how to do that which he has commanded? Now, if I give it away, will it be a sufficient excuse to render to God in the judgment, that I did not what he commanded because I had given away the New Testament? Bishop.—Leveque, it is an excellent book; hear it read—it will go you good. It does show the way to heaven. Thus ended the conversation. It took place many years ago, long before Leveque

knew the real value of the Scriptures. The other day when asking why they valued the Bible so much, though they understood not its real value, the reply was as follows:—"We valued it just as we value something, because one who knows its real value tells us it is very valuable."

Friend Leveque had his eyes opened under the preaching of Mr. Roussey. He was long in great distress of mind, but was finally led to see the completeness of the Saviour's righteousness, and that God forgives men their sins, not for the sake of their good works, but for Jesus' sake. It was by no particular sermon or text that Leveque was led to believe in Jesus; the light of the truth beamed on his mind as calmly and gradually as opens a lovely morning.

Alexis Lore is a young man of about thirty years of age, a son of Madame Lore. He had, for seven years before his conversion to God, occasionally resided in the State of Vermont, and heard the gospel preached there. He understands the English tolerably well: often felt deeply convicted under the preaching of the word, but did not enjoy permanent peace by faith in Christ. He told me, a few days ago, that for those seven years he had been miserable, from a conviction that God had rejected him. "You must be damned; there is no hope for you," would ring in his ears for whole days. Such was at times the agony of his heart, that he would fall down on the ground, and implore God to have mercy on him. He enjoyed not the benefit of an interpreter; one of a thousand, to show him the completeness of Christ's work, the firmness and fulness of the glorious gospel. "When they had nothing to pay he frankly forgave them." The preaching and conversation of Brother Roussey were at length abundantly blessed of God to him. He refers, however, to a particular hour when the light of the gospel suddenly

flashed upon his mind, and yet continued to shine like the sun. He was filled with inexpressible joy; and has, from this time, had steady peace with God. He is a truly zealous, and courageous Christian. He grows in knowledge and grace.

Is it not time to close this narrative, brother? Yet bear with me a little longer, as out of the mouths of babes and sucklings God has ordained strength. Maria Lore, grand daughter of Madame Lore, is about thirteen years of age. She was a child of most unmanageable temper—rude—deceitful—sulky—disobedient; her wickedness was proverbial. She was never known to obey her parents cheerfully. She obeyed under the weight of the rod—but in no other way. When she went to Madame Feller's school, the neighbours said, Madame had got her match now, and they predicted the inability of Madame to tame her. The first day she came to school the lesson in course was the ten commands. Mrs. Feller's custom is to read the lesson, make remarks on it, put questions, and encourage the children to put questions also. Maria was struck with the commandments of God. She listened with most marked attention. The school having been closed, Maria went home, bathed in tears, and as soon as she entered the house she exclaimed—"O, mother, mother, I am lost. God has given us commands. Why did you not tell me? I have broken them all. They tell me I should honour you, and alas, I have always disobeyed you. They say, Ye shall not bear false witness—I have told many lies. They say, Remember the Sabbath to keep it holy—I have broken the Sabbath. I am lost; what shall I do?" She continued in extreme agony all night. Her mother went and told Madame Feller. Maria came to school next day, with a countenance the picture of despair—she listened

to every thing said with the utmost attention. After the school closed, Madame Feller requested Maria to remain in; she perceived at once that she was under deep and enlightened conviction. She directed her attention to the love of God in Christ Jesus. The sufficiency of the work of Jesus shewed that he had obeyed that law which she had broken, and had also endured its penalty, having been made a curse for us, and that God now pardoned our sins for Jesus' sake. The child at once seemed to understand and receive the gospel; she left the school and returned home full of joy and peace, and exclaimed to her mother, on entering, "Que je suis heureuse. How happy I am; God has forgiven me all my sins for the sake of Jesus Christ." She continued happy for many days. One day, however, she came to the school, and her countenance was sad; Madame Feller asked the reason, "O," she said, "I have found sin in my heart, and I fear God will not bless me." Madame explained to her more fully the mercy of God, and directed her to look to him constantly for strength and grace.

Several months have elapsed; this girl seems to live fully under the truth. It is obvious to all that she is anxious to govern herself by the word of God. In her temper, words, and actions, the change is indeed great. "Verily, salvation has come to this house." Father, mother, and eldest daughter have obtained mercy through faith and love in Christ Jesus. Said the happy mother the other day " (*En vérité c'est une nouvelle vie—que nous sommes heureux.*)—Truly this is a new life—how happy we are." But I must conclude, and leave other instances of conversion in *this* neighbourhood and *other places* to a future opportunity.

Madame Feller has twenty-two children at her day school. She is with them from nine o'clock in the

morning till five in the afternoon. The difficulty is not to get them to the school, but to prevail on them to leave it. They hang about her as children about a mother, and their affection evidently meets with a maternal response. She often says, "Mes pauvres chers Canadiens."—She requests them to get three or four verses of the Scriptures by heart every day. They, however, seldom commit less than fifteen, often twenty, sometimes thirty. The Priest cannot wrench the Bible from the heart.

Besides these children, Madame Feller meets with adults from twenty to sixty years of age, who are learning to read. They meet about six o'clock in the evening, and often continue till midnight. The spirit of enquiry is very strong; they desire earnestly to hear the gospel read to them. But, dear brother, where are all these meetings held? In Madame's little room of ten feet broad and about fifteen long. In this place she is shut up all the day, and all the night; and for at least fifteen hours of the twenty-four, it is full of scholars. Must not such accommodations speedily wear away a life of no ordinary value? Should not, then, something be done to get up a comfortable mission house that may serve as a school-room, meeting house, &c. It should be erected immediately. I have made a few applications to our Christian friends at the village of Champlain, at Plattsburgh, and Keeseville,—where the following donations, which I now hand you, were cheerfully accorded. Farther contributions for this object will be gratefully received and immediately applied. What we do, let us do quickly. Winter will be upon us in a short time; and we read that the wall of Jerusalem "was finished in fifty and two days," "because the people had a mind to work." Neh. vi. 15—iv. 6.

I shall probably trouble you with a few more remarks on this Mission

before next month. Meanwhile let us work, brother, and pray, for "the day is far spent, the night is at hand." Yours, in all glorious love,

JOHN GILMOUR.

### Poetry.

#### FALSE AND TRUE HOPE.

Cease, hope, airy phantom, O cease to deceive me

With pictures of pleasures that yet may arise;  
Tho' warn'd by experience, I still would believe thee,

And fondly presume on thy vision of lies.

How bright shines the picture, when by thee 'tis gilded

With Fancy's fair colours, alluring and gay:  
Even clouds softly glow, when by thee they are tinged,

As the brow of the west, when descending is day.

But when we draw near, what in prospect delighted,

Exulting that *now* we shall *all* realize,—

Behold at our presence the bright scene is blighted—

The pain is *all* pain, but the beautiful dies.

Yet, O, far beyond this scene, wasteful and dreary,

Where tempests howl loud, ere the noon of the day,

Where each bud of joy, in the desert appearing,

Is wash'd by the surges forever away;

When, far 'yond this region of wide rolling sorrow,

Yon unclouded day hope transported describes,—

Then, then, she can tell of a joyful tomorrow,  
Where more far than hop'd for, we *shall* realize.

ORIG.

G.

#### TRY ONCE MORE.

"We have toiled all night, and have taken nothing; nevertheless at thy word I will let down the net." Luke v. 5.

As Peter, at his Lord's command,

Tho' all night long he toiled in vain,—

When morning rose and land appeared,—  
Resolved to throw his net again ;

So Christians now, tho' long weighed down,  
By disappointments, doubts, and fears,  
Since Christ commands them, seek again,  
And hope for blessings, tho' in tears.

One trial more—tho' all till now  
Have turned aside Hope's strongest ray,—  
May prove, like his, if made in faith,  
A prelude to a brighter day.

Or, if, till life's last closing scene,  
Wave after wave should follow still,  
The last shall bear the soul on high,  
Beyond the reach and fear of ill.

OUTG. THOS. BROWN.

“LET THERE BE LIGHT.”

*From the English Baptist Magazine.*

“Let there be light,” the Godhead spoke,  
And through the realms of chaos broke  
A bright and glorious ray :  
The startled shades of darkness fled  
As wide—and wider still, it spread,  
Till all around was day.

“Let there be light,” the Saviour said,  
As from the mansions of the dead  
He rose to yonder sky :  
A sudden earthquake shook the ground,  
Hell heard, and trembled at the sound  
Which showed salvation nigh.

“Let there be light,” the Spirit brings  
The royal edict on his wings,  
To each benighted land.  
And soon the clouds of doubt and fear  
Break up, and melt, and disappear,  
At his august command.

“Let there be light,” from pole to pole,  
Still let the glorious message roll  
Of grace and truth divine ;  
Till Hermon's dew, and Sharon's rose,  
Refresh the soul 'midst Greenland's snows,  
And cheer it at the Line.

“Let there be light :” the strain sublime  
Shall echo loud through every clime  
Of this terrestrial ball ;  
Till strife in love, and war in peace,  
And Satan's dark delusions, cease,  
And Christ be all in all.

J. J. BRIDGEND.

MISSIONARY REGISTER.

AUGUST, 1837.

BAPTIST CANADIAN MISSIONARY SOCIETY.

*Mission to the FRENCH CANADIANS at L'Acadie.*

From Brother Gilmour's letter, inserted a few pages back, our readers will have learned the origin of this Mission, and have noticed the labours of our friends Mr. Roussy in preaching to the French Roman Catholic inhabitants, and Madame Feller in her school for instructing both young persons and adults, in that neighbourhood. The want of a building in

which the gospel might be preached, and these various pupils taught, excited the attention of Mr. Gilmour, and stirred up his zeal to procure funds for the purpose of erecting one. His success has been very gratifying, as the following List of Subscribers will evince :—

*At Champlain.*

David Savage ... ..	£0 15 0
B. M. Rogers... ..	0 1 3
O. B. Ashman... ..	0 2 6
Charles Bradlow ... ..	0 5 0
A. Beaumont ... ..	0 5 0
M. Hotchkiss ... ..	0 5 0
R. Moore ... ..	1 5 0

E. A. Loomis... ..	£0	5	0
F. and B. Nye... ..	0	15	0
C. S. Moore... ..	0	5	0
Henry Ashman... ..	0	2	6
R. Whipple... ..	0	3	1½
J. Dodds... ..	0	1	3
Thomas Dodds... ..	0	1	3
H. G. Robbins... ..	0	2	6
N. Webb... ..	0	10	0
W. B. Underhill... ..	0	5	0
J. Hubbell... ..	1	5	0
N. Moore... ..	1	5	0
P. Moore... ..	1	5	0
H. Bosworth... ..	0	10	0
L. Kellogg... ..	0	5	0
M. Dudley... ..	0	15	0
E. J. Moore... ..	0	3	9
H. Lovis... ..	0	2	6
N. Hayman... ..	0	5	0
M. Cross... ..	0	5	0
J. Savage... ..	0	10	0
Deacon Lyman... ..	0	5	0
J. G. Whiteside... ..	1	5	0
F. H. Hubbert... ..	0	5	0
Miss Hoyte... ..	1	5	0
D. C. Hitchcock... ..	0	5	0
Cyrus Savage... ..	0	5	0
Benjamin Nichols... ..	0	2	6
H. H. Hicks... ..	0	2	6
George N. Hoyte... ..	0	2	6
John Stewart... ..	0	1	3
W. W. Whipple... ..	0	2	6
James Dodds... ..	0	1	3
J. Rogers... ..	0	2	6
W. J. Savage... ..	0	2	6
H. D. Savage... ..	0	5	0
Margaret Bell... ..	0	0	10
Jas Hubbell, Jersie... ..	0	5	0
Mr. Loomis... ..	0	5	0
A half hide of leather.			

*At Keesville.*

Congregational Church, }			
Rev. M. Brinkerhoof, }	3	3	0
Baptist Chapel, Elder Safford, }			
besides 3 silk handkerchiefs }	2	8	0

*At Plattsburgh.*

B. Moore and S. C. Moore	1	5	0
George Moore	0	5	0
James Barley	0	5	0
Rev. J. N. Coit	0	5	0
N. Y. Haile	0	5	0
F. M. Beckwith	0	5	0
F. L. C. Sulby	0	5	0
L. Myers	0	10	0
J. Baynteen	0	5	0
Z. C. Platt	0	5	0
B. J. Mooers	0	5	0
Isaac C. Platt	0	5	0
William Barley	0	2	6
Ichabod Fitch	0	2	6

On Thursday evening the 20th ult., a meeting was held in the Vestry of the Baptist Chapel in St. Helen

Street, when Mr. Gilmour gave a very interesting statement of the steps that had been taken to promote the gospel at the above station, and made a striking and successful appeal in behalf of the proposed Mission-house. The following sums were subscribed :

*At Montreal.*

John H. Walden... ..	£0	5	0
Mrs. Baker... ..	0	0	7½
Mrs. Churchill... ..	0	2	6
Mrs. Dredge and daughter... ..	0	2	6
Rollo Campbell... ..	1	5	0
Matilda Dredge... ..	0	1	3
Robert Drake... ..	1	5	0
G. Munro... ..	0	11	0
William Muir... ..	0	5	0
Amelia Muir... ..	0	1	0
Thomas Churchill... ..	0	5	0
Mr. and Mrs. Boyd... ..	0	5	0
Robert Morton... ..	0	10	0
Mr. M'Ewan... ..	0	5	0
Mr. Hamilton... ..	1	5	0
Mr. Adams... ..	0	3	0
R. Henderson... ..	1	5	0
J. Christie... ..	0	5	0
Mr. Wells... ..	0	5	0
Mr. Jackson... ..	0	5	0
Mr. Green... ..	1	0	0
James Connell, junior... ..	0	2	6
William Ewan... ..	0	7	6
A. Brodie... ..	0	10	0
Mr. M'Dougall... ..	0	2	6
John Scott... ..	0	1	3
A Friend... ..	0	1	3
James Thomson... ..	2	10	0
Mrs. David Torrance... ..	2	10	0
John Gilmour... ..	1	0	0
Jane Little... ..	0	2	6
Mrs. Rodden... ..	0	5	0
Mrs. Milne... ..	0	2	6
Mary Stanley... ..	0	1	3
Mrs. Henderson... ..	0	10	0
Mrs. Day... ..	0	5	0
Mrs. Muir... ..	0	5	0
Mrs. Drake... ..	0	5	0
Miss Morton... ..	0	5	0
Miss Plimsoll... ..	0	2	6
Mrs. Campbell... ..	0	5	0
Mrs. Galt... ..	0	5	0
Miss Galt... ..	0	2	6
Miss Niles... ..	0	3	9
Mrs. M'Ewan... ..	0	5	0
Mrs. Kelloch... ..	0	5	0
Mrs. Boyd... ..	0	2	6
Mrs. Greene... ..	0	5	0
Mrs. Connell... ..	0	10	0
Mrs. M'Dougall... ..	0	2	6
James Milne... ..	1	0	0
A Friend, by Mr. Gilmour... ..	0	10	0
Mr. Niles... ..	0	1	3
Mr. Plimsoll... ..	0	1	3
Mr. Kelloch... ..	0	10	0
Mr. M'Lennan... ..	0	2	6
Mr. Whipple... ..	0	2	6
Mr. Hargrave... ..	0	2	6
Mr. Stewart... ..	0	5	0
A Friend... ..	0	5	0
William Ady... ..	0	5	0
A Friend... ..	0	1	3
John Mathewson... ..	0	10	0
Nicolaus P. M. Kurczyn... ..	0	5	0
Mr. Benny... ..	0	5	0
George Wood... ..	0	1	0
Henry Lyman... ..	0	10	0
William Lunn... ..	1	5	0
J. Ferrier... ..	1	5	0
R. Latham... ..	1	5	0
S. Mathewson... ..	0	2	6
Mr. Ramsay... ..	0	2	6
Benjamin Lyman... ..	0	10	0
A Adams... ..	0	10	0

Farther Subscriptions are needed to complete the design, and will be received by the Secretaries, or any member of the Committee, of the Missionary Society.

*Additional Subscriptions to the BAPTIST CANADIAN MISSIONARY SOCIETY.*

Joseph Wenham, Esq., Brockville . . .	£5	0	0
John Lesslie, Dundas . . . . .	2	10	0
John Stewart, do. . . . .	0	5	0
Malcolm Macgregor . . . . .	0	5	0
Mrs. Foster, Kingston . . . . .	0	5	0
James Lesslie, Toronto . . . . .	2	10	0

BRITISH AND FOREIGN BIBLE SOCIETY.

The THIRTY-THIRD Anniversary of this Society was held in Exeter Hall, London, on Wednesday the 3d of May, and was most numerously and respectably attended.

From the report read on that occasion it appeared that the issues of the year had amounted to 541,843 copies; of which number, 163,046 had been issued from Depôts abroad. The total number of copies issued by the Society, since its commencement, was 10,293,645.

The Funds of the Society were reported to be the largest ever received in a single year; having amounted to £108,740 19s. 11d. The donations had amounted to £13,989 6s. 11d; being an increase of £11,125 7s. 3d. as compared with the preceding year. The Legacies had amounted to £9995 6s. 8; shewing an increase of £5382 17s. 7d. The Free Contributions from Auxiliary Societies had been £30,633 19s. 8d; and on this item also there appeared a considerable increase. The total amount received for the Negro Fund, from its first opening to the 31st of March 1837, when it was closed, had reached £10,249 5s. 9d; while the cost of the Testaments required had only amounted to £12,657 2s. But it was proposed to hold the balance in reserve, for the purpose of supplying the Negroes at the Cape of Good Hope, the Mauritius, &c. The

Expenditure of the Society, during the year, had amounted to £103,171 5s. 2d. and its present engagements exceeded £40,000.

MONTREAL AUXILIARY BIBLE SOCIETY.

The Committee of this Society have recently adopted a Resolution to the following purport—"That they will endeavour, within the shortest practicable period, to place a copy of the Sacred volume, by sale or gift, in every family in Lower Canada willing to receive it"; and in pursuance of this noble purpose, Captain Maitland and other agents have been employed in different parts of the province, who have made considerable progress in the work. A report of their proceedings will be found in the Bible Advocate, published monthly at Montreal.

TORONTO AUXILIARY BIBLE SOCIETY.

From the Eighth Report of this Society, it appears to be going forward with increasing activity and success, and maintaining, "amidst the excitement of eventful times, a large degree of strength" and energy.—Enquiries by the agents of the Society in different parts of the city and neighbourhood have elicited facts and feelings "that promise a vigorous and successful effort for the circulation of the Scriptures." The Branch Society at Peterborough "gives good promise of a prosperous result; the names of many of the most influential and respectable members of that flourishing community being to be found among the officers and supporters of it." The members of the Toronto Auxiliary appear "resolved to increase the means of its usefulness, and give it an efficiency proportioned to the circumstances of the country."

The issue last year was 1023 Bibles, 1598 Testaments; total 2321 copies, being an increase over the preceding year of 891 copies.



AMERICAN AND FOREIGN BIBLE  
SOCIETY.

This new Society,—the formation of which was occasioned by the refusal of the American Bible Society to aid in printing certain versions of the Scriptures, particularly Mr. Judson's into Burman, because the words relating to Baptism were translated, and not merely transferred—is going on vigorously and effectively in many

parts of the United States. The call for this Institution was the obvious necessity of providing for the printing and circulation of several Oriental versions of the Bible, which otherwise could not have been presented to the numerous population in the East by whom they are so greatly needed. This point, at least, will be secured, as Christian benevolence must wish it to be.

**Death of His Majesty, King William IV.**

OFFICIAL ACCOUNT, JUNE 20.

“His Majesty expired about twelve minutes past two o'clock this morning.”

Before the present number of our work shall have reached the hands of our Subscribers, they will most probably have received the melancholy tidings announced above. But we wish, in recording the solemn event, to express our regard to the memory of a Monarch whose liberal principles and general conduct were always favourable to the liberties of his people,—our gratitude to God for the many favours that have been conferred on us during his peaceful reign,—and our devout prayers that the best blessings of Heaven may rest upon his successor in the government of these realms, and that her administration may be eminently prosperous and happy

The Reviews and some other articles have been postponed to make room for the Intelligence.

We are obliged to several of our contemporary journals for their respectful and commendatory notices of this Periodical.

Our friends of the *Toronto Christian Guardian*, who conceive that there is an inaccuracy in Mr. Gilmour's statement relative to some of the Townships in Canada, are informed that our brother's report was founded on actual information received on the spot, when he visited those Townships the year preceding his voyage to England; that there was then “no regular ministrations of the Gospel” in the Townships of Brompton, Compton, and Kingsey; and that those of Lochabar, Buckingham, Templeton, Cumberland, Osgood, and others that might be mentioned, are still destitute. Our friends, therefore, may be satisfied that no over-statement was made or intended. By the term “regular ministrations” Mr. Gilmour designed to express no such sectarian idea as the *Guardian* appears to suppose, he meant, as he himself assures us, and as seems to be evident from the document itself, that in those Townships there was no series of religious services regularly continued from week to week, and indeed no resident minister of any denomination.

We are so far from being insensible to the Christian activity of our Methodist friends, that we set a high value upon their zealous, self-denying, and persevering labours, to arouse the careless multitudes of our population to a concern for their eternal interests, and cordially rejoice in their success.