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VOL. II.

CHRISTIAN ANTIQUITIES.

COMMUNION SEASONS IN THE EARLY CHURCHES.

Translated from Dr. Augusti's *Handbuch der Christlichen Archäologie*, vol. ii. pp. 595—601.

The universal concurrence of the ancient church in keeping *Thursday in Passion Week* [the day before Good Friday] as the anniversary of the institution, sufficiently shows that there was no uncertainty felt as to the questions which have so abundantly engaged the attention of the learned in modern times, viz: Whether Christ kept the Jewish Passover? On what day did he eat the paschal lamb? When did he institute the Supper?

As it was the opinion of the *Quartodecimani* that the Eucharist ought to be celebrated only on the anniversary of its institution, and should be omitted on all other days, it is easy to understand the hard judgment which the ancient church passed upon them. Their intention was certainly praiseworthy, since they wished to save this holy observance from the fate of what is common and ordinary; but the rest of the church deemed the more frequent repetition, not only as a thing needed by a religious

mind for the purpose of strengthening faith, but also as a command of the Lord and an order of the Apostles, in consequence of the words '*do this in remembrance of me,*' and of Paul's expression '*as often as*' (1 Cor. xi. 26). From which it was inferred that the annual observance was not a thing in itself complete and sufficient, but only a pattern and an inducement to frequent communion.

So early as the beginning of the second century we find the observance of Sunday. It is true the opinions of ancient and modern expositors and church historians have always differed on these points, viz: whether the keeping of Sunday was ordained by the apostles; whether "*the first day of the week*" (Acts xx. 7) means Sunday; and whether the time appointed for making contributions (1 Cor. xvi. 2) can be referred to the communion to be held on Sunday.

But even should this and other kindred questions be left undecided,

yet the existence of the Sunday festival and of the custom of holding the communion on it, is quite certain in the second century. The *status dies* (stated day) in Pliny (Epist. lib. x. ep. 97) may indeed mean the Jewish Sabbath; but yet it is more reasonable to understand by it the Sunday. The evidence for and against this meaning has been well collected by *J. H. Böhmer* in Dissert. xii. juris. eccl. ant. Dissert. i. de stato Christianorum die p. 5—35. Though Tertullian does not expressly mention the Sunday where he treats of the Lord's Supper, yet the observance of the day may be proved from him (see particularly Tertull. ad nation. lib. i. c. 13); but if this be granted, it is natural and right to infer the observance also of the communion, which was the principal rite of the Christians. The same appears from the suspected, but yet not decidedly spurious passage of Ignatius (Epist. ad Magnes. p. 57): "After keeping the Sabbath, let every lover of Christ observe, as a festival, the Lord's day on which he arose—the royal day that excels all others, and of which the expectant prophet spoke; for the purpose of conferring honourable distinction on the eighth day, on which both life dawned upon us and a victory over death was wrought in Christ." The mentioning here of the resurrection and the victory over death implies quite naturally that observance by which, according to the direction in 1 Cor. xi. 26, the Lord's death was signified.

But the testimony of *Justin Martyr* is beyond all doubt. He says quite expressly in Apolog. i. c. 67, p. 222, ed. Oberth: "We all unitedly hold an assembly on the *Sunday*, when the memoirs of the apostles and the writings of the prophets are publicly read, so much as the time permits. When the reader has finished, the president delivers an address, in which he exhorts and stirs up to

the imitation of the good works recommended in the lesson. Then we all stand up together and offer prayer. And when the prayer is over, bread, wine, and water are presented." And, as the ground of this festival, he alleges the production of light on the first day of the creation, and the resurrection of Christ. The Sunday continued also in later times the most favourite communion day, and on that account received the name *Dies panis* [bread day]. There was also an endeavour in the time of the Reformation to copy the example of the ancient church in this respect: for the celebration of the Supper on every Lord's day was very urgently recommended, though not made binding, as most of the Protestant church-regulations, and the name *Dominicæ eucharisticæ* [communion Lord's days], testify.

But it would be a great mistake to suppose that the early church did not allow the Supper to be celebrated except on every Sunday. Not a single passage can be produced in which a certain privilege and exclusive right to that effect are conceded to the Sunday. But on the contrary there is an abundance of satisfactory testimonies, which either pre-suppose or expressly require the *DAILY CELEBRATION* of the ordinance. Appeal might be made to the example of the apostolic churches, concerning which it is related (Acts ii, 42): "And they continued stedfastly in the apostle's doctrine and fellowship, and in *breaking of bread*, and in prayers;" and again, verse 46: "And they, continuing *daily* with one accord in the temple, and *breaking bread* from house to house, did eat their meat with gladness and singleness of heart." It is also probable from other passages in the New Testament, that the communion might with propriety be held at every meeting for divine worship. When, therefore, Irenæus (*Adversus haer. lib. iv. c. 34*) says: "Thus then

the Lord requires us also to offer a gift on the altar *frequently, without intermission,*" we have reason to understand him to refer to the *daily communion*. Tertullian speaks of this quite clearly in De jejun. c. 14; De idol. c. 7, &c. In Cyprian (Epist. liv.) we read: "It is the great honour and glory of our episcopal office to have given bread [in the sense of breaking bread] to martyrs, so that we as priests, who *daily celebrate the sacrifices of God*, prepare sacrifices and victims to God." Ambrose also in Epist. ad Marcell. sor. speaks of daily offerings (per singulos dies offerimus). The same thing is done by many Synods; and in the oldest liturgical writings the quotidianum sacrificium [daily sacrifice] is constantly mentioned. And it ever continued the general rule that the Supper might be observed on every day of the week, so that Christian liberty in this respect was never at any time restrained, nor was there a deviation from the order of the ancient church.

But there was no law on this matter, and that a difference in the observance did actually prevail, may be sufficiently proved from the following passage of Augustine. He writes (Epist. 118, ad Januar. c. 2): *Alii quotidie communicant corpori et sanguini Dominico; alii certis diebus accipiunt; alibi nullus dies intermititur, quo non offeratur; alibi Sabato tantum et Dominico; alibi tantum Dominico. Et si quid aliud hujusmodi animadverti potest, tantum hoc genus rerum liberas habet observationes; nec disciplina ulla est in his melior gnavo prudentique Christiano, quam ut eo modo agat, quo agere viderit ecclesiam ad quamcunque forte devenerit: quod enim neque contra fidem, neque contra bonos mores injungitur, indifferenter est habendum, et pro eorum inter quos vivitur societate servandum est.**

While this passage is of the greatest importance for the purpose of learning the principles of the ancient church, with regard to the liturgical part of religion, it at the same time enables us to discover the different customs with respect to communion seasons. We have no right to consider this as only a peculiarity of the church in Africa or Milan; for Augustine speaks in general, and has an eye also to the usages of the *oriental* church, as appears from this epistle and the 119th. A few more remarks of his in Epist. 118. c. 3, deserve to be cited: One man says that the eucharist ought not to be received daily. If you ask him, wherefore? He answers: Because *certain days ought to be selected*, on which men may live more purely and continently, so as to be more worthy to approach so great a sacrament. Another on the contrary says: If indeed the plague of sin and the virulence of disorder be so great, that such remedies must be postponed, the individual ought to be kept back from the altar [communion table] by the authority of the bishop, in order that he may repent, and then be restored by the same authority. For he may be said to partake unworthily, who receives at the time when he ought rather to repent; not he, who absents himself from the communion or attends to it, when he pleases, according to his own judgment. But if the individual's sins are not so great that he should be deemed worthy of excommunication, he ought not to keep away from the *daily medicine of the Lord's body*. One might perhaps

take *every day* of the body and blood of the Lord; others receive them on particular days; in some places *no day is allowed to pass* without communion; in others this happens only on the *Sabbath and Sunday*; in others *only on the Lord's day*. And if any thing else of the kind can be noticed, the whole class admits of freedom in the observance; nor can a diligent and prudent Christian have a better rule in these matters, than that he should act in the same way in which he sees any church acting to which he happens to come; for what is not enjoined contrary to the faith or to good morals, ought to be considered *indifferent*, and to be observed for the sake of the society of those among whom we live.

* Translation of the above passage: Some par-

with propriety settle the difference between these parties by admonishing them to remain in the peace of Christ. Let each one rather do that, which, according to, his own conviction, he believes ought to be done, for neither of them dishonours the body and blood of the Lord, if they only rival each other in honouring this most salutary sacrament. *For the one, for the sake of honouring it, dares not partake every day; and the other, for the same reason, dares not omit it any day.*

When then, notwithstanding, we find the communion *restricted to particular days*, especially since the fifth century; this custom must not be traced back to the principle of liberty, but special reasons must have existed which rendered the celebration on certain days particularly useful and desirable.

Perhaps no one can give a better explanation of the matter than Chrysostom, who speaks repeatedly on this point, but especially in Homil. iii. in ep. ad Ephes. T. V. ed. Francof. p. 886. He first mentions the prejudice, that a person must go to communion on *Epiphany* and *Quadragesimal Days*, and affirms that not the time but the worthiness of the partaker is a matter of importance: The time of communion, he observes, is of no consequence; for neither Epiphany nor Quadragesima, but sincerity and purity of soul can make us worthy to partake. And then he blames the unbecoming thronging and crowding to the *Easter communion*, and the neglecting and undervaluing of the same on other days, and adds: Oh familiarity! oh presumption! *The daily sacrifice is in vain, in vain we stand by the altar, for no one partakes.* Because the frequenters of the daily communion were not numerous enough, while as yet the priests had not begun to commune alone, certain days in every week were appointed for that purpose. According to

Chrysostom there were *three* or *four* days appointed, or even so many as a person wished. According to Basil. M. Epist. 289, it is indeed good and useful to communicate every day, but since this was difficult, *four* days (Sunday, Wednesday, Friday, and Saturday) exclusive of the commemoration days of the Martyrs, were set apart for that purpose in Cappadocia. He mentions also the custom in Egypt and among the Eremites [hermits] to take home the consecrated elements, and to administer the communion to themselves. Which custom he also defends. *Eusebius* (Demonst. evan. lib. i. c. 10) relates that the observance in remembrance of Jesus was held *daily*.

B. DAVIES.

ANIMAL INSTINCT.

Concluded from Page 147.

All the actions, diversified and curious as they are, of the various tribes of animal beings, are referable to three sources of knowledge, power, and action. First, *Instinct*; an innate intelligence and skill, perfect for those particular actions for which it was the intended guide. Secondly, *Animal senses*, and a structure and organization of the frame and limbs, exactly adapted to effect the labours to which instinct guides; so that the bodily frame, senses, and organs form a most perfect instrument by which instinct works its curious labours. And, thirdly, some fainter ray of *rational understanding*, by which, in those few casual circumstances in which instinct can no longer guide, the creature is able to adapt its efforts to the immediate exigencies of its situation.

The instincts of animals are employed, first, for the procuring of food. This is one of their primary objects: and in how curious and diversified modes they are so employed it were endless to enumerate. In

this pursuit the lion crouches, sometimes even for successive days, in some close covert, concealed from view, within reach, by a spring, of the track along which he anticipates his prey may pass, as if he knew the terror of his open presence in the field would drive all the timid animals that constitute his food to distance and concealment; and that he is himself endowed with no powers of scent or chase. For this the spider weaves and stretches her net, to entangle her winged prey, and lurks concealed in a corner, till she darts on the captive struggling in her toils. For this the swallow with unwearied wing traverses the fields of air, and sporting in her chase, darts on every wandering insect her keen eye can discover. On earth, and in air, in stream and in ocean, the innumerable tribes of animated existence are, by day or night, employed in the supply of the incessantly craving demands of appetite; and every tribe furnished with suitable instincts, senses, and powers to obtain its appropriate food. It is beyond description curious to observe how the various species of living creatures are endowed for this great business of life, the pursuit of food. Some with craft, some with patience, some with speed, some with force, and others with all combined—how some have the sense of smell in exquisite fineness and power, and others that of sight developed in equal perfection—and where the powers of search or chase are in any creatures but feebly possessed, it is only because their supplies can be more easily obtained. Scarcely is there a substance, or form of organized matter in the universe, that is not the pabulum of living creatures. Plants in their green blade, the nectar of their flowers, their pulpy fruits, their ripe seeds, are nutritious food; and in their turn, the tribes that feed on them—insect, feathered, finny, quadruped—become the prey and nourish-

ment of carnivorous creatures. And for all this diversity of food there is a corresponding diversity of instinct to discover it; of organization of parts to seize, to masticate, to digest it. Every thing is contrivance, everywhere there is adaptation; part to part; one thing over against another.

The next application or use of instinct we shall notice is *migration*; the power of instinct, which guides whole tribes of creatures in very distant, periodical removes, from one latitude to another, as the changes of seasons and temperatures, and of supplies of food, may require. Of the different resorts of those creatures which thus change their places of abode, that, perhaps, in which they breed ought to be deemed their primary, native home; and that to which, after the annual process of propagation has been gone through, they for a time retire, should be regarded as their subordinate, supplemental residence, provided in addition to their native climate, for accommodations and supplies this alone was insufficient to yield. In this view the swallow tribes are natives of England; and their periodical resort to the southern shores of Spain, or the northern coasts of Africa, should be deemed their visit to those milder latitudes; and their annual re-appearance here, their return home. So too, the innumerable flocks of wild-fowl that breed in the Hebrides, or in the more northern lakes of Norway and Lapland, are natives of those regions; and their surprising annual flight over sea and land, to people with their swarming myriads the lakes of Caystor in Asia Minor, so many thousand years ago observed and sung by Homer, and continued to the present day, is their annual visit to those regions of warmth and plenty, when their own more inhospitable regions would yield neither food nor shelter. Nor are the visits of the musk ox, and various kinds of deer,

from more south-westerly regions of North America, to the very high latitude of Melville Sound, nearly seventy degrees north, less surprising. The brief summer of those regions, which are covered with snow and bound with ice for nine or ten months of the year, and wrapped in unbroken darkness for three or four, is beautifully salubrious and fertile in such vegetation as they yield. Tender flowering mosses especially, spread a rich carpet of luxurious herbage; and, that it may not bloom and wither untasted, unenjoyed, the mysterious hand of the Great Ruler guides thither those numerous herds of oxen and deer to the quiet, abundant repast. There can be little doubt, the two circumstances of temperature, and supply of food, singly or combined, determine the migrations of both beasts and birds. But how unfathomable to us, that these dumb, irrational natures should have so accurate a discernment when their food will fail in their present quarters, and when the climate will become too rigid for their tender frames! And then in what direction they shall steer their course to more favoured climes, rich in the supply of all their wants, in all the materials for their complete gratification! No pole-star guides their flight, no compass indicates the bearing of their course; none of the contrivances, discoveries, or calculations of reason are employed; but they have a knowledge perfect for their use; an intelligence that never fails or misleads them in any of the wants or ways of their being; and we call it *instinct*—and when we have observed this faculty in its laws and results, and have given it a name, we can go no further! We in vain ask, What is instinct? How is such knowledge possessed? How does such intelligence dwell in creatures so low in the scale of intellectual being? These essences and modes of being we have no more a faculty

to understand, than a bird or a fish has a faculty to comprehend our reasonings and enquiries.

That curious power of instinct by which the inferior tribes of creatures are able to direct their course with so much accuracy through intricate and perplexing ways to distant points, deserves a distant notice; for it is not a mere branch of the migratory faculty, as it is possessed by those creatures that do not migrate, equally with those that do. It is not only that the migratory tribes of birds steer their way through the trackless air, to distances of many hundreds of miles; that fishes swim to equal distances through the confused wilderness of waters; that beasts pass through tangled thickets and over rugged mountains; but all animals seem to possess this power. There is reason to think, that, in respect of most wild creatures not of the migratory tribes, it is not their general habit to wander far from the scene of their nativity, and from the haunts with which they were early familiar. Yet if this conjecture be correct, it is still obvious, that in many instances they must need a faculty of guiding themselves, without perplexity or delay, to a desired destination; as, for instance, the parent creature to its young, needing its immediate care. But to observe a bee, at the distance of a mile or more from its hive, busy among the flowers, without the least anxiety lest it should be lost amidst its mazy flights; and, when loaded, wing its direct way to the hive; without thought, and yet without error, is to us amazing. Nor does this power appear weakened by domestication. Most indubitably authenticated cases, and as astonishing as they are certain, of this curious faculty, are on record in respect to those tribes of tame creatures least distinguished by any of that brutal sagacity that appears more nearly allied to reason than to instinct; as

the cat, the sheep, the ass, and the pigeon. In some instances—as of the recollection of roads once visited by the horse or the dog, and immediately and certainly remembered again, even after long intervals—the process seems one of the most retentive and accurate memory, far indeed exceeding what is common among men. But what shall we say of cats, returning to a residence to which they were attached, from distant places, whither they had been carried in close and dark confinement, that did not allow of their seeing a single object during the whole journey; and even when their return could not be effected without traversing the crowded and intricate streets of cities and towns? Or what, to the case of carrier-pigeons, conveyed in a similar dark enclosure to distances of many hundred miles, and on the instant of their release striking off through the pathless air, in a direct course to the very house from which they had been sent? No faculty we possess helps us to any analogy by which to enable us to form any notion of such a power. It is intuition—it is inspiration—it is something we do not possess, and cannot conceive of. It is, perhaps, a sense, distinct from sight or smell, that enables the creature to maintain, unbroken, its connection with a place, even to unknown and most incredible distances; and so to trace its way back to the spot which, though neither seen nor scented, is discerned by this fine, subtle, powerful sense. Plainly, the brute creation needed such a guidance in their wandering on earth, in air, in water, that they might fulfil the great designs of their Maker in their own security, and in the propagation of their species; and therefore He was at no loss for a way to endow them with this needful faculty; however much we may be at a loss in forming any conception of its nature, or mode of operation. It is one

of those wonders with which the works of God abound; to teach us how little we are; how great He is!—how shallow are our conceptions; how deep are His!—how narrow the bounds of our intelligence; how wide, how infinite, the range of His!

A. WELLS.

THE RAILROAD.

While journeying a few days since, and experiencing all the ease and despatch of steamboat and railroad conveyances, I could not but contrast the facilities of modern travelling with the old mode by stage coaches. Formerly, we were cramped into narrow quarters, almost without the possibility of voluntary motion, but bruised and wearied with involuntary jolting, suffocated with dust, melted by the summer sun, or frozen by the wintry wind; subject to an eternal series of delays from broken vehicles and muddy roads; without any conveniences for reading, writing, eating, or sleeping. Now we have ample room, in cushioned ears and curtained state-rooms—just enough jarring to remind us that we are in motion—no dust—the rapidity of our speed creates an agreeable breeze by summer—we are able to continue at the fire-side in winter, and we can eat, drink, sleep, or walk at our pleasure. Then, our way was devious and uneven—now, it is direct and plain. Then, it was over the hill and through the vale—now, it is over the vale and through the hill. Then, our only impulse was from an easily exhausted animal power—now, we are impelled by an invisible and almost irresistible and never-tiring agent, until we are at last brought to our desired resting place, amazed that we have so soon arrived, and wondering at the means by which we have been brought there.

Gliding rapidly along, thus meditating, I was not a little amused to find in how many points an application

of the prominent features in the old and the new modes of travelling might be made to the journey of life. The man of the world finds his path full of discomfort, vexation, and disappointment. He hurried on for the attainment of some desired object, without any opportunity for social intercourse, or for enjoying the sympathies of his fellow-men. His way is crooked and devious, now elevated with hope, and now sunk in despondency; now climbing the hill of ambition, for honor, fame, or riches, and now descending so deep, that the surrounding steep of difficulty nearly exclude the light of day—when it is only by looking and struggling upward, that he is enabled to arise again, to the prospect of advantage. His only impulses are animal, and all his enjoyments are carnal.

But the Christian's career is a different one. Here, old things have passed away, and all things have become new. His way is direct; the crooked is made straight, and the rough places plain. Many circumstances are actually reversed. Though not entirely freed from the inconveniences incident to every one in his pilgrimage, yet by his new condition, they are all rendered tolerable; and many are the scenes of social and rational intercourse, such as the world knows not of, he is permitted to enjoy along the way. His impulses are immaterial; and by the invisible Spirit he is graciously led along, till he closes his pilgrimage, and enters his rest, amazed that he is so soon safe in the embrace of his Father and his friends. May not, then, his course be compared to that of the traveller on the railroad?

There are some other things worthy of notice, about the railroad. It is a straight and narrow way; we cannot deviate one inch from the track, without hazarding our safety. The Christian must go right onward, turning neither to the right nor

left; if he takes one misguided step, he subjects himself to irreparable damage; his fall is likely to be much more disastrous, than if he were to slip in the world's ways; and, notwithstanding he may have acquired a great impetus, a slight obstacle will throw him out of his course.

It is necessary to confine ourselves strictly within the cars, else we may suddenly find ourselves dashed against some projecting crag, or other obtrusive object. So, too, it is necessary for the Christian to keep within the fold. He little suspects how closely danger lurks near him, ready to take advantage of the least inadvertence.

Every little distance there are "turn-outs," where the different trains may pass each other without damage. So, too, Christians, while in the path of duty, may be bent on different laudable objects, all of which might be easily attained by a spirit of mutual accommodation and forbearance. But when men rush on with the motto, that *right* must be done, regardless of consequences, is it not much as though the conductors of the cars, insisting that they were on the right track to their destination, should dash on, regardless of the turn-outs? There must necessarily be a fearful collision, more or less disastrous to both parties, by which much more time would be lost than by an orderly observance of safe rules. The parallel might be continued in many other points, did space permit.—*S. S. Treasury.*

REPLY to OMEGA on BAPTISM, in the
PRESBYTERIAN REVIEW.
Concluded from Page 156.

3. I highly object to both your view and translation of the commission of our Lord to his apostles, in Matt. xxviii. 19—20, which runs as follows: "Proceeding forth, make ye disciples of all nations, by baptizing them in the name of the Father, and

of the Son, and of the Holy Ghost, and by teaching them to observe all things whatsoever I have commanded you." I grant that *Matheteusate* is properly rendered *disciple*, or *make disciples*; but you take a most unwarrantable liberty with the sacred text, when you add "by" to "baptizing them," and afterwards say "the injunction is to make disciples of all nations; this is to be done by baptizing them." You add, Sir, "by" to the word of God! for I maintain, that there is no word for it in the *original*; and you do it to serve your system, which is dishonourable and most dangerous to your own soul, and an imposition on the public. You are wrong in applying *Matheteusate* to infants, while the word signifies to *teach* or *make disciples by teaching*: this will not apply to infant age, as an infant cannot be taught, believe, be a *disciple* or *follower of any man* or system. The term is used only in three other places in Scripture, and is only applicable to such as were in a capacity of being taught. Read Matt. xiii. 52, where it is rendered "instructed": "Therefore every scribe who is *instru' d* into the kingdom," &c. It is next applied to Joseph of Arimathea, Math. xxvii. 57, who, it is said, "was himself also a *disciple*" of Jesus. Again, it is used, Acts xiv. 21, where we are told of Paul and Barnabas, that "when they had *taught many*" (literally *discipled many*), &c. This is proved to demonstration by the way in which the same matter is given us by the Evangelist Mark xvi. 16: "Preach the gospel to every creature: he that *believeth* and is baptized shall be saved." Here we cannot mistake. The Divine command is to make *disciples* or *believers*, by preaching, and then follows, as a matter of course, their baptism. Those whom Matthew calls *disciples* Mark calls *believers*, which should appear plain to any mind as not applicable to infant

age. Further, we are plainly told that unless "a man deny himself, take up his cross and follow the Saviour, he cannot be his *disciple*." Hear your Cruden: "The word *disciple*, absolutely taken, signifies, in the New Testament, a believer, a Christian, a scholar, a follower of Christ or his Apostles." Hear also Saurin: "In the primitive church, instruction *preceded* baptism, agreeably to the order of Jesus Christ—"Go, teach all nations, baptizing them."—*Frey on Bap.* p. 36.

Mr. Samuel Palmer: "There is nothing in the words of the institution respecting the baptism of infants."—*Ib.*

Limborch: "They could not make disciples unless by *teaching*."—*Ib.*

Dr. Owen: "By the disciples of Christ I intend them, and them only, who profess faith in his person and doctrine, and to hear him, or be guided by him alone in all things that appertain unto the worship of God, and their living unto Him."—*Inquiry into the Orig. Nature of Churches*, p. 120.

Mr. Baxter: "Objection; any one is a disciple that is willing to learn of Christ. *Answer.* No such matter: in an improper sense you may so call them, but not in the scripture sense, where a disciple and a Christian are all one. Acts xi. 26. But not every one that is willing to learn of Christ is a Christian: wherefore not a disciple. A disciple of Christ is one that will take him for the great prophet of the church, and will learn of him as of the Christ. None are disciples but on the account of either saving faith or the profession of it."—*Frey on Bap.* p. 37.

Dr. Barrow: "Teach or disciple all nations, baptizing them. The action is baptizing or immersing in water: the objects thereof those persons of any nation whom his ministers can by their instruction or persuasion render *disciples*, that is such as do

sincerely believe the truth of his doctrine, and seriously resolve to obey his commandments." *Works*, vol. I. p. 518.

Gomarus: "In Math. xxviii. 19, our Lord speaks not concerning infants, but adults who are capable of instruction." *Opera Theolog.* p. 148.

Mr. Wilson: "A disciple is a learner, a scholar, who submitteth himself to be taught any learning."—*Christ. Dict.* ART. DISCIPLE.

Mr. Chambers: "It appears that in the primitive times, none were baptized but adults."—*Frey*, p. 33.

Danvers: "Infant baptism was not practised until the third century, nor enjoined as necessary till 401 years after Christ."—*Ib.*

Hoornebeckius: "Without faith, water baptism cannot by any means be lawful, for the command is believe first, then also, and not otherwise, be baptized. Acts ii. 41. 'If thou believest with all thy heart thou mayest' be baptized." Acts viii. 37, Acts xvi. 31, 33.—*Ib.* p. 34.

But after all, the best comment on the commission is the practice of the Apostles, from which it appears plain that they made disciples by teaching, and not by baptism, and *only* baptized on a profession of faith. You think, Sir, there is strong presumptive evidence that baptism was administered to infant children in every age of the church. But the question is whether it was commanded by Christ, or practised by the Apostles, or not. We confess it was early introduced, though not earlier than many other innovations; but all the writings in antiquity will not enable us to trace it back farther than the end of the second century. Hear your friends:

Venema: "It is indeed certain that pædobaptism was practised in the second century; yet so that it was not the custom of the church, nor the general practice; much less was it deemed necessary that infants should be baptized."—*Frey*, p. 33.

Dr. Holland: "In the first plantation of Christianity amongst the Gentiles, such only as were of full age, after they were instructed in the principles of the Christian religion, were admitted to baptism."—*Ib.*

M. D. La Roque: "The primitive church did not baptize infants, and the learned Grotius proves it in his Annotation on the Gospel."—*Ib.* p. 33.

Curcellæus: "The baptism of infants in the two first centuries after Christ was altogether unknown."—*Ib.*

"*Chrysostom*, although born of Christian parents, in the year 347, was not baptized till near 21 years of age."—Grotius on Math. xix. 14.

Luther: "It cannot be proved, by the Sacred Scriptures, that infant baptism was instituted by Christ, or begun by the first Christians after the Apostles."—*Frey on Bap.* p. 30.

Fuller, an Episcopalian Minister: "We do freely confess that there is neither express precept, nor precedent in the New Testament for the baptism of infants."—*Ib.*

Limborch: "There is no instance that can be produced from whence it may indisputably be inferred that any child was baptized by the Apostles. The necessity of infant baptism was never asserted by any council before that of Carthage, held in the year 418."—*Ib.*

Your argument from the promises, households, &c., &c., have been a thousand times over satisfactorily answered, and so I pass over them in silence, and would only further notice a most inconclusive argument you use on the point: "The practice is no where expressly forbidden." Hear again your own friends:

Mr. Marshall expresses his "astonishment that ever mortal man dare, in God's worship, to meddle any farther than the Lord himself has commanded." In *Jerubbaal*, p. 484.

Mr. Baxter: "What man dare go in a way which has neither precept nor example to warrant it from a way

which has a full current of both? Who knows what will please God, but himself? And has he not told us what he expects from us?"

Besides, you are aware, Sir, what is said by our Saviour about human tradition, and by the Apostle concerning the commandments of men that lead us away from the truth. Again, what you say about the word *baptize* signifying both to dip and to sprinkle is both novel and extravagant, and is as much as to say that the word signifies the two extreme opposites. The word, Sir, is a term of mode, and that mode *dip* or *immerse*; and I ask you to produce a term from the whole range of the Greek language more expressive of that mode. How, then, can it signify every mode? For what signifies every thing, signifies nothing at all. But as in this you are unsupported, and contradicted by the learned world of all denominations, I only ad^d the testimony of a few of your friends:

Venema: "The word *baptism*, *t. baptize*, is no where used in the scriptures for sprinkling, no not in Mark iii. 4."—*Frey on Bap.* p. 75.

Alstedius: "*Baptism*, to baptize, signifies *only to immerse*."

Calvin: "The very word baptize, however, signifies to immerse; it is certain that immersion was the practice of the ancient church."—*Frey on Bap.* p. 75.

Extracts might be multiplied, of the same kind, from Lord King, Luther, Dr. Wall, Zanchiius, Salmasius, Beza, Dr. Campbell, Budeus, Burmanus, Delingins, Dr. Hammond, &c. &c.

Finally, in the character of a sacred teacher, you take most unwarrantable liberty with divine institutions, when you express an unfounded supposition of John entering into the River Jordan with a *branch of hyssop for a sprinkler*, and there sprinkling the people, and then they went up out of the water, as you suppose. But, Sir, have you ever heard or seen such a

case? Never has it occurred in the world; and should it, we may be sure the administrator would appear as in a state of derangement. But here let me close, with the words of an eminent scholar, and great divine, John Calvin: "From these words, John iii. 23, it may be inferred that baptism was administered by John and Christ by plunging the whole body under water. Here we perceive how baptism was administered among the *ancients*, for they immersed the whole body in water." Com. in Joan. iii. 23. Acts viii. 38. I remain, Sir, Your's, &c. ALPHA.

THE CLOSING AND THE OPENING YEAR.

THE VISIT, THE COMPLAINT, AND THE ADMONITION OF TIME.

If men would but think, as they might and ought to think, they would be both wiser and happier, and the world would be much better than it is. The want of reflection is the cause of most of the errors, and many of the crimes, which delude and afflict society.

The thirty-first day of December is a day which brings with it, to the thoughtful mind, a train of reflections, sometimes painful indeed, and humbling, but often profitable to the soul. It is the last of the many days of the year—days that we have seen, but shall never witness again.

The Visit.

I pursued the train of thought which the season suggested, and reflected upon the cases of multitudes who wasted time, and "killed time," and slept away time. What, I thought, if time were to let us into the history of what he has seen and heard among the frivolous and slothful, the history of his journey through this sinful world for one single year, would be startling to the careless, and salutary to the thoughtful. I wondered what

he would say to princes and legislators, lawyers, physicians, men of business, and men of pleasure. Wearied with my effort, I retired to rest, and fell into a profound slumber. I soon thought I heard a rustling noise; and presently I saw, with no little alarm, a venerable figure, which appeared white and hoary with age, and whose seemed to be all over covered with wings. His countenance was solemn and thoughtful—his aspect grave and severe. He held before my eyes an hour-glass upon which he looked with the greatest earnestness. I was about to speak, when he silenced me by waving his hand, and fixing his eyes stedfastly upon me. In a most moving and mournful strain, he thus began: "Vain and improvident mortal, listen to the complaint of Time.

The Complaint.

I complain, that as a parent, I have given you many opportunities of speaking a word in season to your family and children, but you have neglected to seize the moment—the time has flown away, and those opportunities of usefulness are lost for ever. I complain, that as a Christian, I have given you many golden opportunities of improvement in the closet, in the sanctuary, in the world; but you have been slothful, or remiss, or busied with earthly cares, and now you can only mourn over past neglect, or by future diligence, hope to atone for past indifference. I complain, that as a Christian minister, in your most conscientious and effective endeavours, many things have escaped you, and these past deficiencies will multiply your present labours, and swell the amount of your present solitudes. I complain, that you suffer your present duties to be driven forward to the future—that I go my journey alone—that you lag far behind—that you have lost the power, and almost the inclination to overtake me. I complain, that the most

serious of all your debts are owed to me—I call you bankrupt for these debts; on account of what you can never pay. I complain of a dangerous and fatal mistake, into which you are betrayed: you are ever waiting for the *SUITABLE* time—the *CONVENIENT* season—the *FAVOURABLE* opportunity, and the *DESIRED* ordinance. But copy my example: I wait for no one. I bow to no authority—I listen to no entreaties—I am beguiled by no enticements. I am a swift messenger who will not be checked in my speed, and who will not admit of a moment's delay. From my birth to my death, I maintain an onward course; I crave no rest or refreshment—I need no breathing time. I never flag in my course: my wing never drops: my flight is never impeded. My steps are equal, visible, and decided. The solemn monitions of my voice are heard in the lapse of moments, minutes, hours, days, weeks, months, and years. I tell their flight, and sound my alarm as I pass along. I neither recal the past, nor assure you of the future: I speak their present existence, and soon will strike their funeral knell."

The earnestness of his manner, and the conscious self-reproach with which my mind was stung, caused me to shudder. Perceiving this, after a solemn pause, he said, with additional earnestness, "Listen to the voice of a monitor.

The Admonition.

Improve your moments as they pass along; for if you now tremble at the lapse of time, what will be your feelings in the future, when I shall have finished my course; when I shall rest from my weary round: when I shall no longer make my division of eternity into time, of years into months, of months into weeks, days, hours, minutes, moments, and seconds? I shall not then warn of time or eternity. There will be no

need then to check the giddy young multitude, nor to stir up alarm in the breast of manhood. It will be no part of my office then, to place a wrinkle on the brow of age, to mark its near approach to the tomb. I shall not then dim the lustre of the eye, nor silver the hair of the head, nor becloud the memory, nor bewilder and distract the faculties, nor thrill the body with heat, nor blast it with cold, nor bear down the frame with the load of its years. These monitions and warnings are merciful in this life; they can avail you nothing in eternity. The last sand of your hour-glass will have run its course; with that my office will cease, while eternity, with its boundless prospect, will be open before you."

The mention of the hour-glass caused our eyes mutually to turn upon that which he held in his hand: the last sand was passing through it. He instantly fluttered his many wings, and with the speed of lightning fled away. The dead silence of the moment was interrupted by the striking of the clock. It was the hour of midnight—the close of the past—the commencement of the present year.

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And now, may the reader and myself receive the "Admonition" in all good faith, that we may profit by the "Visit," and give no more occasion for "Complaint," should we be permitted to see the close of the year on which we have entered. The past year has not been without its warnings: may we turn them to the best account, and shew that our hearts are not hardened against holy impressions. This world, fertile as it is in misery, and visited by death, has yet too many charms for our carnal hearts to suffer us to be blind to our danger, or to remit our constant vigilance against its delusive wiles. Happy the reader who has his affections set on heaven, and who, having

taken up his cross, is humbly following his Lord to his rest and his glory. "So teach us to number our days that we may apply our hearts unto wisdom." Amen.

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For the Canada Baptist Magazine.

MRS. SHERWOOD TURNED
UNIVERSALIST!

"How is the mighty fallen."

DEAR BROTHER,—When we see a person who was once respected and loved, reduced below the brutes that perish by the debasing influence of intoxicating liquors, we pity the man, and would, if we possibly could, restore him to his right mind and former situation in life. But to the Christian it must be even more painful still, to see a mind—endowed with great and acknowledged talents and deep piety, which has, I believe, been exerted for the better part of half a century in promoting the spread of true religion and piety in a cheerful and pleasing manner, to old and young, rich and poor, both in her native land and in many other places of the earth, by means of her numerous and excellent publications—now exerting her expiring energies and talents in spreading error of the worst kind, viz., *Universalism*. Such, I am extremely sorry to say, is the case of the once Evangelical and justly celebrated Mrs. Sherwood. "What?" say some, with astonishment, "Mrs. S. turned Universalist? I can't and won't believe it—it can't be possible. She, whose writings I have so often read with such pleasure and profit? There must be some mistake." But such, my Dear Brother, is the fact, as I will presently show by some extracts from her last work, but lately published. Her writings have been so long known to the Christian world, that it has hitherto been a sufficient recommendation of a volume that Mrs. S. was the author.

It now, therefore, becomes a duty to warn the Christian public how they read any of her future works; and it is for the purpose of enforcing this warning that I now take up my feeble pen to sound the note of alarm to Parents, Sabbath School Teachers, Librarians, &c. What led me first to give her last work a careful perusal, were some excellent remarks in a late number of the *Philadelphia Baptist Record*, the only religious paper by the way that I have seen make any remarks on the subject. Praying that she may speedily, and ere her sun sets behind a cloud, be brought back to her right mind, and to her first love, and not now undo the labours of half a century by the efforts of declining days, I proceed to give some extracts from "The *History of Henry Milner*. Part Fourth," being vol. 15 of Harper's Edition of her Works. W. G.

"If Scripture were not so clear on this point as it is," replied Lord H —, "we ought to put our mouths in the dust and be silent; but even allowing, for argument's sake, that the intentions of God towards those who die in a hardened state are doubtful; supposing that the texts on either side are so balanced as not to admit of decision upon the point, the one party, at least, ought to be as careful as the other in hazarding its opinions. The one party ought to be as much afraid of giving offence by asserting that the misery of the wicked is eternal in the face of such texts as these—'This is a faithful saying and worthy of all acceptation, for therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of them that believe.' I repeat, that the one party should at least be equally cautious with the other, and that there is the same reason for silencing one party as another by the plea that they are meddling with things too high for them, and coming to conclusions, which they cannot do, even by their own statements, without forcing some passages and adding words to others not found in the original text."

"You think my Lord, then," said Henry, "that we may sum up all the purposes of God towards man in one word, and that is love; and that all the follies, all the pains, all the sorrows, and even all the offences of man, are permitted for his ultimate good."

"I do," replied Lord H —, "and I am

assured that I have not been suffered to expect too much: this is not an error which has ever been charged on a child of God from the beginning of time."

"Oh! what would Darfield say of you, Lord H —?" said Henry; "you would be *anathema maranatha* with him."

"Do not philosophers assure us that not an atom has ever perished since this earth was created; and does not the Scripture also tell us, that after the elements have melted with fervent heat, and all that is therein has been dissolved, then we are to look for a new heaven and a new earth, wherein dwelleth righteousness? Is all, then, to be restored, of things in heaven, and things on earth, and things under the earth, with the exception only of some, be they many or few, but some for whom Christ died; and yet what has Christ himself asserted, that he came not to condemn the world, but to save the world? "I am lost," exclaimed Henry, aloud—"I am lost in wonder. Can this be? Dare I to hope so much, can I hope too much? Lord, I believe, help thou my unbelief!" After a while Henry arose from where he had laid himself, and proceeded farther into the wood, still meditating on Mr. Dalben's views of prophecy, and thinking, however founded or otherwise on truth, how exceedingly fine they were; how very magnificent; and supposing them to be correct, how they exhibit the maternal and tender character of the invisible church—the bride of Christ. And then he thought, if all these prospects are true at least in their outline, how sweetly will the first ages of the state of redemption be employed by the elect, in the administration of the means of sanctification and of healing, supplied by the leaves of the tree of life, and the fountain opened for all uncleanness. At that time, as yet far distant in futurity, in which every illusion will be past, and the Divine purposes, as they regard man on earth, are about to be completed, the period will be drawing near when God shall be all in all; and then, thought Henry, the ransomed of the Lord shall come with singing unto Zion, and everlasting joy."

"At this time, probably, occurs the melting of the elements with fervent heat, the earth itself becoming that lake of fire in which her rebellious children are to suffer."

"For a while, or for ever?" asked Henry.

"Look forward," answered Mr. Dalben, "and compare the beginning of Rev. xxi. with 2 Peter iii. 13; 'Nevertheless,' says Peter, 'we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.' As the ark rested

on the mountain when the waters abated after the flood, so when the earth shall rise from her ashes, and when the first form of things shall have passed away, then shall be heard a sound more melodious than the fabled music of the spheres, even the voice of mercy; and the holy city, even the multitude of the redeemed, shall come down from God out of heaven, and the voice shall say, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people. And there shall be 'a pure river of water of life, clear as crystal, proceeding out of the Throne of God and the Lamb, and in the midst of the street of that city, and on either side of that river, the tree of life, which bare twelve fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations.' And then, my Henry, and perhaps not till then, shall we see the bride, the church, in her true and perfect form—that of the nursing mother, who, with the Spirit, will invite all that are athirst to come and drink, and drink freely."

"All that are athirst?" said Henry; "then may we not hope that the rich man will have that which he desired—even water to cool his tongue?"

"Not in drops only, or through the administration of a creature like himself, but from the fountain opened for all sin and all uncleanness," replied Mr. Dalben; "but," continued the old gentleman, "allowing my idea of the work of the church or bride to be just, and that it will be her sweet and gracious employment to administer, in some far distant period, of the leaves of the tree unto the nations which are wounded, afflicted, and hitherto counted accursed, she will not then, in her state of derived beauty and imparted light, attribute to herself such life-giving and healing prerogatives as only belong to her glorious bridegroom, but will find it her delight and crown of joy to obey his will and exercise his high behests."

Many other extracts to the same purpose and tendency might be given; but I am fearful of trespassing upon your room.

OBITUARY.

EBENEZER PAUL BOSWORTH,

Aged 16 Years.

When the dear youth, whose name is here recorded, was employed in conveying materials to the printer for the last month's Magazine, he and his now mourning relatives little thought that his death would be

announced in this. But so the Great Master has been pleased to ordain; and it becomes us to be silent and adore. "I opened not my mouth, because THOU didst it."

On Saturday the 1st ult., he was seized while in the city by a pain at his heart, and a difficulty of breathing. He reached home with great effort, rested a while on the sofa, and retired to bed, from which he never rose! On Tuesday the 4th, soon after seven in the morning, quite unexpectedly, but calmly and placidly, his spirit took its flight. V^{ot} a solemn warning to both young and old, to "work while it is called to-day," and to "prepare to meet" our "God." Though for the last two days of his life, through the influence of his disorder, he was unable to converse, he had for some months past given pleasing tokens of a change of heart, and had evinced a spirit and disposition which his sorrowing parents gratefully ascribe to Divine influence. He was interred on the following Friday, when the Rev. H. WILKES delivered an affecting Address, of which the following is the substance:

The mournful event which has convened us on this occasion is fitted to teach us several important lessons.

1. *That the summons from time into eternity is oft-times sudden, and may prove so to us.*

How startling the fact, that the fine youth, whose remains lie there prostrate, and are about to be consigned to the dust, was on this day week actively engaged in the performance of filial duties, in the enjoyment of his ordinary health! Yes, he was thus engaged less than seventy hours before he yielded up his spirit to God who gave it! But though *startling*, the fact is not *extraordinary*. Many, very many, are thus suddenly called away. Scarcely have they who are dear to them—they who hang over

their bed in the agony of intense affection and anxiety, entertained fears that they are in danger, when the last enemy strikes the fatal blow,—and they are gone! Surely there is much propriety in the prayer, “So teach us to number our days, that we may apply our hearts unto wisdom.” Oh, how dreadful to receive the messenger of heaven unprepared! How appalling to have to *begin* to seek the Lord, just when the dart of the King of terrors is on the wing to lay his victim with the dead!

2. *That sin is an evil and bitter thing.*

Death is the fruit and curse of sin. We sometimes talk of the debt due to nature; of the falling leaf of Autumn; of the last great change; of the dying taper expiring in the socket, as we would speak of any other natural and necessary occurrence, without reflecting that this *Death* is the constantly recurring and legibly written curse of Almighty God on account of sin.

In proportion to the desolation which this curse effects, is the emphasis of the lesson taught concerning the evil of sin. What desolation is here! A youth of amiable dispositions, of promising intellectual endowments, of good education, and of hopeful piety,—the cherished of a father's heart, the home of a mother's love, the fondled of elder brothers and sister—in a moment laid low,—snatched from the tender embrace, and consigned to the grave! And this is the result of an arrangement introduced into our world in consequence of sin. What a dreadful evil, then, must that be! Why is the fond husband robbed of his beloved, the partner of his joys and sorrows! Why are children, especially needful of a mother's wisdom and love, left motherless! Why is the domestic tie thus torn asunder, and the hearth made a desolation? Because *sin* is an evil of incalculable magnitude; and that God who has a

right to do what he will with his own, would teach us to abhor it. And shall we after all cherish it?

3. *The suitability and value of the Gospel of Christ.*

Our blessed Lord hath brought life and immortality to light. Does death teach us that sin is an evil? The expiatory work of Christ still further demonstrates its enormity; but it at the same time satisfies the claims of justice, and opens the channel of mercy to the guilty. The approaching—believing—repenting sinner discovers the hideousness of sin, and is taught to loathe it, while at the same time he perceives the broad shield of a Saviour's love cast over him, and derives peace of conscience from faith in his blood.

Again, how consolatory to the bereaved to have hope concerning the departed, that they knew and loved this gospel! It is a sweet poured into the bitter cup of affliction. It points to another, happier, more permanent meeting. It enables the eye of faith to follow the ransomed spirit into the unseen and eternal, to behold the onward career of its expanding powers, and to rejoice in the fulness of its bliss.

Finally. How precious is the gospel to the bereaved and otherwise disconsolate! It gives confidence in God. It reveals Him as a Father reconciled in the Saviour, and dealing kindly as well as faithfully with His children. Clouds and darkness may be round about him, but assuredly justice, and judgment, yea, and mercy too, are the habitation of His throne. There is no *chance* here—the stroke has been directed by Infinite wisdom—Infinite love. “And we know that *all things* work together for good to them that love God.” Amen.

TO MOURNERS.

It seems strange, that as we advance in the pilgrimage of life, so

many of our recollections of the past should be connected with the memory of the dead, but is not this because we live in a dying world, and need to be constantly reminded that this is not our rest? Never does the warning to "arise and depart," sound so loudly as when heard in the death-knell of a friend; and each gravestone that rises to our view, as we gaze on the dim vista of the past, marks the swiftness with which we are journeying, proclaiming to us a warning, as deep and solemn as if sounded by an angel's trumpet—"Set your affections on things above:" and shall we not hearken to the admonition? Shall we still suffer our thoughts, our energies, and our desires, to rivet themselves on sublunary objects, instead of grasping at the prize, and pressing forward to the goal that lies beyond this fleeting world?

There is such a thing as an idolatry of sorrow, a determination to cherish the remembrance of former days, and to linger darkling amid the phantom forms that haunt the imagery within. Some, too, there are, who indulge the fond hope of thus weaning their hearts from the vanities of earth, and who, while they prey upon nature's sorrow, mistake the excited feeling thus aroused, for the chastened influence of sanctified affliction, but this is a false and fatal delusion: "Why seek ye the living among the dead?" Christianity is not a morbid sentiment; it is a living, acting principle; in scripture language, it is "faith which worketh by love."

Let us then cast off the gloom with which we are too apt to think of our departed friends, and while we still cherish their memories as fondly as ever, let us consider them only as arrived before us at the heaven whither we are hastening; where doubtless they still regard us with affection, and whence, perhaps, they may be permitted to survey us, amid

our anxious buffetings with the winds and waves of this troublesome world. There too, perhaps, they may rejoice in the consoling thought, suggested by Eliza's dying words, 'How glorious shall the morning of the resurrection be, when we shall all, *all* meet!'

The Bishop of Calcutta is collecting materials for the early History of Christianity in India, and has procured various documents, it is said, of considerable importance, as throwing a light upon the difficult and obscure question of the antiquities of the Nestorian and Armenian churches.

Poetry.

HEAVEN.

There is an hour of quiet rest,
To mourning wanderers given;
There is a cup, for souls distressed—
A cordial for the wounded breast,—
'Tis found above—in Heaven!

There is a soft and downy bed,
'Tis fair as breath at even;
A couch for weary mortals spread—
Where they can rest the aching head,
And find sweet sleep—in Heaven!

There is a home, for weeping souls,
By sin and sorrow driven;
When cast on life's tempestuous shoals—
Where storms arise, and th' ocean rolls,
And all is dark—but Heaven!

There is a place where trouble ends,
Where the heart's no longer riven;
'Tis there a fountain flows and lends
Its virtues pure to heal the rends
Which grief has made—in Heaven.

There faith lifts up its tearful eye,
The breast with anguish riven;
And views the tempest passing by,
The evening shadows quickly fly,
And all serene—in Heaven!

There is a glorious crown in store,
For them who here have striver;
Its worth excels all the worldly ore,
For it exists when earth's no more—
And found above—in Heaven!

There fragrant flowers immortal bloom,
And joys supreme are given;
There light divine o'erthrows the gloom,
Beyond the borders of the tomb
Appears the dawn—of Heaven!

MISSIONARY REGISTER.

JANUARY, 1839.

CANADA

BAPTIST MISSIONARY SOCIETY.

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

Mr. Bosworth having found it necessary to relinquish the office of Corresponding Secretary to the Missionary Society, we have to request that future communications in relation to the affairs of the Society may be made to Jos. Wenham, Esq. of Montreal, who has been appointed his successor.

CANADA BAPTIST COLLEGE.

The present vacation will terminate on the 5th January, 1839.

Those who desire to enter this Institution, and are recommended by their respective churches to do so, should make a written application to the Corresponding Secretary of the Canada Baptist Missionary Society, who will give them directions how to proceed. In the mean time they are referred to the "RULES" inserted in the Nov. number of the *Magazine*.

JOS. WENHAM, *Cor. Sec.*

Montreal, Dec. 20, 1838.

Payments received by the Treasurer of the Canada Baptist Missionary Society, since last report, viz :

| | |
|---------------------------------------------------------------------------------|---------------|
| James Milne, to the 1st of October, 1838, six months | £0 12 6 |
| Do. for Education, to 1st Jan. 1839 | 0 12 6 |
| Do. for Missionary Fund, to do. | 0 12 6—1 17 6 |
| Dr. Davies, for Ed. to 1st Jan 1839 | 1 5 0 |
| Do. Missionary Fund, do. do. | 0 12 6—1 17 6 |
| Robert Morton, do. do. do. do. | 0 10 0 |
| Do. for Education, do. do. | 0 15 0—1 5 0 |
| James Thomson, do. do. do. | 3 15 0 |
| Do. for Missionary Fund, do. do. | 2 10 0—6 5 0 |
| Wm. Greig, to 1st October, 1838, six months | 0 12 6 |
| Do. to 1st Jan. 1839, for Ed. | 0 15 0 |
| Do. do. do. Miss. Fund | 0 5 0—1 12 6 |
| Collected by Miss Muir on the 1d. per week system, for Missionary Fund. | — 0 11 5 |
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JAMES MILNE, *Treasurer.*

NOVA SCOTIA, &c.

Although we have hitherto but slightly noticed the religious state and proceedings of our brother colonists in Nova Scotia, New Brunswick, and Prince Edward's Island, we have not been inattentive to them. "The Christian Messenger," a well-conducted periodical published at Halifax, N. S., in its weekly visits, often brings us "glad tidings" respecting our brethren. We feel interested in their statements, their speculations, and plans for future usefulness, and above all in their success and prosperity. Considering the small extent of population, they have done well, and have set a noble example to the more populous portions of British America. The cause of education,

both elementary, and in its higher departments, whether general or ministerial, has very laudably engaged much of the zeal and effort of the Novascotians in particular. The following extracts from a recent number of the "Messenger" will shew the concern that is felt on this interesting topic. Referring to the meeting of the Legislature in January, the Editor observes :

"The subject of Education is likely to have a prominent share in the deliberations of the coming Session. It has as yet been a subject badly understood and worse attended to among us ; whether any improvement is likely to take place from the course in which the public mind is now shaping itself, it is indeed difficult to conjecture. As far as regards higher Seminaries of learning, the question of any one speculative plan upon so general a scale as to embrace the wants and feelings of all portions of the community, appears to have passed by, and it is now thrown upon separate bodies of the public to effect, if possible, by competition, what it seems cannot be done in union. In respect of the Legislative aid to be afforded under such a state of things, there can exist no doubt that any claim for it ought to rest mainly on two grounds, namely, the extent of the population that are engaged in, and to be benefitted by it, and the exertions that they have made in the cause of Education.

We think we are fully justified in asserting that under both these views of the case, our own Denomination have a strong and unanswerable claim on the public funds in support of our own institutions. We are convinced that we shall be much below the mark when we affirm that no portion of the community have ever done one fourth part of what has been contributed or effected by the Baptists in favour of Education, by their own efforts within these eight years past. The proportion of the whole population to be benefitted by those exertions, is known to be very large, and as much as any other in the Province, increasing in wealth and respectability."

The Nova Scotia Baptist Education Society have long had an Academy at Horton, where they are now desirous of commencing a Collegiate Institution, on a larger scale and for more advanced students. They urge the necessity of such an establishment from the fact, that some of their most

promising young men, who have laid the foundation of their education at Horton Academy, are deserting the Province in search of those aids which at present cannot be obtained there. The Colleges already existing are encumbered with restrictions which deny to them an equal enjoyment of their privileges, and are in other respects unfit to meet the wants and wishes of the people. They hope to obtain from the Legislature a charter of Incorporation, to authorize the institution, under the name of "*The Queen's College*," to confer the usual literary distinctions, and they anticipate also such a grant from the public treasury "as will be commensurate with the nature of the undertaking, the amount of population interested in the proposed College, and the large sums already contributed by our denomination to the maintenance of general education." A forcible appeal has been made by the Society in *An Address* to the Members of the *Baptist Churches and Congregations*, and other persons friendly to Education in the *Provinces of Nova Scotia, New Brunswick, and Prince Edward's Island*. We cordially wish them success in their enterprize.

The Rev. F. W. Miles is now in England soliciting contributions in behalf of New Brunswick, and many of our friends are exerting themselves in favour of the application.

WEST INDIES.

JAMAICA.

We have received the *London Baptist Magazine* for October, and from it make the following extracts relative to this important field of labour.

"We are happy to announce that the mail from this important island arrived just in time to allow us to insert, in our present number, intelligence as to the manner in which the ever-memorable first of August was

celebrated. The question of wages, it must be owned, is one of considerable difficulty, and our missionaries have been called upon to use their influence with both classes, the employers and the labourers, to adjust it to mutual satisfaction.

KINGSTON, JAMAICA, *Aug. 3, 1838.*

My very dear Sir,—

The ever-memorable day has passed, and passed peacefully, happily, and I hope piously. I should like to have written to you on its close, but was too much exhausted with its delightful labours, and yesterday was also a busy season. In passing the streets and lanes of our city, on the evening of the 31st ult., as the sun retired for the last time from a land of slavery, expressions of thankfulness, and mutual congratulation, met the ear from all directions. "Thank God—freedom is come—I give you joy"—were the welcome sounds that floated on the breeze. Several places of worship were open at midnight, in which the assembled multitudes listened to suitable addresses, or chanted the funeral dirge of slavery at the moment of its decease, and hailed the birth of freedom with songs of praise. There was no rude or noisy mirth. A number of small parties continued during the night to serenade our citizens, and some of them treated us with instrumental as well as vocal music; and, though they stole my sleep, which I could ill afford to lose, in prospect of a laborious day, I willingly forgave the theft. The pieces I heard sung were mostly sacred, consisting of some of our well-known and beautiful hymns, such as those beginning, "Jesus, lover of my soul;" "All hail the power of Jesus' name;" and "O'er the gloomy hills of darkness."

We commenced our services in Hanover-street at half-past three in the morning. From thence till day-light the time was chiefly occupied in reading the Scriptures, singing, and prayer. The congregation was large; God was with us; and the spirit of prayer was evidently enjoyed. Four members engaged who had all been slaves; and I never remember hearing them pray with more feeling or propriety—a chastened emotion of gratitude seemed almost to overpower them; and, on one occasion, nearly all the congregation were in tears, not of sorrow, but of grateful adoration, for the distinguished boon which the Giver of all good had conferred. The recognition of Divine power in the change effected, was very prominently evinced in their prayers; and most fervently did they bless God for the missionaries, whom they viewed as instruments in the great work. At

half-past ten I preached to a crowded audience, from Psalm cl. 1, 2. In the afternoon, we took a view of the origin and progress of West Indian slavery; with the means employed for its abolition; that the mind might be furnished with incentives to gratitude, from a survey of the miseries they had escaped, and the methods by which their redemption had been accomplished. The services of the day were concluded by a discourse in the evening on John viii. 36. On each occasion, the privileges and duties that would arise out of this new state of society were fully and faithfully set before the people, to which they listened with the greatest attention.

In the chapel at East Queen-street, service was conducted all day by our esteemed brother Mr. S. Whitehorne; who is now labouring to supply that church, in addition to the duties of his school.

I mentioned in my last, if I mistake not, that I proposed having a tea-party among the members of our church, on the evening of the 1st of August; but they preferred devoting that day to religious exercises, and have the party on the second. Accordingly, about 500 of the church and congregation sat down last evening to a social dinner. A large booth was erected for the purpose, in the chapel-yard, Hanover-street, under which the tables were placed, and the ends of the booth ornamented with branches of the palmtree, tastefully interlaced and decorated with flowers. The party sat down about six o'clock, and separated a little after eight. Several toasts were given; one to "Our beloved Queen," our present Governor, the Earl of Mulgrave, Lord Sligo, Mr. Sturge, and others. The whole was concluded by singing, "Praise God, from whom all blessings flow." Greater order and decorum there could not have been; not the slightest disturbance or unpleasantness occurred.

The same evening, an immense concourse of people assembled a little out of the city, to witness a display of fire-works, transparencies, &c.; and it ought to be recorded, for the credit of the community, that not a single instance of riotous or disorderly conduct took place. Between eight and nine o'clock the great mass of the people returned home; and by ten there was scarcely one to be seen. There has been no uproarious mirth among the multitude, but the whole has been a scene of chastened joy.

Mrs. Tinson has been spending some time at Yallahs, and is still there, chiefly with a view of promoting the interests of the school. From her I have received, this morning, an interesting account of that station. As I could not leave Kingston at that season, I sent my worthy old friend, Mr. Graham, our senior deacon, to conduct the services, and preside

over the festivities, at Yallahs; and a pleasant time they have had there. Mrs. T. writing on the 31st of July, speaking of the school under the new master, says, "I was in the school-room nearly all day yesterday. Mr. R. appears to understand his business, and the children attend to him with great cheerfulness. Although to many of them every thing was new, they all did remarkably well. At twelve o'clock, the children were let out for half an hour, and I assure you they formed a pretty group, under the shade of the mango trees. Could you have seen them, I am sure it would have rejoiced your heart; they appeared so happy they knew not what to do with themselves. As I sat viewing them I thought it was worth the journey from Kingston to see.

"Wednesday morning, August 1. This is, indeed, a happy day. I could not sleep last night for joy at what God is doing here. Many of the people came yesterday, to prepare for the services and entertainments of to-day. Some were fetching water; some cleaning the chapel; some fixing the tables; others baking bread; some killing their pigs, and some cooking; but every face lighted up with joy: and of this morning I cannot give you a description, it has been so delightful. We have had a fine school; many more children have entered; and the people crowded from all quarters, till, at service time, the chapel and school-house were full, and many in the yard. They have been coming since four o'clock this morning. I could not get into the chapel, it was perfectly crammed; so I took a seat, with many others, under the trees."

In the evening, Mrs. T. adds, "After the religious services of the day, not less than from eight to nine hundred sat down to dinner. They have just finished their repast, and are now singing the Infant School hymn called 'Joyful;' but instead of saying, 'O that *u*ll be joyful,' they are singing, 'O this is joyful.' All has been conducted in the most orderly and peaceable manner; the people are neat and clean in their dress, and seem more than happy. I never saw such a scene in my life. I wish the friends in England could look upon us."

I add no more, than that I am,
My dear Sir, your's, &c.

JOSHUA TINSON.

P.S.—August 14. There has been no packet since the previous date, till to-day. All is quiet; and I believe the people would generally, if not universally, settle down to work in good earnest, if their employers would come to terms, on a fair and equitable footing; but they have been so long accustomed to have every thing for nothing, that many

of them cannot readily bring their minds to the idea of paying wages: and they wish the people to work for very little, in some cases, not enough to support them at any rate. Nevertheless, I have no apprehension but all will be well after a while. Last evening, I had a deputation of three poor men from St. Mary's, a distance of thirty miles, beseeching me to visit them, and get a white minister for them. They said they were not less than seven hundred people, all calling themselves Baptists, with thousands around, but no school amongst them, nor any person fit to lead them. Oh, that the church of Christ would awake to its duty and its *privilege!* What can be done? J. T.

MISSIONARY OPERATIONS.

The following important and encouraging summary is inserted in the *Christian Watchman*, among other extracts from the MS. of Mr. Malcolm, whose TRAVELS in the missionary cause are intended for publication.

The blessings of christian morality have been widely diffused. Some whole nations have been converted to Christianity. In Greenland,* in Labrador, and in more than thirty islands of the Southern Seas, paganism has ceased to be the national faith! These have become, in the customary sense, *Christian countries*. Instead of poverty, wars, and plunderings, are found plenty, peace and security. Instead of murdered infants, neglected children, degraded wives, and burning widows, are seen domestic peace, and social endearments. Instead of idleness, are the comforts of intelligent industry. Intellectual cultivation has supplanted brutal insensibility. Rulers and kings laying aside ferocity and selfishness, are seen governing their people by Bible laws, and anxious for the general good.

There are, also, in the midst of heathen lands, christian villages and districts, shining as lights in dark places. Such, for instance, as at Serampore, Luckantiapore, Tanjore, Tenevelly, Ceylon, Mata, and scores besides.

"Dialects unheard
At Babel, or at Jewish Pentecost,
Now first articulate divine sounds
And swell the universal anthem."

"There are also single stations, where nominal Christians are reckoned by thousands. It is true, the *degree* to which the fruits of Christianity are produced, is not the same as

* In Greenland there remained, in 1834, only 150 heathens!

In Christendom, where its influences are corroborated in a thousand ways, and matured upon successive generations. The conduct of these nominal ones, often a discouragement, and sometimes a disgrace. But the benefits preponderate. Children grow up among beneficial influences, and enlightened to know good from evil. Instead of a false, filthy, and damning mythology, commingling with their first and most lasting impressions, they are instructed and restrained by pure and blessed truth. The Sabbath is observed, and the same people assembling from week to week, afford an opportunity of impressing line upon line, precept upon precept; converts are not embarrassed for daily bread, not scorned, abused, and abandoned by relations. Many formidable hindrances to conversion are thus removed. I need not expand this proposition. The reader will see that among such a people, the missionary labours with many advantages similar to those by a pastor in our own land.

Thousands have been converted to God. Here is the great point. On this there can be no variety of sentiment, as to the value of the fruit, or dispute as to the reality of its existence.

"Behold the midnight glory: worlds on worlds.
Amazing pomp! Redouble this amaze.
Ten thousand add. And twice ten thousand more.
Then weigh the soul! One soul outweighs them all,
And calls the astonishing magnificence
Of unintelligent creation, poor."

Many converts have died in the faith. It would be easy and delightful to rehearse the distinct narratives of many who have crowned a life of evident piety by a becoming death. To speak of hundreds or thousands of converted heathens, sounds cold, when we think of the *hundreds of millions yet left to perish*. But, in tracing the history and religious experience of an individual, our impressions become distinct, and to number even units, seems an ample reward for all we have done or given. Such as would taste this feast will find it largely spread out before them in the Moravian and Baptist periodical accounts, the histories of missions, and the reports of the societies. Separate volumes are also published, containing the memoirs of many of these. He who knows the worth of his own soul, could not rise from the life of Krishnu, Petumber, Abdool Meseeh, Asaad Shidiak, Africaneer, Peng, Catherine Brown, Karaimokee, &c. and retain enmity to the system of means which under God saved them from eternal death.

These glorious fruits are now safe in the garner of God. No apostacy, no temptations, no weakness, can overtake them now. There they are, where we should go. Soon

we shall embrace them, not only in the blessedness of a joint salvation, but in the delicious consciousness of having been the instruments of their deliverance,

Many are now living, the sincerity of whose conversion is proved by the sacrifices they make, and the lives they live. It is impossible to know the number of regenerated heathen, as the returns are not furnished from some missions. Two thousand have been baptized by missionaries connected with Serampore, of whom six hundred are now alive and in good standing. In the West Indies, connected with the Baptist and Methodist Missions, there are 69,000 communicants. From the best data we can obtain, we may safely estimate the present number of converts to be about *two hundred thousand!*

In many cases, these are formed into churches, with pastors and deacons. The native preachers and catechists amount to more than a thousand. Many of these have received a good education in mission schools. Some (and the class is increasing) have become authors, and produced books, tracts, and hymns, of great value. Let the reader pause and consider the facts contained in these last four sentences; for though they are *barely named, they are of great importance*. In some places these churches have become so established that if missionaries were rejected the cause would probably go on. Thus in Madagascar the Rev. M. Baker, of that mission, declared in an address at Cape Town, several years ago, that there were "not less than 500 natives who had maintained a constant profession of religion amidst persecution and danger."

CHINA.

We learn from Peking, where a mission from the Greek Church of Russia has existed since the time of Peter the Great, that upwards of 300,000 Chinese have embraced Christianity, and there was every reason to believe that all the persecution of Christians was on the point of ceasing. The Emperor himself is said to have studied Christianity and to hold it in respect, whereas at his accession to the throne Christian blood was frequently made to flow. The vigorous laws against Christians now exist only on paper, and their execution is entrusted to such mandarins alone as are favourable to Christians. The law of 1836, although in terms applying to all Christians, was directed solely against the English, of whose political influence they began to be afraid. There are in China several Vicarists, whose chiefs are to be found at Peking, Nankin, and Maccoa.—*Foreign Quarterly Review*.

AMERICAN BAPTIST GENERAL
TRACT SOCIETY.

At the late Anniversary meeting of this Society, which is pursuing its course with unwavering activity, the following gratifying statements were made by Professor Sears.

After remarking that GERMANY, in the centre of Europe, is exerting a wider power both in religion and philosophy, than any other country in Christendom, and that its "common language" spoken from the Baltic to the Alps, and from the borders of Holland almost to the Turkish dominions, affords great facilities for the distribution of Tracts, he adds—

"Mr. Oncken was the first Christian I saw in Germany. I have spent weeks in his family, have travelled with him, have been with him to men in power, and in the abodes of poverty; I have heard him lift the voice of ardent prayer in the house of nobility and in the house of affliction and distress; I have heard him exhorting in private, and preaching with a subduing eloquence and holy fervour in public, and I feel called upon to bear this public testimony of his inestimable worth.

The German mission has remarkable facilities for translating and circulating our best tracts. To Mr. Oncken both languages are almost vernacular. You have read his letters; certainly no bad specimens of English composition. In conversation you would not detect his German origin, so perfectly easy and natural is his English pronunciation. How easily can he, who is a printer and bookseller too, superintend both the printing and distribution of tracts!

There is another important individual, whose name we must not omit, Mr. C. C. Tauchnitz, the only son and sole heir of the late proprietor of that greatest stereotype establishment in the world, the Tauchnitz press. The son was educated a theologian, but disappointed his father, a Rationalist, by the seriousness of his character and by his evangelical views. He was sent to England on a journey to dissipate his gloom; but there became acquainted with Baptists, was converted, and finally was baptized, and afterwards ordained as an open- communion preacher. His heart was bent on raising the Mennonites from their low religious state; and he struggled long to establish an evangelical theological school for them. He has made particular inquiries about the great and flourishing colonies of them on the borders of

Russia and Tartary, as opening the way for carrying the Gospel through the north of Asia to China, but has not as yet found sufficient aid. He went for a time into business with his father, but from conscientious scruples respecting publishing so many corrupt religious books, he retired to Bale, and devoted his whole time to objects of religious benevolence. Here I found him, in the summer of 1835. He did more than all the rest of that city for tracts; and though he expected to be disinherited for his religious attachments, his mind was fully made up to the sacrifice. Suddenly the father died intestate, and now that immense establishment is in the hands of this pious Baptist. Shall nothing be now done for tracts through him? I know not where to stop on this topic. I could detain you for hours in detailing interesting and important facts."

The Report itself is full of interesting details. Of CHINA it is observed:

"The Lord in his providence has opened a door for the introduction of the Gospel into the Celestial Empire, and is pointing us to that vast field. It remains for the friends of Christ to say whether we shall engage in this glorious enterprise, and to what extent we shall improve the opportunity for sending some rays of light into that darkness which covers more than three hundred millions of our race."

SANDWICH ISLANDS.

Mr Lyman writes to the American Board of Commissioners—

"There has been a constantly increasing attention to the word of God during the last six or seven weeks among our people. The last week of October was one of much interest in the boarding-school. The ordinary school exercises not unfrequently gave place to efforts for the immediate conversion of the scholars. From the first of that week the general aspect of the school has been much changed. There has seemed to be a growing sense of the reality and importance of divine things. Most of the scholars profess to have chosen the Lord for their portion. How many have really become the children of God is known to him alone. We hope, however, that much fruit will be brought forth to the glory of his grace. No means appear to have been more blessed than the affectionate, and, I may add, personal application of truth at the time of morning and evening prayers.

On the first Sabbath of the present month thirty-one were received to the church on profession of faith. The week following was

devoted to a protracted meeting. The arm of the Lord was visible in every stage of the meeting. Compared with what we have before seen at this place, we think the present a great work. The principal difference between this and other seasons of the outpouring of the Spirit witnessed at this place, is in the extent. A larger number of the people about us are arrested, and a much larger proportion of the inquirers are from distant parts of the field. Some of our church members are very much aroused to the duty of prayer, and are now able to understand, as they never did before, the meaning of Rom. viii. 26. There is in fact every evidence that this is a work of the Holy Spirit. But who shall feed these lambs which Christ has purchased with his own blood? Can we do it scattered as we are?

Mr. Coan writes—

“On the fifth instant (November) we commenced a protracted meeting, which continued for eight days. It was well attended to the last. Many came from the distance of fifty and sixty miles to hear the gospel. It was a season of deep and solemn interest. God’s word was with power, and his work was glorious. Multitudes wept and trembled, and hundreds evidently think they are converted. How many will bring forth fruits meet for repentance, remains to be seen. Of one thing we are sure, that God is in this place, and that he has spoken to many hearts. We expect to return with many sheaves for Christ.”

BURMAH.

That indefatigable Missionary, Mr. Kincaid, makes the following reflections on the state and prospects of the Burman mission :

Reflections on the state and prospects of the Burman mission.

“The prospect of enlightening and saving the people of this empire, has greatly increased in my own mind, during my tour north. Not that I ever doubted its ultimate accomplishment, but obstacles appear less formidable, and ways of gaining access to the people less difficult. I may be too sanguine, “too much inclined to look on the bright side ;” but after four years’ acquaintance with the government of Ava, and after travelling the whole length of the empire, visiting almost every town, and city, and village, on the Irawadi, from the Martaban gulf to the Himalaya mountains, and forming an acquaintance with many of the provincial authorities, and learning with some degree of

exactness, the extent, habits, and character of the various tribes of Burmah, it will be allowed that I have had at least an opportunity of forming some idea of what can be done. Eight years ago, no one would have supposed it possible that a missionary could go to Ava, and for four years preach the gospel publicly, and baptize believers, and form them into a Christian church ; that, as a teacher of religion, he would be received kindly into the houses of princes and noblemen ; and that he would be allowed to travel about in the neighbouring towns and villages, giving books, and preaching to the people. All this has been done, in the most frank and open manner. Twenty have been baptized, and formed into a church. On the Lord’s day, they meet, and sing, and pray, and hear the gospel preached. Add to this, a great multitude have heard of God, and of the Mediator, and have read more or less of the Holy Scriptures. This, too, has been done in weakness, and with very insufficient means. Now, the field is better known—the prejudices, vices and habits of the people are better known. When all these facts are duly considered, there is much to inspire confidence in the use of those means which God has appointed for the conversion of the world. Obstacles there are, and will be as long as sin and idolatry exist, but they are not insurmountable, when encountered in the name and strength of Him who came to destroy the works of the devil.”

THE MAGAZINE.

In our last Number, we placed this question prominently before our readers,

IS THE MAGAZINE TO BE CONTINUED?

and left the solution of it to themselves, as the only persons who were capable of working it out. We concluded by observing that, unless *One hundred and fifty additional Subscribers*

were obtained for the third volume, by the 20th of April, the work must cease. We repeat the observation here, that those who would regret the failure of the present effort to establish a Religious Periodical in Canada, may exert themselves in time to render it successful.