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# THE CANADA BAPTIST MAGAZINE.

No. 11.

MONTREAL, MAY, 1840.

Vol. III.

TO THE EDITOR OF THE CANADA BAPTIST MAGAZINE.

SIR,—Believing your excellent periodical is open to temperate discussion, I beg leave to offer the following animadversions on a Circular Letter in your Number for March, 1840, by Dr. Davies, Teacher of a Theological Academy, Montreal.

Your's truly,

HOYES LLOYD.

*New Glasgow, April 4, 1840.*

TO DR. DAVIES.

SIR,—Having perused your Circular to the Churches on the subject of "Ministerial Education," a sense of duty constrains me to lift my feeble voice against your theory. And while I do so, I disclaim the most distant idea of hostility or disrespect to you, as a fellow-man, though erring from the truth. You set out with a most extraordinary position, viz., that you and those who assembled with you in their Synodical capacity at St. Andrew's, were come together "*to devise measures for promoting the peace and usefulness of your religious community.*" This appears to me to be a very sinful idea; inasmuch as in the Church of Christ there is no room left for human contrivance to devise. "The law of the Lord is perfect." Every truth the disciples of Christ are bound to believe, and every duty they ought to practise, are clearly and explicitly *devised* by infinite wisdom; and every other contrivance and device of the most sage and learned of men, is by the King of Zion denominated vain. "In vain they do worship me, teaching for doctrine the commandments of men."—Matt. xv. 9. If in any instance we do not perceive our duty, the fault is our own, arising from our ignorance, pride, and carnality; and in no instance to be laid to the charge of ambiguity or imperfection in the Scriptures, which are "all given by inspiration of God."

That the disciples of Jesus are left at liberty to arrange their social order and observances by their conventional agreement and discretion, is a device that proceeded from the father of lies, and has been the fertile source from whence the "mystery of iniquity" issued forth in all its pious frauds and

“deceiveableness of unrighteousness.” That your “Circular” is of this description, appears obvious, from the circumstance that you could not produce precept nor example for its support, from the only infallible rule of truth and duty.

You proceed to urge “the importance of education for those who undertake the work of the Ministry,” and shortly after you state the extent of the important accomplishment: “The education which we think it desirable for Ministers to possess, consists in a knowledge of the original languages of the Scriptures, with a good command of their own language, in a familiarity with the principal branches of Biblical Literature, Mathematics, Logic;” and in a second enumeration you add, “Metaphysics.” Let us take a view of this task. “*The original languages of the Scriptures.*” This includes Hebrew, Chaldee, Syriac, and Greek. “*Ability to speak and write the English language with propriety, to the highest that can be reached by the human mind*”—“*Biblical Literature.*” This includes collating translations, annotations, commentaries, &c. *Mathematics*, to apply the rules of Euclid to the Bible. *Metaphysics*, to define the affections, passions, and inclinations of beings, natural, preternatural, and supernatural. Really, Sir, I am strongly inclined to think it hardly possible that you were in earnest when you spoke or wrote the above. You are aware that an ordinary life-time would be insufficient to make a man of ordinary capacity to be little more than a smatterer in the whole of the various branches here pointed out. I am persuaded that if Ministers were tried by this test, you would empty all the pulpits in Canada. Your thesis is founded on the supposition, that the Bible is so unintelligible that it requires profound learning to understand its contents; and that it is necessary for Ministers, therefore, to be very learned. But “what saith the Scriptures?” “A Bishop then *must* be blameless, the husband of one wife, vigilant, sober, of good (modest) behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity.”—1 Tim. iii. 2—8. See the picture. Is it like? Like what? A young man capable of speaking many languages, trained to reasoning of the most persuadable description, capable to enter the lists with the shrewdest metaphysician. This man is well fitted to be exalted on a wooden throne, raised up on the stilts of his erudition, where religion is a worldly system, a formal pageant. But what resemblance is there in his character to that of the pastors of a Church of Christ, without house, without wife, children, hospitality, unkind, and unknown—whether he be patient or blameless. The Scriptures point out, as eligible to the pastoral office, men who have conducted themselves in all the departments of civil life in a becoming manner, as husbands, fathers, householders, generous, disinterested, not making a gain of Godliness, not new converts, apt, inclined, fit, led to teach, as expressed in the Epistle to Titus i. 9: “Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine to *exhort* and convince the gainsayers.” What resemblance is there betwixt the aged, grave, and humble pastors of the primitive churches and your educated Ministers? Let the sober-minded and unprejudiced judge. A celebrated historian, T. HAWKES, referring to the first century, says, page 94, “During the first ages, the Ministry was not appropriated to gentlemen or scholars; no man was bred to it as a profession, or went into it for a maintenance: they were pastors of a different stamp.”

You hold up the many-times-urged-idea, that the primitive churches are not a pattern to us; for in that age "miraculous gifts" were conferred, which supplied the want of learning. That miraculous gifts, in any one instance, were given to polish the language of the first Christians is an arbitrary assumption, which is contradicted by the style and (to ears polite) the barbarous idiom of the New Testament. The Apostles, and many of the first Christians, were endowed with the miraculous gifts of tongues. The Holy Spirit enabled them to speak a language they had never learned. But with this gift, do we find that they wrote or spoke in the accomplished style of these languages? Did they imitate the sophists? By no means. The most learned of them thus writes:—"Now we have not received the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God: which things also we speak *not in the words which man's wisdom teacheth*, but which the Holy Ghost teacheth, comparing spiritual things with spiritual."—1 Cor. ii. 12, 13. The subject matter was from God, the manner was their own. To this, in the plenitude of your love of learning, you enter your caveat, and you say, "But it may be questioned, whether education would not have been of some value even to the Apostles, highly favoured as they were." It is not a little astonishing, that a man laying claim to the Christian name would have the hardihood to give utterance to such an expression. This is questioning whether the Apostles of Christ were furnished with every valuable qualification. This is casting a dubious shade on the promises the Lord gave to the Apostles. "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."—Luke xxi. 15. "Lo, I am with you always, even unto the end of the world."—Matt. xxviii. 20. "And behold, I send the promise of my father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high."—Luke xxiv. 49. These were the words of the "faithful and true witness;" of Him in whom the promises are "yea and amen." If the Apostles were not furnished with every valuable qualification, the promises above referred to have not been fulfilled, or they were incompetent, and the Divine administration is impeachable. Oh, Sir, this (in my humble opinion) is giving a mortal stab to Divine truth. You wish for a "pious ministry," but this is impiety.

You proceed to inform us that "*Ministers need Education, because it will greatly assist them in studying and understanding the Scriptures.*" This proposition is maintained on the ground, that the Bible is "difficult to be understood," "*writings of high antiquity.*" Really, Sir, if you had come to this subject with an even mind, instead of trumpeting the obscurity of the Bible, and the necessity of great and hardly attainable learning to understand it, you would lift up your voice to testify against the criminal inattention to the Sacred Volume so prevalent even among professors. The Holy Scriptures are addressed, not to ministers exclusively, but to every individual of the human race, to whose hearing, or reading, they, in the administration of Divine Sovereignty, may come. It must follow, of course, that all ought to endeavour to have as much learning as to enable them to understand and study the Scriptures for themselves; or they must, with implicit belief, pin their faith to the sleeve of their learned Minister, and *thus have their faith to "stand in the wisdom of men."*

The instance you bring to our notice respecting "being born again," not being intelligible to an ignorant person, is inconclusive. Do you think that human learning will make it intelligible to an unbeliever? You might a-

well expatiate on colour to a blind man. And the explanation you give, is as often misunderstood ; inasmuch as repentance in the Scriptures is expressive of a change of mind, and believing is giving credit to a testimony. The believer who, in simple and Godly sincerity, consults his or her Bible, will not only "*catch the idea,*" but behold with joyful humility the import of the truth declared in John, third chapter, by comparing it with 2 Cor. v. 17, and 1 Peter i. 23 ; and the instance you bring from 1 John i. 7 is even more childish. What babe in Christ would be at a loss to understand that "the blood of Jesus Christ his [i. e. God's] Son, cleanseth us from all sin," implying the sins of our ignorance and unbelief, and our daily transgressions, encouraging the believer to come daily, as well as boldly, (with freedom) to the throne of grace, to "find mercy." This truth is obvious to every believer, whether Jew or Gentile.

Your Circular (while it inculcates the necessity of a learned distinctive class in the Church of Christ, and giving money for that purpose) is calculated to dishearten believers from studying and searching the Scriptures. The manner and connexion in which you bring in 2 Peter iii. 16, leads me naturally to conclude, that you understand by the "*unlearned,*" the illiterate, which is not the truth taught here. Those that wrested the words of the beloved Paul wrested also the "other Scriptures to their own destruction." "It is written in the Prophets, They shall be all taught of God : every man, therefore, that hath heard and *learned* of the Father, cometh unto me."—John vi. 45. It was their not hearing or learning of the Father, and not their want of grammar and logic, that made and makes men "wrest the Scriptures." Your own statements, "difficult book," "high antiquity," "abstruse," "obscure," "seemingly unintelligible," when applied to the revelation of the mind and will of God to mankind, is only an echo of the papal councils ; in carrying out which they are more consistent when they withhold the Bible altogether from the laity. To you, it may be said with truth, what was said to Peter on another occasion, "Thou savourest the things that be of men."

Again, your second argument is, "*Ministers need Education, because it will enable them more effectually to explain the Scriptures to others.*" The learned have been engaged in translating, collating, and commenting on the Scriptures for fifteen hundred years ;—friends and foes to divine truth have ransacked every page, line, and syllable of the Bible. One religious learned man exercised his time and talents to *explain* its sacred contents ; but he was fallible, and had his prejudices. Another enters the field, and claims equal erudition ; he controverts and opposes. The consequence is wofully manifest, that disunion and distraction ensued. The Corinthian error reigns triumphant : "I am of Paul, I of Apollos, and I of Cephas," "each claiming truth, and truth disclaiming both."

The various translations which have been made of the English language have been criticised, and undergone severe scrutiny, particularly the translation we now peruse. And what important error has been detected ? Very few, if any. Then, if we have divine revelation in a generally correct form, in our mother tongue, it must follow, according to your theory, that God did not see fit to communicate his mind to us in a manner that we could comprehend, but in a way that required learned men to explain. You say, "The education, then, for which we plead will teach him (the minister) how to express in an intelligible, if not in an attractive form, HIS OWN DISCOVERIES." What has he to discover, if he offers any thing for the information



of his hearers respecting the character of God—the character of man—and the way of salvation through the righteousness of God our Saviour, that is not revealed in the Bible? A cursory view of human nature is sufficient to shew, that training a person to be a Minister has a baneful effect on the mind. Who has not seen a modest, unassuming young man, with apparent piety, go to an Academy to learn to be a Minister? His mind is grateful with the prospect of being titled by the ungodly epithet of “The Reverend,” or “Doctor.” I call them ungodly, because unscriptural, and contrary to the spirit and letter of the precept of the Lord Jesus: “Be not ye called Rabbi.” The latent feelings of the heart are roused by that pride that is natural to man, the modest blush is exchanged for a man of consequence; having got an ounce of education, he considers it a pound, and in all his intercourse with his lay brethren, begs them to pay due submission to his decision. This is the man that is set up to make the word of God more plain than He made it. Besides, after such a host of explainers, even supposing them necessary, can we look for more accurate explanation from your academicians?

You proceed to make a comparison, of a novel kind, between a General marshalling his army, and a Minister of your learned profession arranging his discourse. I question much if the 10th chapter of 2 Cor. iv. 5 was present to your mind, and I am strongly inclined to think, that it will be very obvious to any one who reads your Circular, that it is an attempt to deprive God of the glory in the conversion of sinners, and ascribe it to rhetoric and eloquence. But astonishment may cease at any of your positions, when we read in your Circular that you characterize your learned, trained, preachers, “the ambassadors of Christ.” If they be such, they must have an *immediate* communication, as well as commission, from Christ; and they must be capable of working miracles in confirmation of their being his accredited ambassadors; then we will have proof that our learned Ministers can not only “explain” the true and infallible meaning of the “abstruse Scriptures,” but deliver oracular instruction.

I must here say, that I do not despise learning; I value it in its own place, as a valuable accomplishment calculated to rouse and bring into action the powers of the mind. What I object to, is, the system of learning and training, with a view to, and for the avowed object of, being Ministers, because it is nowhere countenanced in the word of God. It was unknown in the primitive church for three hundred years, till Constantine the Great saw the cross in the clouds, with the inscription, “Thus conquers;” then the era of clerical domination began to dawn, which arrived at its climax under Charlemagne. And I object to it, because the system has a malignant or mischievous effect upon the mind of the man who engages in it as a profession, from which he expects to derive emolument and dignity.

As regards the assumption, that learning is become the succedaneum to and for miraculous gifts, it is inconclusive; inasmuch as these gifts were various, such as “the word of wisdom,” “the word of knowledge,” “faith,” “the working of miracles,” “prophecy,” “discerning of spirits,” “divers kinds of tongues,” “the interpretation of tongues.” Now, what shall we place as succeeding to each of this wonderful variety? or shall a knowledge of dead languages, Logic, Mathematics, and Metaphysics, be the grand panacea for them all? Again we find (1 Cor. xiv.) that the use of the “gift of tongues” is checked in the church; and “prophecy” (*i. e.* speaking to edification and comfort) approved, as serving for the church; whereas tongues were for a sign to the unbelievers.

Moses was enjoined to see to it, that he would rear the tabernacle "according to the pattern shewed him in the Mount." If you, as a public teacher, inclined that your "fraternity" would "become followers (imitators) of the churches which in Judea were in Christ Jesus," you would exclaim against the want of zeal that is now apparent in and among the professed people of God—you would exhort them where "two or three" of them could meet together, to meet, praying for and enjoying the promised presence of their Lord, and to shew their love to him by obeying his commandments. And when in answer to their prayers, some of their number appeared to possess the qualifications the Holy Spirit pointed out, to set them over them, not as having dominion over their faith, but helpers of their joy. And if in the churches some are stirred up to proclaim the good news to the world through the crucified but now glorified Redeemer, to provide against necessity, let them learn to be taylor, tentmakers, carpenters, doctors, &c., and their message from the Bible, and go "forth for his namesake, taking nothing of the Gentiles," that they may be able to say, "These hands have ministered to my necessities, and to them that were with me." That this is more conformable to the spirituality, zeal, and disinterestedness manifested in the New Testament by the disciples, than what now prevails, I leave to the unprejudiced to judge. The Lord speaketh to us as well as to those of old: "He that hath an ear, let him hear what the Spirit saith to the churches." The Apostle John saith, respecting himself and his fellow-apostles, "We are of God: he that knoweth God, heareth us: he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error."

P.S. Since writing the above, I have read your translation of "*Chrysostom on the learning of the Apostle Paul*," with your remarks; but have not time to notice them at present. You seem not to have known that there has been an English translation of "*Chrysostom on the Priesthood*" published nearly a century ago. If my animadversions on your "Circular Letter" find admission into the *Magazine*, I may be induced to examine the morsel you have given from Chrysostom, with your remarks thereon.

H. L.

## EVANGELICAL RELIGION THE SOURCE OF PLEASURE.

### PART V.

*Objections answered—Improvement of the subject.*

Its unextinguish'd ray shall burn  
Through death, unchanged its frame;  
Its lamp shall triumph o'er the grave,  
With uncorrupted flame.—ANON.

HAVING endeavoured in our preceding papers to prove that the religion of the gospel is capable of affording the highest degree of genuine pleasure, we shall now draw to a close, by answering one or two objections that may be urged against the doctrine, and by suggesting the im-

provement we should make of the whole subject.

It may be objected, then, that the inspired writers sometimes speak of Religion in terms that seem to imply feelings opposite to those of a pleasurable kind. Solomon describes the good man as one "who feels the plague of his own heart;" the believer is elsewhere represented as a laborer—a warrior, and, in a word, like his great Master, "a man of sorrows, and acquainted with grief:"—the sacred

volume contains the bitterest expressions of sorrow uttered by some of the best of men, and the Saviour himself teaches us, that if we would share the happiness of his people, we must take up our cross and follow him. We do not pretend to deny that the Christian is the subject of painful feelings, and that he is called to the discharge of the most painful duties. But let these sorrows be examined as to their nature, let them be traced to their origin, and followed out in their effects, and it will at once be seen that they spring not from religion, but from sin. It is true that the man who is altogether destitute of religion is altogether unacquainted with this class of sorrows, but the reason of this is, that he is "blind, knowing nothing;"—he is unfeeling, and not aware of his danger. Could he be brought to see his true circumstances, the pleasure in which he now seems to indulge would flee from him, and he would be the subject of inexpressible sorrow. The Christian, the man who has embraced the truths of the gospel, and who is living by faith on the Saviour, feels himself yet a sinner; he is the subject of "an evil heart of unbelief, prone to depart from the living God," and this fact gives him pain. To oppose sin, and to rise above it, is the object after which he labours, and to resist the evil inclinations of his heart, is the cross he has daily to bear. Thus we see that the sorrows of the Christian spring from sin; and it is the province of religion to support him in this conflict, to strengthen him for these labours; and this it does in a degree of which the worldly man can form no idea. It exhibits the promises of God on which the mind can repose, it conducts to the throne of grace where the soul derives strength immediately from heaven, and it exhibits the crown of victory he shall finally wear, and the world of repose in which he shall indulge in eternal triumphs in the presence of his Saviour.

It may be objected farther to the doctrine we have attempted to prove, that many professing Christians are disposed to melancholy, and appear the subjects of the deepest sorrow. This statement is correct, but from what does this melancholy arise? Perhaps it is a constitutional disease,—perhaps it is the result of some erroneous views of the truth which they have somehow or other imbibed,—or possibly it arises from a fear that they do not possess religion: it is certain it does not spring from religion itself. Let these persons be appealed to, and they will be found to have a conviction that religion alone can make them happy,—they will desire its possession above every other object, and it will not be possible by any means to draw their attention from it. With all the gloom that oppresses their minds, they are happier in the pursuit of spiritual good than they could be in the world, and did they possess more correct views of religion itself, their enjoyment would be far superior to what it is. This is proved by the happiness which many of these persons experience when they are more enlightened as to the true nature of religion, and have their hopes excited of an interest in the Divine favour.

But once again, an objector may ask, if religion makes a man happy, how is it that so many of its professors forsake it? It is admitted that these persons have never tasted its happiness, and that because they have never possessed religion. It is religion itself, or the experience of a right disposition of heart towards God, that makes a man happy, and not the mere profession of it. As a man, in order to obtain respect from his neighbours, may profess an acquaintance with the sciences, while he is altogether destitute of a correct or enlarged knowledge of them, even so may he profess religion without loving it or enjoying any of its advantages. There are many persons to be found whose consciences

are alarmed, and who have fled to the forms of religion, to make, as they say, their peace with God; these persons have no love to it, and when their consciences by any means are quieted, they turn from the path of piety, and perhaps bring an evil report upon it. Others embrace a profession of the truth merely to answer some temporal purpose, which having accomplished, they desert it. Now, surely it is a most unfair and unreasonable thing to throw on religion the scandal of making a man unhappy, because it has not given enjoyment to those who never cordially embraced it, and such must be all those persons who can give up the truth, and walk no more in the way of godliness.

But if, after all we have said, the objector is not satisfied, let him appeal to the thousands who have embraced religion, and have lived and died in her service. Let the records of the church be examined, and the testimony of the wisest and best of men be received. Or let him appeal to Christians around him; let him enquire from them where happiness can be found, and they will all give the same answer. Let him visit the death bed of the believer in Jesus, and tell us what but religion can impart so much serenity, and enable its possessor to enter the valley of the shadow of death with exalted pleasure, saying to his relatives as he retires from the world, "Weep not for me, but weep for yourselves." Philosophy never did this: it has in some of its happiest efforts preserved the mind from violent agitations, but it never could point the way in which its adherents could obtain a victory over death, and descend to the grave, singing, "thanks be to God who giveth us the victory through our Lord Jesus Christ!" Triumphs like these are peculiar to the religion of the gospel, which ennoble and dignifies its possessor, throws the purest pleasure in the path he has now to walk, enables him to contem-

plate his departure from the world with joy, and then conducts him to a state where he shall for ever engage in the praises of his Saviour, who has led him to the fountain of happiness.

It only remains now that we suggest one or two lessons of improvement arising from the whole subject. Religion is of a practical nature; its doctrines are all designed to influence our spirit and our conduct, and the effect of every thing we hear or read on the great doctrines of Divine truth should be to promote our growing conformity to the moral image of God.

The first remark that presents itself is on the importance of possessing correct views of religion. As it is *truth* alone that can make us happy, let us diligently study the inspired volume to learn what are the doctrines it teaches, and the feelings it inspires. The gospel of Jesus Christ can alone lead us to the object of our pursuit; all other systems of religion involve us in a state of uncertainty, and rest our hopes for eternity on a foundation that has no stability.

Will the reader pardon me if I beg leave to propose the important question, does he possess the religion of the gospel? This is an enquiry on which his happiness, present and future, depends. Religion may tend to happiness, but if I do not possess it, of what real value is the fact to me? Let me entreat my reader, as he values his own soul, as he seeks for the happiness which that soul is capable of enjoying, to ascertain by a careful examination, blended with ardent prayer, whether the views he entertains of truth correspond with the book of God,—whether they produce their proper influence on his heart and life,—and whether they lead him to God, and fill him with joys which the world cannot give him, and of which he cannot be deprived. An error here is of infinite importance;—on account of the deceitfulness of our hearts we are liable to mistakes;—how important, then,

impartially to examine ourselves, and that with prayer to the "Father of lights" that we may be preserved from error on a subject of such vital importance.

If it is our happiness to possess this religion, let us, by the exhibition of holy cheerfulness, and every thing that is amiable, recommend it to others. On this subject, an excellent living preacher\* has the following animated remarks, which I shall beg leave to transcribe;—

"All men seek happiness; and if they perceive that you find, what they seek after in vain—though they turn from pleasure to wealth, from wealth to fame, from fame to friendship, from friendship to science—this is likely to awaken their attention, to conciliate their regard, and to induce them to take hold of him that is a Jew, saying, we will go with you, for we have heard that God is with you.

"It is commonly supposed that religion is a mopish and melancholy thing,—that it prescribes a constant fast,—that it requires us to walk in a way which, though it may end in everlasting life, is full of thorns and briars, and toads and scorpions. Such a prospect must naturally and unavoidably terrify and disgust. And, hence, this prejudice will be found to be as injurious as it is common; for present feelings are the most powerful. The constitution of man is such, that he must have present gratification. He is thirsty, and must drink; and if there be no fountain near, he will kneel down to the puddle. Now, would you confirm a prejudice so general and so fatal as this, by long demure faces; by sighs and groans, as if you were always at a funeral; by your insensibilities to the beauties of nature, and indifference to the bounties of Providence; by indulging those peevish, fretful tempers, which make you 'a continual dropping in a rainy day;' by your sinking in the day of adversity,

and drawing upon yourself the reflection of many an Eliphaz, 'Behold, thou hast instructed many, and thou hast strengthened the weak hands; thy words have upholden him that was falling, and thou hast strengthened the feeble knees; but now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. Is not this thy fear, thy confidence, thy hope, and the uprightness of thy way?' Would you lead people to think that your Master is a tyrant, and his service bondage? Would you appear to be less happy in serving the Lord than in serving sin? Would you shew that in exchanging the world for the church you fell from liberty into a dungeon, and left a fruitful field for a barren land, or a wilderness of drought? It must needs be that offences come; but woe to that man by whom the offence cometh! Be alive my brethren, to your duty, if not to your privileges; and render your religion as attractive as it is important!

"I go back to the primitive Christians—*They* learned, in whatsoever state they were, therewith to be content. In every thing they gave thanks. If sorrowful, they were always rejoicing. They did not think it necessary to wade through a sea of soul trouble to authorize them to believe on the Lord Jesus Christ. They did not suffer a sense of their unworthiness and imperfections, though it kept them humble, to make them miserable or to deprive them of hope. They did not torment themselves about futurity, but cast all their care on one who cared for them. They did not view death as the king of terrors, but as their deliverer and their friend. The day of judgment did not keep them aghast; they waited for it, and loved His appearing. Here I see every thing as it ought to be. After this I turn to modern professors, and here I behold a difference which can only be accounted for on one of these two principles; either that Christianity

\* Jay.

has changed since, or we do not understand it, and receive it aright. The former solution is inadmissible. Jesus Christ is the same yesterday, to-day, and for ever. There is the same efficacy in his blood. There is the same power in his arm. There is the same love in his heart. The promises are the same. The throne of grace is the same. Heaven is the same.—No, Christians; the difference is to be sought, not in the system, but in yourselves. Seriously, therefore, examine your experience. Pray that you may know what is the hope of your calling, and what is the glory of the riches of his inheritance in the saints. Be concerned to face a reproaching world, and with boldness to tell them—

The men of grace have found  
Glory begun below,  
And heavenly fruits on earthly ground  
From faith and hope will grow.

Shew that no danger can terrify you; that no loss can impoverish you. Shew that if the reed fails, the rock remains; if the cistern be dried up, the fountain of living water flows on. Say with the church, 'Although the fig tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the fields shall yield no meat, and the flocks shall be cut off from the fold, and there shall be no herd in the stall, yet I will rejoice in the Lord, I will joy in the God of my salvation.—Rejoice in the Lord always, and again I say rejoice.'

And if we feel as we ought to do on the subject which has now occupied our attention, we shall be concerned to extend the knowledge of the gospel throughout the world. How miserable the state of those nations who do not possess it! Oh, what ignorance, superstition, idolatry, and cruelty prevail among them! And can we possess the knowledge of an infallible remedy that can heal every moral disease, and restore to life and happiness, and conceal it from those who are perishing? Christians! in water-

ing the barren parts of the earth with the living water you have received from the throne of God, you ensure a larger supply of it for your own happiness. Extend the riches of Divine knowledge, and your joy shall be increased by seeing others rescued from misery and brought to the enjoyment of God. Those who know not the religion of Jesus must be unhappy indeed! They may have all this world can give them, but if the curse of Jehovah rests on their heads, how can they be happy? And that professing Christian who can see such persons all around him, and stretches not the hand of pity, for their rescue, "how dwelleth the love of God in him?" or how can he love his neighbour as himself?

In conclusion, I beg to congratulate such of my readers who, by the grace of God, have been taught the vanity of the present world and the value of real religion. They are, indeed, highly favoured; and it becomes them to live, not to themselves, but unto him who died for them and rose again. May they constantly be enabled to shew forth the Divine glory, and to testify of Religion that "her ways are ways of pleasantness, and all her paths are peace."—J. B.

FOR THE CANADA BAPTIST MAGAZINE.

#### REMARKS ON

"Looking for, and hasting unto the coming of the day of God."—2 Peter iii. 12.

It is certain that "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." This awful period is called "the day of judgment and perdition of ungodly men;" that is, of men who live and die without God, without Christ, therefore without hope. It is called "the day of Christ," and "the day of the Lord." When the Lord Jesus delivered himself into

the hands of his enemies, he said, "This is your hour, and the power of darkness." So, in like manner, the present time in which men are permitted in the long-suffering patience of God to trample on his authority, to set at nought his counsel, and tacitly to call Him—the God of truth and true God—a liar, without taking immediate and instant vengeance upon them, may be called the day of men. The present time may be called the day of the wicked one, the day of the power of darkness.

Men now foolishly persuade themselves either that God does not see them, or that he is not so displeased with sin as the Scriptures represent; but the Lord "knoweth how to reserve the wicked unto the day of judgment, to be punished." This will be his day: the day on which he will display his justice in "taking vengeance upon them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power."

When the Saviour left the world, he assured his disciples that he would come again and take them home to himself.—John xiv. 2, 3. And those to whom he gave this promise in the first instance, after being "endued with power from on high," uniformly directed the faith and hope of those who believe in him through their word to that glorious event, and to regulate their conduct with a view to it.

Though this awful period shall be a day of unutterable terror to the wicked, and to false professors, it shall be a day of unspeakable joy to those who believe in Christ. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first: then we who are alive and remain shall be caught up to-

gether with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."—1 Thess. iv. 16, 17. In 2 Peter iii. 10, we have an appalling representation of this awful day; but instead of this sublime description being an object of terror, the effect the apostle considers it should have upon believers, is "to look for, and haste the coming of the day of God."

That all-important day is fixed: "He hath appointed a day," &c.—Acts xvii. 31. Therefore it cannot be hastened by man; but by a natural figure of speech it may be said, we hasten what we earnestly desire, as when the Apostle John directs the eye of the believer's understanding to the glorious event: "Behold he cometh with clouds," &c. The response of the expectant of a blessed immortality is, "Even so, Amen." We may be said to hasten this glorious event, when, by a holy and godly conduct, we are looking for it, and anticipating its approach. The instruction the Lord communicated in Luke xii. 35, is to the point here. "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord."

There is another important way in which we may be said to be hastening the day of God. The prophecies must be fulfilled—the "Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." They who are remiss and negligent in their day and generation on this matter, are not hastening the day;—they who only in listless indifference say "Thy kingdom come," but neglect the use of every talent bestowed upon them to further the "pleasure of Jehovah" prospering in the hand of the Saviour, even the salvation of perishing sinners, are inconsistent, are not impressed with the value of immortal souls, and have little claim to the character of "faithful servants."

The importance of keeping the appearing of Jesus in view, is strikingly manifested from the manner in which the Apostles generally connects it with every duty. Thus, are we called to flee from avarice, and to confess Christ before man? His appearing is brought to our view.—1 Tim. vi. 14. Are we called on to make known the great salvation? His appearing is brought to our notice to stimulate to this duty.—2 Tim. iv. 1. Are we called on to bear up under trials? The appearing of Jesus Christ is brought in to fortify the mind in such cases.—1 Peter i. 7. And, are we to grow in purity and holiness? It is in the expectation of the coming of our Lord Jesus Christ.—1 Thess. iii. 13.

The Apostle writing to Titus ii. 13, after pointing out the necessary effects of the gospel on those who believe it, adds, that it teaches to "look for that blessed hope and (or even) the glorious appearance of the great God (even) our Saviour Jesus Christ." To look for, and rejoice in, the expectation of the coming of Christ, to bring his people home to the mansions he has prepared for them, is as truly a fruit of the gospel as "living soberly, righteously, and godly." To lose sight of the one indicates deficiency in the other. The Corinthians are represented as "waiting for the coming of our Lord Jesus Christ."—1 Cor. i. 7. The believing Thessalonians not only "turned to God from idols to serve the living and true God, but also to wait for his Son from heaven."—1 Thess. i. 10.

The importance of this habit of mind may be seen from its being connected, as an object of the Christian life, with serving the living and true God. It is classed with the love of God (2 Thess. iii. 5): "The Lord direct your hearts into the love of God, and into the patient waiting for Christ. The crown of righteousness is held forth to all them that love his

appearing.—2 Tim. iv. 8. No person can be said to love the appearing of the Lord, whose hopes are not supremely fixed on that glorious event, and whose actions are not regulated with a view to it. Can we say that that wife loves her husband who longs not for his return home, when he is abroad in a distant country? Let those who put this day far off—who, if the thought of it crosses their mind, shrink from it with a foreboding of the deadly anguish which shall be the portion of unbelievers in that day,—let such be convinced that their hearts are not reconciled to God—that they are strangers to the love of Christ—and that this is "the accepted time—now is the day of salvation." And, brethren, beloved, who have through mercy tasted that the Lord is gracious, "let your citizenship be in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile body (the body of our humiliation), that it may be fashioned like unto his glorious body." While he saith, "Surely I come quickly," let our hearts respond, "Amen, even so, come, Lord Jesus."

QUARTUS.

#### CANDIDATES FOR THE MINISTRY.

Many seem to entertain the opinion, that if you can make a minister of any man, he will of course be much more useful, than in a private station. No opinion can be more erroneous; even in the new countries, a pious layman of plain understanding, is far more useful than the same man, clothed with the sacred office. Neither is it commonly advisable for men who have been long in another profession, to become ministers; they are sure to bring with them the technical habits of their former pursuits. It is a good general rule, and scriptural, for every man to abide in the calling in which he was called. And there is no lawful profession in



which a person of eminent piety may not be very useful; and surely, piety and talent are needed in other callings beside the ministry. Some may think, that instead of wishing to increase ministers, the tendency of my remark is, to discourage men from entering the sacred office. I confess, that I am more solicitous to have those that aspire to the ministry, suitably qualified, than to have it filled ever so full with unqualified men. The necessity of eminent piety in ministers, need not be proved by labored argumentation. Nobody denies it. The wicked world expect it; and as far as external conduct is concerned, exact it. Let the guide of souls be what he professes to be, a man of God, thoroughly furnished to every good work. Let the youth who aspires to this office imbibe the pure and humble spirit of the Gospel. Let him make thorough trial of his prudence, sobriety, and stability, before he offers himself. Let his friends also be free and faithful with their friendly counsels to inexperienced youth. Rather let them, at first, lean to the side of discouragement than the contrary. Many more are pushed forward, who should remain in the back ground, than are retarded or hindered, when they should go forward. Let it be remembered that the most deserving will commonly be the most reserved and diffident. We should be cautious of encouraging a forward, self-confident youth to think of the ministry. At any rate, he should be repressed for the present. He may learn, by sore experience, his own weakness and want of wisdom. Bring forward the timid, the reserved, and diffident youth, who needs to be taken by the hand and encouraged. But before any one is recommended to be supported by the funds of the church, let a fair trial be made of his capacity, at home. Let his first probation be in his father's cottage, or in his master's shop. There is too much en-

couragement given to young men to lean on the arm of charity. It would be far better to cast them for a while on their own resources.—*Dr. Alexander.*

FOR THE CANADA BAPTIST MAGAZINE.

### SLANDER.

I have made choice of the term slander as a topic interesting both for thought and observation. It may be asked, *What is slander?* It is prevarication—falsehood, wickedly and maliciously told for the sole purpose of destroying the peace and happiness of the virtuous and good. The slanderer is, therefore, one of the basest of all beings. For what has not this monster in human shape, this ferocious devourer of human happiness, done to destroy the peace of society; to rob the pure of chastity; the happy of happiness; and the devout and exemplary of a hard-earned reputation, and a spotless religious and moral character? All that is lovely and dear to man has been wantonly attacked by this arch enemy of our race; and character, purity, and happiness have fallen before his blighting, withering, and deadly influence. Many have been early sacrificed to the ambition, jealousy, and bitter burning hate of this foul destroyer; and many more have only been spared to add another bitter ingredient to their cup of unmingled suffering, viz., a long life of misery and wretchedness. For instance: the good Minister of Jesus Christ, who is full of faith and of the Holy Ghost, has often been driven from his promising and fruitful field of labour with a wounded spirit, and a heavy, if not broken, heart. The able, faithful, and independent religious editor has often been censured, insulted, vilified, and condemned for his love and sacred regard for the TRUTH; and also for his fidelity and faithfulness to God and to his people,

in speaking the truth in love, and in defending or earnestly contending for the faith as it was first delivered to the Saints. And the highly distinguished and successful teacher has been compelled to abandon his school, and leave the physical, mental, and moral training of his pupils to some unknown agent, while he seeks peace and happiness, either in retirement, or a home in a purer moral atmosphere. Now, all this is the legitimate fruit of the corrupting, corroding, dying, and damning influence of *slander*. But this is not all the slanderer has done to embitter life. No; he has done infinitely more. Many a cup of refined pleasure he has forever poisoned—embittered by a drop of gall—a single word—a bitter word of burning and eternal hate. The slanderer has often disposed of a man's honesty and integrity by a smile or shrug: he has sunk into oblivion many a good and generous action by a distrustful look; or stamped it with the imputation of proceeding from an impure motive, by a mysterious and seasonable whisper. In short, who can tell, or even conceive, how large a portion of chastity is daily sent out of the world by distant hints—nodded away, and cruelly winked into suspicion—by the envy of those who are past all temptation of it themselves? Often the reputation of a helpless creature is made to bleed by some false report which the party, who is at the pains to circulate and perpetuate it, beholds with great pity and fellow-feeling; adding, that he is truly sorry for it, and hopes in God it is not true. However, he manages, in the meantime, to give the report his sanction, that at least it may have fair play to take its fortune in the world, to be believed or not, according to the charity of those into whose hands it shall chance to fall.

Slander, like a poisoned arrow of deadly aim, is more particularly pointed at the hearts and happiness

of the young—a period of life most interesting and important. The young are not weighed down with those cares and toils which characterize persons of riper years, who are either immersed in business, or overwhelmed with domestic affairs. In spirit, they are light and buoyant; in prospect, they are high in hope, and elated with joy—fancying to themselves that a world of perfect and uninterrupted happiness is open before them. They never imagine or think that a being so vile, inhuman, and treacherous, can be found, who will poison the pleasures of the innocent and joyful, and dry up those sources or streams of enjoyment which are peculiar to the young. But alas! alas!! how deceived! for they soon find, to their cost, that the base slanderer is capable of all this. He, with an evil eye, is ever on the track of those whom he considers the most happy; and, consequently, the most innocent; and he either marks them for an early grave, or for a life that is worse than death. Why does he seek the virtuous, the pure, the innocent, the lovely, and the good for his victims? The reason is obvious. He has no virtue: he is impure, guilty, unlovely, and miserable. Yea, more; it is because the more innocent and lovely the sufferer, the deeper and deadlier will be the wound inflicted. A wound upon the character and heart is so deep, and the poison infused so quick and penetrating, and corroding in its nature, that time cannot heal up the wound. No: it will carry, sooner or later, its possessor to the grave, and with him be entombed forever.

Reader, do you sustain the character of a slanderer? Do you take delight in disturbing the peace and destroying the happiness of your fellow-beings? Do you find any real good in originating and circulating false reports about your neighbours and acquaintances? Do the bitter

pangs you have caused others, bring peace to your own bosom? If not, what is the object, aim, and end of your course? Your object cannot be good: your aim or conduct is evil: it is fraught with evil to yourself as well as to others, and the end thereof will be death, eternal death; for the road you are travelling leads down to the gates of hell. You should, therefore, think upon your ways, and be wise. You should be temperate and kind in all your observations about others, knowing that "whatsoever a man sows, that shall he also reap." If you have sown the seeds of slander, you will reap an abundant and bitter harvest, both in this world, and in that which is to come. Do you suppose the injuries you have inflicted upon others have passed unnoticed by that Being who knows all the secret purposes of the heart? Can a being who is infinitely lovely, and strictly just to all, in all of his dealings with his creatures, approve of your conduct and justify the guilty? No, he cannot. He is too pure, holy, and just, to behold iniquity with pleasure, as to clear the guilty. Let all, therefore, who are addicted to this species of crime, repent sincerely and immediately, and pray earnestly and fervently to God to forgive the great wickedness of their hearts. To guard successfully against this sin will require great care, much prayer, and self-denial. It is true, you have an unruly member to watch and guard against, and to subdue—a member which no man can tame; but the grace of the Spirit of God can easily subdue it, and write upon it "the law of kindness." How important, therefore, that you humbly seek the influences of the Spirit, that you may fear God, and work righteousness; for the fear of the Lord is not only the beginning of wisdom, but also to hate evil of any kind. Perhaps some persons, whom you cruelly treated, are now silent in death. Remember,

therefore, that you must soon stand at the judgment seat of Christ, to answer for your deeds of cruelty before the court of heaven, and if found guilty there of the crime of slander, in vain will you plead "not guilty" to the charge; for although you may have disguised your true character under the hypocritical garb of friendship, yet the Lord is not mocked: He knows what is in man, and awards his punishment in righteousness. And should you plead guilty, then out of your own mouth will he judge you. At the judgment, each individual must answer for his or her own guilt, as "Give an account of thy stewardship." Allow me, then, to ask you an important question: Have you not enough already to answer for, without adding another sin to the dark and dread account that will appear against you to your condemnation? Let this be as it may, we will devote a passing thought upon the innocent sufferer, for the comfort and support of those who have suffered from your influence. Is there an innocent sufferer who shall read these pages? If so, be patient; and permit me to say to you, that although the tenderest feelings of your heart have been trifled with, and sorely wounded, yet you have reason to thank God, and to rejoice in the thought that your innocence will yet be shown; for there is a God of justice who will avenge all your wrongs. Truth is mighty; and will, sooner or later, prevail. It will surprise the base hypocrite, and expose the iniquitous conduct of the cruel slanderer.

May all those who have, or may hereafter assail the characters of the innocent and pure, pause, and consider their ways, works, and final end; and may the giver of all good give them repentance to the saving of their souls, that they may recover themselves out of the snare of the devil, who are now taken or led captive by him at his will.

W. H. R.

ON THE EMOTION OF MORAL  
SUBLIMITY.

BY REV. DR. WAYLAND.

PHILOSOPHERS have speculated much concerning a sensation, which has commonly been denominated the emotion of sublimity. Aware that, like any other simple feeling, it must be incapable of definition, they have seldom attempted to define it; but content with remarking the occasions on which it is excited, have told us that it arises in general from the contemplation of whatever is vast in nature, splendid in intellect, or lofty in morals. Or, to express the same idea somewhat varied, in the language of a critic of antiquity, (Longinus, sect. vii.) "That alone is truly sublime, of which the conception is vast, the effect irresistible, and the remembrance scarcely if ever to be erased."

But although philosophers alone have written about this emotion, they are far from being the only men who have felt it. The untutored peasant, when he has seen the autumnal tempest collecting between the hills, and, as it advanced, enveloped in misty obscurity, village and hamlet, forest and meadow, has tasted the sublime in all its reality; and whilst the thunder has rolled and the lightning flashed around him, has exulted in the view of nature moving forth in her majesty. The untaught sailor boy, listlessly hearkening to the idle ripple of the midnight wave, when on a sudden he has thought upon the unfathomable abyss beneath him, and the wide waste of waters around him, and the infinite expanse above him, has enjoyed to the full the emotion of sublimity, whilst his inmost soul has trembled at the vastness of its own conceptions. But why need I multiply illustrations from nature? Who does not recollect the emotion he has felt whilst surveying aught in the material world of terror or of vastness?

This sensation is not produced by

grandeur in material objects alone. It is also excited on most of those occasions in which we see man tasking to the uttermost the energies of his intellectual or moral nature. Through the long lapse of centuries, who without emotion has read of Leonidas and his three hundred associates, throwing themselves as a barrier before the myriads of Xerxes, and contending unto death for the liberties of Greece!

Nor is it in the field of patriotism alone that deeds have been achieved, to which history has awarded the palm of human sublimity. There have lived men, in whom the name of patriot has been merged in that of philanthropist; who, looking with an eye of compassion over the face of the earth, have felt the miseries of our race, and have put forth their calm might to wipe off one blot from the marred and stained escutcheon of human nature, to strike off one form of suffering from the catalogue of human woe. Such a man was Howard. Surveying our world like a spirit of the blessed, he beheld the misery of the captive, he heard the groaning of the prisoner. His determination was fixed. He resolved, single-handed, to gauge and to measure one form of unpitied, unheeded wretchedness; and bringing it out to the sunshine of public observation, to work its utter extermination. And he well knew what this undertaking would cost him. He knew what he had to hazard from the infection of dungeons; to endure from the fatigues of inhospitable travel; and to brook from the insolence of legalized oppression. He knew that he was devoting himself upon the altar of philanthropy; and he willingly devoted himself. He had marked out his destiny, and he hastened forward to its accomplishment, with an intensity "which the nature of the human mind forbade to be more, and the character of the individual forbade to be less." Thus he commenced

new era in the history of benevolence. And hence the name of Howard will be associated with all that is sublime in mercy, until the final consummation of all things.

Such a man is Clarkson, who, looking abroad, beheld the sufferings of Africa; and looking at home, saw his country stained with her blood. We have seen him laying aside the vestments of the priesthood, consecrate himself to the holy purpose of rescuing a continent from rapine and murder, and of erasing this one sin from the book of his nation's iniquities. We have seen him and his fellow philanthropists, for twenty years, never waver from their purpose. We have seen them persevere amidst neglect and obloquy, and contempt and persecution, until the cry of the oppressed, having roused the sensibilities of the nation, the "Island Empress" rose in her might, and said to this foul traffic in human flesh, "Thus far shalt thou go, and no farther."

It will not be doubted that in such actions as these, there is much which may truly be called the moral sublime. If, then, we should attentively consider them, we might perhaps ascertain what must be the elements of that enterprise, which may lay claim to this high appellation. It cannot be expected that on this occasion we should analyze them critically. It will, however, we think, be found upon examination, that to that enterprise alone has been awarded the meed of sublimity, of which the conception was vast, the execution arduous, and the means to be employed simple but efficient. Were not the object vast, it could not arrest our attention. Were not its accomplishment arduous, none of the noble energies of man being tasked in its execution, we should see nothing to admire. Were not the means to that accomplishment simple, our whole conception being vague, the impres-

sion would be feeble. Were they not efficient, the most intense exertion could only terminate in failure and disgrace.

#### ON JESUS WEEPING.

The Son of God shed tears; not those which spring from partial or private grief, but generous, social sympathetic tears; for it is well known that this effusion of his divine tenderness was poured forth only a few moments before he exerted his miraculous power in raising Lazarus from the dead; when, meeting the afflicted sisters and relations of his deceased friend, and beholding the extremity of their distress, he instantly caught the soft infection, and lamented that calamity as a man, which he was about to relieve as a God. The Jews, it is true, who were spectators of the solemn scene, imputed these tears to the tenderness of private friendship.—"Behold," say they, "how he loved him." And in their circumstances, surely, the reflection was natural, but the event points out to us another cause; for why should he weep at the death of a person, however dear to him, who, by his divine prescience, he knew would so shortly be restored to life and his society? No, it was the distress of his afflicted disciples and friends that opened the sacred fountains of his sorrows; with these he "groaned in spirit, and was troubled;" with these he "wept." It was even more than this: it was a sympathy with the afflictions of mankind in general, ever liable, from the common causes of mortality, to have their breasts wounded with sorrows of this piercing sort, without alleviation, and without redress. May not we (if we can do it without presumption) suppose that some such benevolent reflections as the following, at that moment, arose in his compassionate mind? "How many, alas! how many of my future

followers, like these, believing in my name, and having the same pious confidence in my power, shall hereafter, like these, be afflicted, and in the same dreadful degree, at a time when I, their Saviour and their friend, am removed from this terrestrial scene of things? They shall call upon me, when the general laws of my Father's Providence forbid me to answer: They shall weep, when I must not dry their tears. Present as I now am with these children of affliction, consoling those sorrows with my pity, which I shall shortly remove by my power, to whom shall they fly for comfort and succour in my absence? Who then shall heal the wounds of groaning friendship, of brotherly, filial, or conjugal affection? Be the tears, I now shed, their future balm: Let my disciples yet unborn feel their salutary influence. Faith shall apply them still fresh to their bosoms, and they shall rest assured, that he, who once wept with their afflicted brethren upon earth, shall ever compassionate their own calamities in Heaven."—*Mason*,

## POETRY.

### PRAYER.

*From the Edinburgh Literary Journal.*

Go, when the morning shineth,  
Go, when the morn is bright,  
Go, when the eye declineth,  
Go, in the hush of night;  
Go with pure mind and feeling,  
Fling earthly thoughts away,  
And in thy chamber kneeling,  
Do thou in secret pray.

Remember all who love thee,  
All who are loved by thee;  
Pray for those who hate thee,  
If any such there be;  
Then for thyself in meekness,  
A blessing humbly claim,  
And link with each petition  
Thy great Redeemer's name,

Or if 'tis e'er denied thee  
In solitude to pray.  
Should holy thoughts come o'er thee,  
When friends are round thy way,

E'en then the silent breathing  
Of thy spirit raised above,  
Will reach his throne of glory,  
Who is Mercy, Truth, and Love.

Oh! not a joy or blessing,  
With this can we compare,  
The power that he hath given us  
To pour our souls in prayer.  
Whene'er thou pin'st in sadness,  
Before his footstool fall,  
And remember in thy gladness,  
His grace who gave thee all.

### H Y M N.

'Eternal Father, keep me clean,  
From sin without and sin within.  
Let every thought and every word  
With thy most righteous will accord.

May every day be kept aright,  
As constantly within thy sight;  
And when my last great change shall come,  
Be thou my portion, heaven my home.

Soon every tear and every sigh  
Shall cease, and sweet serenity  
And ardent love and holy joy,  
Shall heaven's eternity employ.

Then purified from every stain,  
Then sensible no more of pain,  
The spirits of the blest shall be  
Happy throughout eternity.

### THE CROSS OF CHRIST.

In the Cross of Christ I glory!—  
Towering o'er the wrecks of time,  
All the light of sacred story  
Gathers round its head sublime.

When the woes of life o'ertake me,  
Hopes deceive and fears annoy,  
Never shall the cross forsake me,  
Lo! it glows with peace and joy!

When the sun of bliss is beaming  
Light and love upon my way,  
From the cross the radiance streaming  
Adds more lustre to the day.

Bane and blessing, pain and pleasure,  
By the cross are sanctified;  
Peace is there that knows no measure  
Joys that through all time abide.

In the Cross of Christ I glory!—  
Towering o'er the wrecks of time,  
All the light of sacred story  
Gathers round its head sublime.

BOWRING,

# MISSIONARY REGISTER.

## CANADA SUNDAY SCHOOL UNION.

The third annual meeting of this Society was held on the evening of the 9th ult., in the Congregational Chapel. Colonel MAITLAND in the chair. The meeting was opened with prayer by the Rev. HENRY WILKES. After a few appropriate remarks by the Chairman, the Corresponding Secretary read the Annual Report; several resolutions were proposed, and addresses delivered, and a collection was taken up amounting to £4 7 5½. The meeting was but thinly attended. From the Report, which has just been published, we are gratified to learn that the members of this Society are pursuing their cause with very pleasing proofs of success, and that the religious public are not backward in affording them assistance. To the christian philanthropist it is a thought that affords the highest pleasure, that so many thousands of children are taught from Sabbath to Sabbath to read and understand the word of God, by more than six hundred gratuitous teachers. Our earnest desire is, that these labours may be more abundantly useful, and that each succeeding Report of this interesting Society may be even more interesting than the one before us, which we hope will be seen by each of our readers.

*From the Scottish Guardian, Dec. 24, 1839,  
published at Glasgow, Scotland.*

## FRENCH CANADIAN MISSIONARY SOCIETY.

A large and important meeting, in connection with this Society, was held in the Trade's Hall, on Tuesday evening, the 17th instant. It may be proper to state, that this Society was formed in Montreal last spring, for the purpose of improving the moral and religious condition of the French Roman Catholics of Lower Canada. It appears that an extraordinary opening has been brought about for introducing the gospel amongst that population, arising from a variety of causes, amongst

which the late rebellion holds a prominent place. The Society was formed, in order to take advantage of this unexpected favourable crisis, and turn it to the best account. It is composed of Christians of all evangelical denominations. It has sent a deputation to this country, consisting of the Rev. W. Taylor and Mr. James Court, to entreat the aid of British Christians in rescuing their long-neglected fellow-countrymen from the fatal errors of Popery. The deputation has been well received. A large and respectable meeting assembled to hear their statement; indeed, the hall was so crowded that many could not get in.

On the motion of Bailie Kidston, Andrew Mitchell, Esq., was called to the chair. The Rev. Dr. Mitchell offered up an appropriate prayer. The Chairman then introduced the Rev. Mr. Taylor, who, after adverting to the deep ignorance, moral and spiritual, in which the French Canadians lie, proceeded to say, "I bring against the Church of Rome the charge of dethroning the one living and true God, by teaching men to worship creatures along with him. Some would perhaps ascribe this to ignorance or bigotry, but I express only my conscientious convictions, and disclaim all hostile feeling towards the French Canadian. Sir, I am his friend. But I would distinguish between Popery and Papists; and while I would willingly befriend the latter, while I would respect their characters and their rights, I can feel no friendship, and exercise no forbearance, towards the system that leads them astray. Whatever the Church of Rome may publish to the world in her creeds and formularies, &c., whatever sophisms may be put forth by Jesuits to defend her from the charge of idolatry, yet speaking of the practical devotion which she produces amongst the common people of her communion, I hesitate not to accuse her of teaching them to worship 'that which is not God.' It is seldom, Sir, that a French Canadian offers prayers to the Divine Being; he prefers praying to the Virgin, because he thinks he succeeds better. When he does pray to God, the only prayer which he uses, generally speaking, is the 'pater noster;' and this is always accompanied with a prayer to the Virgin, and for the most part also with a prayer to his guardian angel and his patron saint. So that Popery only gives to God, what a heathen Emperor

of Rome once proposed to give to Jesus Christ, a place amongst the Roman deities." The speaker adduced proof of this from a Popish catechism and prayer-book, and also from the report of a Roman Catholic Missionary Society in Montreal. The latter is so curious that we shall give some account of it. It appeared that the Society had a missionary employed amongst the Indians, on the Lake Temiskaming, about the sources of the Ottawa; and that agreeably to instructions he had received from the bishop, he there planted a cross—the standard of salvation—to take possession of that infidel land. He and his assistants took care to give the "touching ceremony all possible pomp," and did their best to have the cross well made. On their way to the place, they sang an anthem to the Holy Virgin, "whose sacred name and praises re-echoed for the first time in these places, till then under the dominion of hell." They put the cross in the place which had been consecrated for it, from which it was to shed its celestial influences. It then received the homages and salutations of those whom it came to conquer. All fell on their knees once more at the thrice repeated apostrophe, so touching, "Oh, cross, hail!" On this the speaker remarked—"The Popish missionary found the Indians worshipping the Great Spirit, he taught them to do homage to the cross—and which is likeliest idolatry? What could these Indians know of the subtle and impalpable distinctions, which the Jesuits pretend to draw, between the kind of worship which they offer to God, and that which they offer to creatures? But, farther, Sir, I accuse the Church of Rome of abolishing the law of God; for she has not only shut up the Bible, calling it a wicked book, but has given a garbled copy of the Commandments of the decalogue, by leaving out the second. Sir, she places the power of the Church, to pardon sins and take souls out of purgatory, in the room of the Saviour and his atonement; and, by selling all the benefits which that boasted power can procure to all who can pay for them, she in fact merges the difference between the righteous and wicked into a difference between the rich and the poor. But it is impossible for me to describe one half of the evil contained in that unfathomable system of falsehood and impiety. You cannot conceive with what masterly satanic art it has introduced the old mythology of Rome into the Christian Church, under a Christian name and dress—with what art it pretends to receive the law of God, but founds upon it a code of decretals and canons that set it aside—with what art it has invented and consolidated a scheme for throwing all the wealth and power of the land into the hands of the Church—which enervates the human conscience by

making the hope of salvation consistent with an unsanctified host; and paralysis, in short, all the powers of man. Sir, if I speak strongly, let it be recollected that I have seen Popery at work in a Popish country; if it puts on milder features here (and it is only one of its arts of deceit to conform itself, in some measure, to circumstances), these are its features in Canada, and wherever it dares to shew them without a veil. About 450,000 of your fellow-subjects are involved in the errors of that system—are suffering under that spiritual tyranny. Shall they continue? No, I hear your reply, we will 'hold forth' the light and 'make it shine,' till it shall penetrate even the gloomy recesses of the Canadian forest, and the still darker mazes of error in which its inhabitants are entangled. A 'great door has been opened' for the introduction of the gospel amongst the French Canadians—their prejudices have been broken in upon, partly by the labours of a Swiss Protestant mission, partly by the late civil commotions, and partly by the labours of the Montreal Bible Society." The Rev. gentleman here read some interesting extracts from journals of the agents of that Society, showing the desire of the French Roman Catholics to get possession of the Holy Scriptures, and become acquainted with their contents, of which we give the following as a specimen:—Mr. Hibbard, the agent of the Society, was invited by a Mr. L.—— to spend the evening with him, in the course of which he asked him, "how he liked the Bible he had bought from him?" "Very well," he said; "but Mrs. L. is so much under the influence of the priest, that she will not look into it." Mrs. L. said, "I think it would be well for you if you had not looked into it, for it has made you doubt about confessing to the priest, and about the body of Christ, and many other things in our Church." Mr. L. then said, "There is a Bible approved of by the Pope, which the priests are willing we should have—I must get one of them for my wife." But Mr. Hibbard thought that the priests were just as unwilling they should possess that as any other, and added his conviction, that it would be found to differ from the one he had given him more in words than in meaning. To put this to the test, he procured a copy of the Pope's Bible from a neighbour, and, on comparing it with his own, was surprised to find such a coincidence. He compared it also with Mr. Hibbard's, which was Martin's translation and acknowledged that the difference was only verbal, and that the latter was the best French. He then took all three to the priest and handing him the Pope's Bible, asked that was a good Bible? The priest said "Yes." He then handed him his own, and repeated



the same question. The priest again answered in the affirmative. He then handed him Mr. Hibbard's, and put the same question. The priest again answered in the affirmative, admitting that, though there was some difference, it was chiefly in words, not meaning, and that the latter was the best French. Mr. L. then asked, if the priest was willing he should have the Bible approved by the Pope; but the priest replied, "he was as unwilling he should have it as any of the rest, for they were all the same." "Do you say these are all good books?" The priest replied, he did. "Well," rejoined Mr. L. "what did you mean us to understand last summer, when you told us publicly they were bad books, and that we ought not to have them?" "Oh," said the priest, "I did not mean that the books themselves were bad, but that they were bad for those who might misinterpret them." Mr. L. then held up his Bible, and said, "That, Sir, is my book, I will keep it and read it for myself and my family, and we will risk the misinterpreting of it."

The speaker concluded with an earnest appeal to British Christians, to assist the French Canadian Missionary Society in its efforts to improve the present very promising state of things. The meeting was afterwards addressed, with great effect, by the Rev. Dr. Burns, Dr. Wardlaw, Dr. Mitchell, and Dr. Synington. We regret that we are unable to present our readers with an outline of their eloquent and impressive speeches. The best feeling pervaded the meeting, and the interest was kept up throughout.

## ENGLISH

### BAPTIST MISSIONARY SOCIETY.

PATNA.—Under date of March 13, 1839, Mr. Beddy gives an account of the addition of two female members to the church at this station. They have come out amidst much opposition and persecution, through which they are said to have "maintained a very pleasing degree of firmness and decision of character." The church now consists of seventeen members. Mr. B. gives the following account of two enquirers, one a Mohammedan and the other a Hindú:—"These two are men about thirty years of age. The Mohammedan has been with us about two months. He has renounced caste, and unites in prayer with the native Christians, and gives, so far, pleasing indications of his sincerity. The other, a brahmin, has come to us a few days ago. He was arrested in the bazaar, where he heard the word, he says, for the first time. He was a wandering Byraggee—had been to several places noted among the Hindús for sanctity, but said he had obtained no benefit; that if Christ was the Savior, there was no

occasion to travel farther. He has also renounced caste publicly, and is now reading the scriptures."

CEYLON.—A letter from Mr. Harris, dated June 19, 1839, communicates intelligence of the death of Mr. Siers, who was baptized more than twenty-five years ago, by Mr. Chater, the first Baptist missionary to the island; since which time he has been almost constantly employed as an assistant missionary. Mr. H. speaks as follows of the general aspect of the mission:

"Things, on the whole, must be regarded as encouraging here. Nearly thirty persons have been baptized by us since my landing. Last Sabbath-week I baptized seven—three natives, (Singhalese,) and four European soldiers, whose cases of conversion are worth transcribing, if space and time permitted.

In every one of our stations signs of the Spirit's sacred presence are apparent. At Byamville a whole Búdhist family are about to renounce their religion. At Kottigawatta, one of our native preacher's most strenuous opponents has given up his ancient idolatrous faith and practices, and become a teacher of righteousness. At Matelle the schools are prosperous; and several candidates await admission to the baptismal rite. Eight of the thirty above mentioned were baptized by brother Daniel at Hanwella."

JAMAICA.—The missions to this island appear still to be prospering. The *Baptist Herald*, published at Jamaica, states that the increase of attendance on public worship, at the following stations, has made the enlargement of the chapels necessary to accommodate the congregations, viz. Salter's Hill, Bethephil, Wilberforce and Waldensia, Stewart's Town and Rio Bueno, Brown's Town and St. Ann's Bay. At Ocho Rios a new chapel, of large dimensions, is erecting; and at Liberty Vale a new station has been opened, where there is a good congregation in attendance. At some of these stations very considerable additions have recently been made to the churches. At Bethephil, where a church was constituted about four years ago, and now numbers 500 members, on the first Sabbath after the enlarged chapel was re-opened, Mr. Dendy received a large number to the fellowship of the church. He speaks thus of the baptism:—"At five o'clock on the Sabbath morning we were at the side of the baptistry, with the candidates, ready for the administration of the ordinance of baptism. After singing, imploring the divine blessing, and an address, 88 persons were baptized by brother Knibb. Among them were persons of various ages, of different sexes, nations, and colors. Thus the promise is being fulfilled, that 'all nations shall call him [the Redeemer] blessed.'"

At Port Maria, Mr. Day lately baptized on one occasion 114 persons, who have been received into the church. He thus describes the arrangements and scene of the baptism:—  
 "On the previous evening (Saturday,) I visited the spot intended for our use next morning, where I found, on the sea-beach, booths formed of bambú and branches from the coconut tree, containing fifteen commodious apartments for the use of the candidates after baptism. I was extremely pleased to find such comfortable and ingenious arrangements made. About seven o'clock in the evening I met the candidates in the chapel, where we held a prayer meeting, and I gave an address to them, with a few directions as to their proceedings in the morning, when I told them I would meet them at four o'clock. This was punctually attended to; and, after singing that beautiful hymn, beginning,

"I'm not ashamed to own my Lord," &c.

and praying, we proceeded to the appointed place; and, although the day had not dawned, I believe we had, exclusive of the candidates, full 2000 persons present. As soon as the necessary arrangements had been made, the day began to dawn, and, certainly, a more beautiful scene could hardly present itself to the eye. The mountains appeared in awful grandeur, the ships reposing peacefully in the harbor, the sea beautifully smooth, and the coast thronged with orderly spectators, produced a solemn, yet delightful frame of mind, which I would desire ever to feel, and in which all present seemed to participate. Not only did we all feel that we were attending to an ordinance of God, but nothing, that I know of, occurred to produce a smile in the most thoughtless spectator. Every thing was "done decently and in order." After the administration of the ordinance, we proceeded to the chapel, where we held our morning prayer-meeting, at which I gave an address to the newly baptized persons, on the privileges of communion with a Christian church.

### PRESBYTERIAN

### BOARD OF FOREIGN MISSIONS.

#### INDIA MISSIONS.

*Journal of the Rev. W. S. Rogers.*

August 18, 1839.—To-day we received an English soldier, by the name of James, into the mission church by baptism. He has been a confirmed deist, and a leader in infidelity and vice in the troop. He was awakened by attending our meetings, particularly the Sunday night meetings held at my house. He now gives pleasing evidence of having experienced a change of heart, and being a man

of good mind and considerable education, he will, I trust, exert a salutary influence over his companions.

Karam Baksh, the wife of our native assistant, Golak Nath, applied for baptism. She has been several years a pupil in the girl's boarding school, and is well instructed in the doctrines of Christianity. She appears well, and we trust has been made a subject of renewing grace. While assembled at the prayer meeting to-night, one of the little boys came in and sat down in the room. He was observed to be weeping, and after the service was ended the cause was enquired; he said he was weeping on account of his sins. He continued to weep much, and asked in great earnestness if it was too late for him to be saved. We conversed with him, directing him to the Saviour, ever ready and willing to save him, and after praying with him sent him to his room.

19. Held a special prayer meeting to night to pray for the children of the boarding school, most of whom appear to be concerned about their souls. The scene at family prayers this evening was said to be very affecting. They assembled at Mr. Porter's as usual, and had no sooner seated themselves than some of them began to weep aloud; and the rest all joined through sympathy, and so great was the effusion of feeling that it was with difficulty the services were got through with. Several of them appeared to be deeply affected with a view of their sins, and could not be restrained from weeping aloud.

20. The seriousness among the children continues. Some of them spent the whole of last night in prayer and confession of sin.

22. Baptized Karam Baksh this afternoon, at my own house. All the children of the boarding school, the printing office people, and a number of our workmen, and other servants were present. To most of them it was a novel thing. They all appeared solemn, and listened with evident interest. The impression made, I trust, is favourable.

It may, perhaps, be thought by some, that we were rather hasty in receiving a native candidate into the church in so short a time after she applied. It must be recollected, however, that she had been several years an inmate of the mission families; she had received the most careful religious instruction, and, besides, she was placed in circumstances where she could scarcely have been influenced by worldly motives. She is married to an assistant on a fixed allowance, and she could not have supposed that her profession of religion would influence their pay or their standing in the mission.

24. Had a conversation to-day with Kale, the oldest girl in the school. She now indulges a hope that she has given her heart to the

Saviour. Her views are clear and scriptural, and I have considerable hope that her heart has been renewed by the spirit of all grace. She has been seriously inclined for a long time, and has often been heard to pray, with great apparent earnestness, for forgiveness through Jesus Christ. She has read the New Testament much, and is well acquainted with the prominent doctrines of Christianity.

### EFFECTS OF MISSIONARY LABORS IN TAHITI.

The following extract is taken from a letter, written by an officer of the American navy, and published in the last number of the *Spirit of Missions*. The writer states, that with the exception of the missionaries, the influence upon the natives, of foreigners from Christian lands, has been pernicious, and that it has resulted in planting among them many vices, of which they were formerly ignorant. He attended worship at the missionary chapel, where, he observes, they have three services on the Sabbath and one on Wednesday evening, all well attended. He visited the Sabbath Schools at Papaita and Matavai, two of the seven missionary districts on the island. He found in each of these schools from 350 to 400 pupils, of both sexes, of from four to eighteen years of age, whom he examined in various branches of their studies, with great satisfaction to himself. He remarks of the inhabitants of Tahiti, that "seventy years ago they were as wild as a state of nature could well make them, and as utterly lost to shame and every sense of virtue as the herd which graze on their native hills. They were equally strangers to the law of God and civilized man. Brutal vice had entwined itself around every heart, from the mere child to the hoary head, and had poisoned the very fountain of parental love, and engendered in the mother's breast the unnatural crime of destroying the fruit of her body, to gratify the pollutions of the soul." After noticing the extermination, by missionary influence, of this and other horrid sins practised by the natives, the writer proceeds to remark of other benefits which they have derived from missionary effort, as follows:—

"The missionaries have made for them a printed language of their own, and prepared a full and perfect translation of the word of God. They have showed them the sin of violating the Sabbath and taught them not to desecrate it, and it is a truly melancholy confession which compels me to say that its observance is more strictly kept amongst these half tutored and half christianized natives, than I have ever witnessed in the most highly favored Christian lands. They have,

besides all this, protected the natives in a great measure, from the impositions of the unprincipled white man, many of whom seem to have left, with their country, their morals, their conscience, and their God, and shown in their intercourse with these people such examples as would make a very savage blush. Now if the few missionary laborers in this part of the Lord's vineyard, have effected so much under the faint and glimmering lights of the gospel, which have but just dawned upon these people, and with the aid of a few scattered converts, operated so powerfully upon the great mass, what may we not anticipate when it shall please the Great Head of the Church to withdraw the veil through which his word and power are but dimly seen, and exhibit them under a special outpouring of the Holy Spirit in all the effulgence of noon-tide glory? He has promised it, and will surely bring it to pass, and although the devoted missionary of the Cross meets with fiery trials here, and finds the worldling to scoff, traduce and deride; though nature fails him in labor, and his eye becomes dim, and his body exhausted and worn down in hastening its fulfilment, he shall yet see the fruits of his labor and obtain his reward. Oh, my Christian friend, let us and all Christians pray the Lord to sustain and support them in well doing; that he will give them grace and strength to persevere through every trial, and even rejoice in the tribulations which yet await them; for we, as believers in Jesus, are assured they will behold every tittle of God's word and promise made good, if not now, before that great day, when both they and we shall be clothed in a new and glorified body—each and every one of us seeing for ourselves with an eye whose lustre no time can affect, nor eternal ages dim.

What I have seen since I left home, even in this archipelago of coral islands, is but half told. My meeting at different islands with native missionaries, has, again and again, carried my mind to the Saviour's beautiful parable, where he likens the kingdom of heaven to the leaven which a woman hid in three measures of meal until the whole was leavened. The process is going on here; and the leaven is reaching from one chain of islands to another. They are, as it were, lifting themselves out of the ocean to look upon the bright rising of the Son of Righteousness, and I pray God he may be seen and worshipped by all."

### SCOTLAND.

REVIVAL AT DUNFERMLINE.—This place, last week, has been the scene of one of the most surprising events which Dun-

fermine ever witnessed, and had we not been on the spot and witnessed it, we might have been somewhat sceptical as to its truth. It had been announced from the different pulpits in the town, and by handbills, that a protracted meeting for the revival of religion would take place in Queen Ann Street Chapel every night during the last week, and in the Maygate Chapel a prayer meeting would be held every morning during that time. On the first two days large and respectable audiences attended, but on the succeeding days so great an impression had been made, that Queen Ann Street Chapel was crowded to excess, and on Friday evening it was necessary to open another church for the crowds who could not find admittance. St. Andrew's Church was also substituted for the Maygate Chapel, for the number who attended the morning service were also so great that the latter place could not contain them. The greatest excitement prevails. Many have been brought seriously to think of the state of their souls—many reclaimed from the ways of sin; and the ministers have had full employment in conversing with those who are awakened; and these good men have every reason to say, that the spirit is working in the midst of the inhabitants of this town. The meetings are still continuing. This morning, Monday, the numbers are still continuing to increase.—*Stirling Observer.*

## ENGLAND.

**WORKINGHAM BERKS.**—On Monday last the children of the Workingham Sunday school attending the Baptist Chapel, were entertained with a good dinner, in honour of the marriage of her Majesty with Prince Albert. The chair, which was taken by the minister, the Rev. G. Woodrow, was tastefully decorated with evergreens, and surmounted with a device bearing the Royal Arms and the following motto:—Victoria and Albert; may their example teach the youth of Britain to fear and serve the Lord! In another part of the building was displayed in a similar manner "Victoria and Albert; may the blessing of heaven rest on their union!" After dinner the children received an appropriate and impressive address from the minister.

**BUCKINGHAM DISSENTING SUNDAY SCHOOL.**—On Monday, Feb. 10, 1840, the teachers and children of the above school met in the Baptist meeting house, when twenty-six of the children received Bibles as rewards for their diligence, to whom a school address was delivered by the Rev. Evan Edwards. After which, the children of the school, in celebration of her Majesty's nuptials, were regaled with cake, and then separated with hearts throbbing sentiments of loyalty to Queen Victoria and her illustrious consort.

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**THE FOURTH VOLUME.**

We hope that our friends have read the notice inserted in the last number respecting the Fourth Volume of this Periodical, and that they are now exerting themselves to send us by the end of this month, as many new Subscribers as they can procure. As an additional incentive to exertion, we have now to add, that the Fourth Volume will be edited by the Rev. Dr. DAVIES, of the Canada Baptist College, to whom all communications are to be addressed. All remittances, to be sent, as heretofore, to the publishers, Messrs. CAMPBELL & BECKET, Place d'Armes Hill.

*Terms*:—Delivered in town, 6s. 3d., if paid within three months; after that period, 7s. 6d. When sent by mail, 6s. 3d., if paid within three months; after that period, 7s. 6d. Our Subscribers in the country are probably not aware, that for every copy sent by mail we pay 1s. 3d. postage; and as this is a tax that should be paid by the subscriber, we notify all concerned, that 7s. 6d. will invariably be charged if not paid within three months from the commencement of the new volume, or from the time of subscribing.

Subscribers yet in arrears for the current volume, are respectfully urged to forward their subscriptions without delay.

Montreal, May 1, 1840.

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