

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

CANADA BAPTIST MAGAZINE,

AND MISSIONARY REGISTER.

No. 8.

JANUARY, 1838.

VOL. I.

ECCLESIASTICAL HISTORY.

NO. II.

PROGRESS OF CHRISTIANITY IN BRITAIN.

It appears from the account referred to in the preceding paper on this subject, that Christianity was introduced into Britain at a very early period, though by whose means has not been satisfactorily ascertained. It has been related also that, when it had been well nigh extinguished by the Saxon domination, a number of the zealous professors and ministers of the Gospel retired into Wales, Northumberland and Scotland; that in the sixth Century Gregory sent Augustine and several monks from Rome to preach Christianity to the Britons; that the Welch Christians refused to unite or co-operate with the Romish missionaries, preferring to retain their independence; and that several of them were soon afterwards barbarously massacred, probably in consequence of this refusal. We proceed now to sketch the progress of Christianity in the island.

SEVENTH CENTURY. What share Augustine had in exciting the hateful spirit which led to the destruction of

nearly twelve hundred of the monks of Bangor and their followers, we have no certain means of deciding; but the principles upon which he acted in his mode of church government, and the authority he assumed, would naturally tend to produce and enlarge it, and thus to sow tares among the wheat, and infuse bitterness into the cup of salvation. Believing, probably, that his plans were best calculated to promote the Gospel among the people he had visited, he might be conscientious in attempting to bring every thing to agree with the model of the Roman church. He had ordained other bishops, as well as inferior clergy; and after his death one of them, Laurentius, succeeded to the see of Canterbury. He trod in the steps of his predecessor. Aiming to establish a nominal unity, he laboured, as Augustine had done, to bring the British churches to a conformity with the church of Rome. He was actuated by the same spirit of selfish ambition, from which too

many of the best men in all ages have not been entirely free. He, in conjunction with some other bishops, endeavoured to bring the "Scots who inhabited Ireland" to a conformity with the English church; but in vain. Other difficulties arose which, for a time, impeded the work. Some of the kingdoms of the Heptarchy that had embraced Christianity apostatized, in consequence of princes coming to the crown who were idolaters. It seemed, then, to be a matter of course that the people should follow the example of their chief, in embracing or renouncing Christianity, either of which was effected with equal ease. The Christian bishops were, in many instances, expelled from their dioceses, and the fruits of their labours seemed for a time to be lost. Not a few of these rapid transitions from Paganism to Christianity, and the reverse, took place before the whole Saxon Heptarchy was finally evangelized. From the low character of that Christian profession which was propagated in England by its Roman teachers, it was to be expected that the errors of that church, as they arose, would be imported. The evils thus produced may be traced to the ambition of the clergy, the ignorance of the people, and the superstitious weakness of the reigning princes.

Eadbald, the son and successor of Ethelbert, in Kent, who had professed and supported the Gospel, not only despised Christianity, but lived in incest with his father's wife; whence all who had acted from motives purely secular were easily induced to relapse into idolatry.

Sabereth, King of the East Saxons, who had followed the example of his uncle Ethelbert, was succeeded by his three sons, who became joint heirs of his kingdom. They, and many of their subjects, relapsed into idolatry. Mellitus, bishop of London, having offended them by refusing them the Eucharist, was banished from the

kingdom, and retired into France. Laurentius intended to follow him; but Eadbald, being struck with horror for his crimes, and fearing to lose the benefit of his instruction, forbade his departure, was reformed in his own life and manners, was baptized, and from that time became a zealous supporter of the profession of Christianity. He recalled Mellitus, and, on the death of Laurentius, appointed him the third Archbishop of Canterbury.

The Saxon Heptarchy still continued. Seven kingdoms, often at war with one another, and also with the old native Britons, exhibited throughout the land scenes of the most painful nature. But the gospel was now introduced into the north, where Edwin reigned king of the Northumbrians. A woman was once more honoured as the instrument of making the Gospel known to a king, her husband, and to many of his subjects. Edwin had sent to Eadbald to desire his sister Ethelburg or Tale in marriage. The Kentish prince, with Christian sincerity, answered that it was not lawful to marry his sister to an infidel. Edwin replied that he would certainly grant free liberty of conscience to the princess and her attendants, adding that he himself would receive the same religion if it appeared more worthy of God. Eadbald consented, and sent his sister into the north, attended by Paulinus, who was now made a bishop. His instructions were useful to the young princess; and feeling a strong desire to propagate the gospel in those regions, he preached with great assiduity and some success. Edwin having obtained a victory over the West Saxons, whose king had intended to murder him, resolved to forsake idolatry, and to examine seriously the grounds and reasons of Christianity. He attended the instructions of Paulinus, held conferences with prudent and well-informed persons, and was himself observed frequently to com-

mune with his own heart in silence, and anxiously to enquire what was true religion. Those who employ the same methods, with earnest prayer for Divine teaching, will not fail to advance in the knowledge and enjoyment of the truth.

Edwin pursued his inquiries, and being at length convinced of the truth and importance of Christianity, he openly professed the faith of Christ, and sought at the same time the extirpation of idolatry. In the eleventh year of his reign, he was baptized with all his nobles, and very many of the people, one hundred and eighty years after the arrival of the Saxons in Britain, and in the year of our Lord 627. Paulinus continued to preach the Gospel. Edwin's children were afterwards baptized: and so great was the desire of his subjects to hear the word, and imitate their example, that Paulinus coming with the king and queen to a royal villa, spent there thirty-six days in teaching and baptizing from morning till night. At another time he baptized in the river Swale, which flows near Catterick, a number of persons who resorted thither. Many of these conversions, doubtless, were the result of mere complaisance to the court, but some, it may be hoped, sprang from sincere conviction.

Paulinus continued his zealous labours in the north till the death of Edwin, when he accompanied the queen and her children into Kent, and was made bishop of Rochester by Eadbald. Paganism resumed its sway in the north, which was brought into a deplorable condition. Aidan, a missionary from Ireland, by his zeal and piety, and the aid of other Irish ministers, soon recovered the ground that had been lost. Aidan was a shining example of godliness, and lived according to the doctrines he professed. He laboured to convert infidels, and to strengthen the faithful. He gave to the poor whatever presents he re-

ceived from the great, and employed himself, with his associates, in reading the Scriptures continually. He strictly avoided every thing luxurious, and every appearance of secular avarice and ambition; he redeemed captives with money that was given to him by the rich; he instructed them afterwards with a view of fitting them for the ministry. In many respects this northern missionary presented a pleasing contrast to Augustine and his companions. Oswald, the king of Northumberland, was not less pious than the prelate, nor inferior to him in his endeavour to promote godliness in his dominions.

All were not such. Some, who had far more ambition than piety, if indeed they had any portion of the latter, exhibited a spirit just the opposite of Christianity. Of these, one of the most conspicuous was Wilfred, Archbishop of York, towards the close of the Heptarchy. He displayed consummate vanity, and a most ungovernable spirit; he exceeded the sovereigns of the heptarchy in magnificence and display, was attended on all public occasions by a numerous retinue, and banqueted on a service of gold. In defiance of the attempt of the king of Northumberland to moderate his ambition, he continued during many years to exercise a spiritual tyranny, over both princes and their subjects. Supported by the Roman pontiff in his most violent measures, he disregarded all civil authority, and fulminated the censures of the church against all who dared to resist his will. His life was a perpetual tempest, a struggle to acquire that ecclesiastical supremacy, which as yet the temporal sovereigns were unwilling to acknowledge, but to which, in a few years, they tamely submitted. Such is the progress of evil, the restlessness of pride, and the desecration of the best things by the worst of men, who make "a gain of godliness," under the cloke of "zeal for the truth"

But though true religion was in some places discouraged, in others but feebly supported, and by some of its professed friends most wickedly betrayed, Providence was preparing the way for its dissemination through the whole heptarchy. Various causes and instruments which we have not room to describe, were employed to bring about this desirable end. In Ireland also, as well as in Scotland and Wales, the cause of truth made considerable progress, and filled the hearts of the pious both with gratitude and hope. It is difficult, in our situation, and with our views, to realize the state of things at the period in question; but that there was a great effusion of the Spirit in England during this century, so that numbers were turned from idols to the living God, is established by abundant testimony. Yet towards the end of the period, factious disputes arose which obstructed the progress of the truth. It is not to be supposed that "pure and undefiled religion" prevailed to so great an extent as the nominal profession of it. The Roman Church, as it gradually degenerated, acquired more and more influence in the British isles, though it was, as yet, far from pervading their whole extent. The good effect produced by the preaching of the gospel, though evil was mixed with it, is demonstrated by the fact that, in this century, the northern parts of Europe were visited with the light of life through the instrumentality of British, Scotch, and Irish Missionaries.

EIGHTH CENTURY. The most remarkable man in the church at this period, in England, was the venerable Bede, one of our earliest historians. He composed an Ecclesiastical history of the country, down to the year 731. He was eminently pious as well as learned; and though he did not wholly escape the influence of superstition, he saw and pointed out some of the errors of the church to which

he belonged, and urged upon his superiors the duty of correcting them. Had he been ambitious, he might have risen to high preferment in the church; but he chose to remain a presbyter, and to spend his time, which he did most diligently, in the promotion of learning and true religion. His attainments were surprising, and his exertions contributed much to the extension of Christ's kingdom in the land.

In most of the countries in which religion was professed, idolatry was insinuating itself among the professors of the gospel; and men were forsaking the faith and precepts of Jesus. Britain and Ireland were, at this period, most free from the Roman superstition.

The worship of images, which had long been gaining ground in the papal community, prevailed in this century to an alarming extent, and a warm controversy was maintained on the subject throughout Christendom. The second council of Nice, held in 727, decided in favour of idolatrous worship; but our own island, at that time, was decidedly hostile to idolatry, and the British churches execrated the decision of the council. Wini-fred, an Englishman, afterwards under the name of Boniface, Archbishop of Mentz, was, at this period, very active and successful in dispensing the gospel through a great part of Germany. We shall find ourselves, however, as we pursue the narrative, approaching a season of thick and melancholy darkness.

ONLY THIS ONCE.

[The injurious effects of weak compliances with what we know to be wrong, in order to gratify the wishes of others, have been experienced by many; and yet many to this day are guilty of the same folly. The narrative which follows places this matter in so strong a light, that

we think it might be perused with advantage by all who are in danger of being prevailed upon, by the importunity of others, to act contrary to the dictates of their own conscience and judgment. The work from which it is taken is a periodical of very great merit, ably edited, beautifully printed, and aiming to correct the errors which prevail, and to diffuse more correct and enlightened principles, on the all-important subject of education.]

"Only this once, father, and I will never ask you again; *indeed* I will not."

"No, my son, not *even this once*. If it is wrong at all, once is too much; the first false step leads to a second, a second to a third, and so on, till the last and fatal step plunges the victim of pleasure into the depths of ruin and despair."

The above extract forms part of a request and denial which belong to circumstances that have long since become mere matters of history; yet, as they relate to events deeply interesting to parents, and children, it is presumed that a narrative of them may not prove unacceptable to the readers of the Journal.

James —— was the eldest son of a Dissenting minister of some celebrity in England, and evinced, at an early age, at once a decided aversion to religion, and an alarming propensity for the company and pursuit of the idle and dissolute youth of the city. The father saw the growing indisposition of his son to the industrious and virtuous habits which it had been his aim to form, with deep solicitude—and determined without delay, to exert the parental authority and influence which yet remained, to interpose a check to the career of folly; even though he should be unsuccessful in his attempts to win him to virtue and religion.

James had never seen a play, but some of his companions had often.

They excited his curiosity, and inflamed his desires; and the plea, "*Only this once*," was for permission to visit the theatre. The refusal of Mr. —— was peremptory and decided. Having an engagement a few miles from town, he hastened to fulfil it, and for the time dismissed the application of his son from his mind.

Unhappily, the views of Mr. and Mrs. —— did not harmonize in the important affair of educating their children; so that it frequently happened, when the husband found it necessary to administer correction, the wife, as a compensation for the sufferings endured by her darlings, would not only tell them that their father was very cruel, and remind them that mother never punished them so, but she would at the same time give them something nice, with an assurance that "naughty Pa should not whip them any more." The children were not slow to discover and improve by this discrepancy in their parents; and soon found, that, however unsuccessful with the father, they could easily carry their point with the mother. This was the case respecting the application referred to.

No sooner had the father taken his departure, than the request was renewed to the mother. And how could she refuse her son—her darling son? She could not bear to see him unhappy.

To the accomplishment of this object, however, there were other things necessarily superadded to the mother's consent—money for the admission fee, and the concomitants of a theatrical entertainment; and the best manner of concealing the transaction from the father. It so happened that Mrs. —— was entirely out of funds; and as it might expose her to animadversion, she was unwilling to borrow so small an amount from a neighbour. James, however, had not been slow to observe the practices of some of his

companions in folly. It is well known to most persons, that in all the principal towns and cities in England, a class of accommodating persons invite the attention of the necessitous, by placing conspicuously in their windows the attractive words, "MONEY TO LEND." These money-lenders are not generally over-scrupulous, either as to the deposit left as security, or the person by whom it is made, so long as its intrinsic value far exceeds the "money lent." James ——, as we have said, had made himself acquainted with the terms upon which small sums of money could be obtained. He therefore ventured to suggest that he could obtain the requisite sum by *pledging* for a short time articles of silver, which, as they were not frequently used, would not be *missed* by his father. At first Mrs. —— started at the proposal. She had always associated the lowest order of depravity with the name of pawnbrokers, and her mind revolted at the thought. The importunity of James, however, at length prevailed, and as it was "*only for once*," and nobody would be the wiser (for she had been told by her hopeful boy that he could pledge them in a false name), she would even let them go.

Another difficulty yet remained to be disposed of, and that was, how to account for the absence of James. The boy, however, having obtained from his weak parent the means to gratify his wishes, left her to excuse his absence as she thought best; and hastened with his companions to the scene of promised pleasure.

"One false step," said good Mr. ——, "leads to a second," &c. How soon was this verified in the case of his misguided wife! "Where is James?" said he anxiously, not seeing him in the room on his return. "As it is rather late," replied Mrs. ——, (with as much indifference and composure as she could assume,) "he is gone to bed!" Hapless

father! How little didst thou know or even conjecture that that son was then preparing to hasten thy grey hairs with sorrow to the grave!

The charms of the theatre, with all its attendant attractions and vices, soon rendered the habit of play-going inveterate, and equally as inveterate the habit of obtaining money under false pretences. At one time he would borrow money in his father's name, at another get goods on credit, and then pledge them, till at length, when every source was dried up, he commenced as a gambler and pick-pocket, till he was detected in the act of abstracting a gentleman's purse from his pocket, for which he was tried, convicted, and sentenced to seven years' transportation. The venerable age and high standing of his excellent father saved him from this fate; but a short time after his release relapsing into his former habits, he was again arrested, confined, and died a miserable death in prison, a victim of his own folly—that he should sin "*only this once*."

It remains to add, that the counteracting influence of Mrs. —— proved fatal to all her children.—Amongst them was a daughter, equally disobedient to her father as was James. A few years since she married a worthless character, emigrated to this country, and a short time since was wandering about the streets of New York, a wretched and miserable pauper.

Mothers! beware of countenancing sin in your children "*only this once*."

NIHIL.

—*Mother's Monthly Journal.*

[We find that the Editorship of the Journal is changed, in consequence of the removal of Mrs. Kingsford to a distant residence, and that Mrs. Prof. Conant, of Hamilton, has undertaken the important office.]

Let the word of Christ dwell in you richly in all wisdom.—*Paul.*

THE CHRISTIAN JOURNEY.

[The following beautiful picture of a Christian's journey to his home is from the pen of one who has himself travelled the way he so affectingly describes. He shed a mild and heavenly lustre as he passed. The grace of God enabled him in a high station in Society to bear an honest and honourable testimony to the doctrines of the Cross, and to exhibit in his life the loveliness of Christian virtue, and the consolations of Christian truth.]

“The Christian is travelling on business through a strange country, in which he is commanded to execute his work with diligence, and pursue his course homeward with alacrity. The fruits which he sees by the wayside he gathers with caution; he drinks of the streams with moderation; he is thankful when the sun shines, and his way is pleasant; but if it be rough and rainy, he cares not much, he is but a traveller. He is prepared for vicissitudes; he knows that he must expect to meet with them in the stormy and uncertain climate of this world. But he is travelling to a ‘better country,’ a country of unclouded light and undisturbed serenity. He finds also by experience, that when he has had the least of external comforts, he has always been least disposed to loiter; and if for the time it be a little disagreeable, he can solace himself with the idea of his being thereby forwarded in his course. In a less unfavorable season he looks round with an eye of observation: he admires what is beautiful; he examines what is curious; he receives with complacency the refreshments set before him, and enjoys them with thankfulness. Nor does he churlishly refuse to associate with the inhabitants of the country through which he is passing. But he neither suffers pleasure, nor curiosity, nor society, to take up his time; and is still intent on transacting the business he has to

execute, and on prosecuting the journey he is ordered to pursue. He knows that to the very end of life, his journey will be through a country in which he has many enemies; that his way is beset with snares; that temptations throng around him, to seduce him from his course, or check his advancement in it; that the very air disposes to drowsiness, and that therefore to the very last it will be requisite for him to be circumspect and collected. Often, therefore, he examines whereabouts he is, how he has got forward, and whether or not he is travelling in the right direction. Sometimes he seems to himself to make considerable progress, sometimes he advances but slowly, too often he finds reason to fear that he has fallen backward in his course. Now he is cheered with hope, and gladdened by success; now he is disquieted with doubts, and damped by disappointments. Thus, while to nominal Christians religion is a dull uniform thing, and they have no conception of the desires and disappointments, the hopes and fears, the joys and sorrows, which it is calculated to bring into exercise; in the true Christian all is life and motion, and his great work calls forth the various passions of the soul. Let it not therefore be imagined that his is a state of unenlivened toil and hardship. His very labours are ‘the labours of love;’ if ‘he has need of patience,’ it is ‘the patience of hope;’ and he is cheered in his work by the constant assurance of present support and of final victory. Let it not be forgotten that this is the very idea given us of happiness by one of the ablest examiners of the human mind; ‘a constant employment for a desired end, with the consciousness of continual progress.’ So true is the Scripture declaration, that ‘godliness has the promise of the life that now is, as well as of that which is to come.’”
— *Willberforce*.

SATAN AND THE BIBLE.

MR. EDITOR,—I was not a little surprised the other day by seeing in the *Christian Register* an article extracted from the *American Monthly Magazine* entitled “Shakspeare and the Bible,” the object of which was to prove, not only that Shakspeare derived much of his knowledge from this source, but also that he was a “profound admirer and student of Holy Writ.” To prove this the writer goes on to make quotations from some of his works, in which he appears to use almost the very words of Scripture itself. Now, if Shakspeare is to be thus exalted, and called “almost superhuman,” I am for making another application of the principle, and showing that Satan was not only “almost superhuman,” but a “profound admirer and student of holy writ;” for he could quote Scripture full as well as Shakspeare. Besides, is it not evident that this distinguished personage has not always had justice done him? Are we not in duty bound to give to every one, even to the devil, “his due!”

We find Satan quoting the Bible as follows,—I have put the quotation on the right, and the Bible on the left to show how correct he was.

BIBLE.

“For he shall give his angels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone.”—Ps. xci. 11, 12.

SATAN.

“He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.”—MAT. IV. 6.

There may be other passages, Mr. Editor, which should be added to this list; but it seems to me one is sufficiently conclusive. I have thought, however, whether strict justice, and the great principle of rendering to all their due does not require some body to take up the pen, and show that the people whom we too often find in our streets, in a certain condition of body and mind which I could name, are not “almost superhuman” too; especially when they

send forth, so often, the name of the Deity, or very short quotations from his holy word. But whether their language does or does not prove that the minds of these children of the devil are most deeply imbued with “the language, history, and philosophy of the Bible,” as the editor of the *American Monthly* thinks Shakspeare was; can any one doubt that this was the fact in regard to Satan himself?

Perhaps the fact that Shakspeare abounds with Scriptural allusions and quotations will explain why almost all booksellers, even men of worth and we believe of piety, scruple not to suffer his works to stand on their shelves from day to day and from year to year, although “many of his pages,” as a writer in the *Annals of Education* justly avers, are filled “with profanity and obscenity,” and “supply food to the vilest passions;” and this, too, while they are joining in a crusade against the “Conversations on the Gospel,” and “Graham’s Lecture to Young Men”—works not only *designed* to do good, but *which* are as much more pure than Shakspeare, and as much better calculated to benefit mankind, as the fountains of a muddy world are purer than the rivers which they form after passing hundreds or thousands of miles through it. Yours,
A.
—*Boston Recorder.*

ILLUSTRATION OF MAL. iii. 3.

[Though the following has appeared in other periodicals, some of our readers may not have seen it; and it is so pertinent and striking as to claim admission into our pages.]

A few ladies, who met together in Dublin, to read the Scriptures and converse on their contents, came to this chapter. One of the ladies gave it as her opinion, that the Fuller’s Soap, and the Refiner of Silver, were the same image, both intended to convey the same view of the sanctify-

ing influence of the grace of Christ; while another observed,—there is something remarkable in the expression in the *third verse*—“HE SHALL SIT AS A REFINER AND PURIFIER OF SILVER.” They agreed that possibly it might be so, and one of the ladies promised to call on a Silver-smith, and report to them, what he said on the subject. She went, accordingly, and without telling the object of her errand, begged to know from him the process of refining silver, which he fully described to her. But, Sir, said she,—Do you sit while the work of refining is going on? Oh yes, Madam, replied the Silver-smith, I must sit with my eyes steadily fixed on the furnace, for if the time necessary for refining be exceeded in the slightest degree, the silver is sure to be injured. At once she saw the beauty, and the comfort too of the expression—“He shall sit as a Refiner and Purifier of Silver.” Christ sees it needful to put his children into the furnace; but he is seated by the side of it; his eye is steadily intent on the work of Purifying, and his wisdom and love are both engaged in the best manner for them. Their trials do not come at random; the very hairs of their head are all numbered. As the lady was leaving the shop, the Silver-smith called her back, and said he had still further to mention—that he only knew when the process of purifying was complete, by seeing his own image reflected in the silver.

BEAUTIFUL FIGURE! WHEN CHRIST SEES HIS OWN IMAGE IN HIS PEOPLE, HIS WORK OF PURIFYING IS ACCOMPLISHED.

THE MEDIATOR DELIVERING UP THE KINGDOM.

This being a subject of prediction, solemnly and distinctly announced in the revelation of God, and relating to a period and an event of unspeakable dignity and importance, is worthy of

serious thought. The following attempt at elucidating the whole passage is presented to the candid consideration of the reflecting Christian.

“Then *will be* the end, when he will deliver up the kingdom to God our father, after he hath destroyed all empire and all authority and power: for he is to reign ‘until he hath placed all enemies under his feet.’ (Psalm cx. 1.) *Therefore*, death, the last enemy, will be destroyed. Moreover, ‘he hath subjected all things under his feet.’ (Psalm viii. 6.) But when the *Scripture* saith, ‘that all things are subjected to him,’ it is manifestly with the exception of him who subjecteth all things to him. When, therefore, all things have become subject to him, then will even the Son himself become subject to him who subjecteth all things to him, that God may be all in all.”—1 Cor. xv. 24—28.

The correct interpretation of this sublime and interesting passage, depends on a somewhat comprehensive view of the mediatorial kingdom.

I. The plan of divine grace exhibited in the Holy Scriptures, is an arrangement superinduced on the natural and general government of God, for the specific purpose of recovering a part of the human race to holiness and happiness, in subserviency to the divine glory.

It does not arise out of the nature of things, and the constituted relations which result from creation. That the Creator should be the supreme ruler, that creatures dependant on him should be subjected to him, that moral and accountable creatures should be governed with equity and receive according to their works, and that in all things God should have the glory of his works, are portions of the original law or rule of government. But nothing here requires that the supreme governor should use more than moral means to preserve moral agents from sin, or that he should

deliver offending creatures from punishment. To accomplish these effects was the mediatorial plan provided.

This plan, however, does not supersede any natural rights and obligations. The law of creation yet remains in full force. Though the consequences denounced on transgression are, to a certain extent, superseded, yet this is alone in full consistency with the claims of righteous government, whose ends are even more gloriously attained than they would have been without such an extraordinary provision; the honour of God, and subordinately, the amount of happiness in the universe are both secured and advanced.

The design of this arrangement is specific, the restoration of fallen man. It has, therefore, been in operation from the fall, and is the ground of all the blessings conferred on the human race from that period. The advent of Christ in human nature took place in order to his fulfilling the requisite meritorious conditions, by putting away sin through the sacrifice of himself. His exaltation is a continuance of the same process. At that period commenced his visible reign in human nature, (Revelations v.) which will continue till the design shall be perfected in the gathering in of the last of the elect to glory.

II. As an integral and leading part of this divine arrangement, all who were to be restored, with all that, how remotely soever, concerned them, were subjected to the authority of the Mediator.

The authority of the Mediator comprizes all the dominion he possesses, and all the power that he exerts, towards accomplishing the design of the arrangement above explained.

The mediatorial kingdom is possessed by God, not absolutely considered, or in his essential relations to the universe, but by God in human nature. It does not supersede the universal

government of God, but comprehends all that is connected with its great purposes, unlimited and uncontroled but by the divine decrees, and the essential constitution of things.

It is established not for its own sake, and is therefore subordinate and dependant. The King acts in a subordinate character, doing his Father's will, and being raised by his Father to the throne. "Every knee bows to him, to the glory of God the Father;" that is, to God in his essential relations, who maintains the throne and subdues all enemies. Thus, in the passage before us: "all things are subjected, with the exception of him that subjecteth all things."

As the Mediator's dominion extends over all who are restored to holiness and happiness, so it must extend over all the operations by which that restoration is effected. It must introduce them into existence, secure their preservation in existence till actually subjected to the spiritual government of the Mediator, regulate circumstances in order to their being brought to faith and obedience, provide for the administration of means, and render those means effectual to the production and increase of spiritual life, preside over providential changes, fix the time and circumstances of death, and actually introduce to glory.

But the same dominion must also extend to all providential arrangements by which, how remotely soever, their full redemption may be affected. The being and well-being of these designed subjects of the Mediator's direct authority, is indefinitely connected with the race to which they belong, and the world which they inhabit, while that world itself depends on the system of which it is a part. He, therefore, who would secure the accomplishment of any purpose respecting them, must have the supreme controul of the whole system.

Thus arises a twofold view of the Mediator's dominion. He reigns over those who are to be personally interested in the blessings which he obtains for men, and also over all events, persons, and things, on which their being and well-being in any measure depend. This point is often referred to in the New Testament: "Thou hast given him power over *all flesh*, that he should give eternal life to as many as thou hast given him." "He is made head over *all things* for the church."

This arrangement must continue till "the mystery of God is finished." Whether, before that event, any other mode of administration will take place, is a question into which it is here needless to enter. The Mediator will thus reign till God "has subjected," not only all enemies, but "all things under his feet."

III. When the purposes of this extraordinary arrangement are accomplished, providential government will revert to its original and natural course. This is the precise point contemplated by the Apostle in the passage before us.

Then, when "all enemies are subdued;" when "all empire and all authority and power are destroyed;" when "death, the last enemy, is destroyed," by the universal resurrection;—then "the end will come," that is, the divine plan of governing the world by a Mediator will be completed. The redeemed will then have reached their eternal inheritance, their interests will be no more combined with those of unbelievers, their being and happiness will no longer be in any measure dependant on the material or rebellious parts of the universe.

As there will no longer be any reason for the Mediator's controul over the world, he will then resign his government of providence to God in his essential relation. Whether there will be any visible act of

resignation, is not determined by Scripture. The affirmative is probable. It seems fit that so stupendous and beneficent a plan should receive magnificent consummation.

Thus it appears, that the kingdom delivered is not the Mediator's rule over his people, but that authority over the other parts of the world, which was held in subserviency to their restoration to perfect holiness and happiness. He will yet retain his dignity as king of saints, and of his kingdom there shall be no end. Though his office will be no longer necessary as the meritorious medium of approach to God, yet he will remain the medium of all divine manifestations to the blessed; they will hold immediate intercourse with God in their nature, and under the most endearing relations.

With respect to the world in general, the last act of mediatorial authority will be the general judgment; thenceforth every thing that defileth will be cast out of the kingdom. It is probable, that after the general conflagration, the heavens and the earth will be renewed, but that measure will belong to another economy. After the event predicted in this passage, "the Son himself will become subject to him who subjecteth all things to him, that God may be all in all:" that is, the peculiar manifestation of God incarnate, will, in reference to the universe at large, be evidently subordinate to the glory of the Godhead absolutely considered, and as to supreme dominion over all worlds, God will be all in all. H*.

C. M.

CHRISTIAN HEROISM.

ANECDOTE OF MR. FLETCHER, VICAR OF MADELY.

From the Baptist Magazine.

Mr. Fletcher, Vicar of Madely, in England, had a very profligate nephew, a military man, who had been dis-

missed from the Sardinian service for base and ungentlemanly conduct. He had engaged in two or three duels, and dissipated his resources in a career of vice and extravagance. This desperate youth waited one day on his eldest uncle, General de Gons, and presenting a loaded pistol, threatened to shoot him, unless he would immediately advance him 500 crowns. The General, though a brave man, well knew what a desperado he had to deal with, and gave a draft for the money, at the same time expostulating freely with him for his conduct. The young madman rode off triumphantly with his ill-gotten acquisition. In the evening, passing the door of his younger uncle, Mr. Fletcher, he determined to call on him, and began with informing him what General de Gons had done, and as a proof, exhibited the draft under de Gons's own hand. Mr. Fletcher took the draft from his nephew, and looked at it with astonishment. Then, after some remarks, putting it into his pocket, said, "It strikes me, young man, that you have possessed yourself of this note by some indirect method, and in honesty I cannot return it but with my brother's knowledge and approbation." The nephew's pistol was immediately at his breast. "My life," replied Mr. Fletcher, with perfect calmness, "is secure in the protection of an Almighty power, nor will he suffer it to be the forfeit of my integrity and your rashness." This firmness drew from the nephew the observation that his uncle de Gons, though an old soldier, was more afraid of death than his brother:—"Afraid of death!" rejoined Mr. Fletcher, "do you think I have been twenty five years the minister of the Lord of life, to be afraid of death now? No, Sir, it is for you to fear death; you are a gamester and a cheat, yet call yourself a gentleman! You are a seducer of female innocence, and still say you are a gentleman!

You are a duellist, and for this you style yourself *a man of honour!* Look there, Sir, the broad eye of Heaven is fixed upon us—tremble in the presence of your Maker, who can in a moment kill your body, and punish your soul in hell." The unhappy man turned pale, and trembled alternately with fear and rage; he still threatened his uncle with instant death. Fletcher, though thus menaced, gave no alarm, sought for no weapon, and attempted not to escape; he calmly conversed with his profligate relation, and at length perceiving him to be affected, addressed him in language truly paternal, till he had fairly disarmed and subdued him. He would not return his brother's draft, but engaged to procure for the young man some immediate relief; he then prayed with him, and after fulfilling his promise of his assistance, parted with him, with much good advice on one side, and many fair promises on the other. The power of courage, founded on piety and good principles, together with its influence in over-awing the wildest and most desperate profligacy, was never more finely illustrated than by this anecdote. It deserves to be put in the hands of every self-styled "man of honour," to show how far superior is the courage that dares to die, though it dares not to sin, to the boasted power of a mere man of the world.

To the Editor.

DEAR BROTHER,—A Christian Brother, travelling during last summer in the Upper Province, came to a place where was a Baptist Church, the members of which were all asleep in Divine things; and when that brother reasoned with some of the leading members on this unnatural state of things, they said they were only taking a "*Spiritual nap*," and that they would awake up presently and go on their way again. Activ

religion must indeed be at a low ebb where such sentiments are held and acted on. Having lately perused the following excellent article on this important subject, I send it for insertion in the Magazine, praying that it may not only be blessed in the perusal to the members of the church referred to, but also to many others who, it is to be feared, are practically in the same condition, and that the time may speedily arrive when Christians generally shall love, as they ought to do, a holy, active, zealous, life in the service of their Lord and Saviour. I remain, your's affectionately,

W. G.

AN APPEAL TO SLUMBERING CHRISTIANS.

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."—Romans xiii. 11.

Professed disciple of Christ, are you in a state of spiritual apathy, are you asleep? Consider the time in which you are living as an incentive to awake. There is in truth no time for Christians to sleep in this world. Think how many of the years which you have passed in this world have been spent in the service of Satan, in open rebellion against the Most High. Think how little of the time since you covenanted to devote all to your Creator has been really occupied in his service. Think how much of it you have loitered and trifled and dreamed away, how much of it you have occupied with vain thoughts, idle fancies, abortive plans, fruitless resolutions and unprofitable conversation. Think how much good you might have done which you have left undone, and that all which you have ever done, whether good or evil, has gone to appear in judgment for or against you. Think how much of your probationary state has been already spent, and how little remains for usefulness in a world where so much needs to be done. Look for-

ward and see just at hand your last hour in this world, and the dissolution of all terrestrial things. It is high time to awake out of sleep, if you would accomplish any thing in the service of God on this side of eternity. Consider, also, the opportunities and advantages which are afforded, and the obligations which are imposed upon you by the time in which you are living. It is such a crisis in the religious world as our fathers never saw, as no former generation ever saw. It is an age of great light, when the press is pouring floods of religious intelligence through all the land, when a vast amount of moral machinery is in operation to improve the temporal and spiritual condition of man, when facilities are furnished every follower of Christ, by means of benevolent associations, for exerting a powerful moral influence on the remotest parts of the globe. It is an age preparatory to the renovation of the whole earth and the universal reign of Christ. It is a momentous thing to live under the responsibilities of such an age; and to sleep under the full blaze of that light, whose brilliancy is to increase, and whose radiance expand until it illumines all nations, is to contract fearful guilt. As it is certain that the turpitude of sin is enhanced in proportion to the degree of knowledge possessed, according to the principle laid down by Christ, "that servant which knew his Lord's will and did it not, shall be beaten with many stripes," those servants who are slothful in the nineteenth century, will have a greater account to render than those who have been slothful in any former age.

Reflect also, slumbering disciple, as a further reason why you should awake out of sleep, that now your salvation is nearer than when you believed. A traveller who was on his way to some place where dwelt his kindred and friends, and where lay his possessions, would naturally

quicken his pace as he came nearly in sight of his home. Moving bodies increase their velocity as they approach the centre of gravitation. By how many years you have been the follower of the redeemer, by so much nearer are you to a sight of his glory. The longer you have been a pilgrim, the nearer is the celestial city. The longer you have been running the Christian race, the nearer is the prize. If you have been on your way to heaven three, five, ten, twenty, or thirty years, you can look back and see so much of the distance to heaven overpassed, and all its toils endured and all its obstacles surmounted. As there is but a little way between you and death remaining, so there is but a little way between you and your heavenly inheritance. The distance is so small that you can already almost descry through the wilderness the gleamings of everlasting glory. You can almost hear the shouts, the songs and harpings of victory and praise. Will you not then awake, and hasten onward in the Christian course with increased ardour and activity, since you are so near the objects which you have been so long seeking?

Moreover, the reflection that, although your salvation is nearer than when you believed, you have not yet attained to it, ought to have an effect in inducing you to awake. Remember that you have not yet reached your rest, that you cannot expect your happiness in this world. Why will you sleep in the field of conflict, on the enemy's ground, where Satan is seeking your destruction? Why will you sleep in the midst of your pilgrimage, in that part of the day which requires action? Why will you sleep when the prize is yet to be won?

Besides, the importance since your salvation is nearer than when you believed, of more than barely escaping hell and reaching heaven, ought to

influence you to awake. As Christ will render unto all his servants according to the manner in which they improved their talents, and "as one star differeth from another in glory," so have we every reason to believe that those Christians who are eminently faithful in this world will be eminently glorious in the world to come. Those in the church who content themselves with barely sufficient religion to save, as they suppose, their own souls from ruin, have great reason to fear that they will fail of accomplishing their object. Therefore, Christian believer, aim at more than barely to obtain a place within the walls of the New Jerusalem, and to stand bowing in the outskirts of the redeemed hosts.

Again, since your salvation is nearer than when you believed, the importance of ending your Christian course triumphantly ought to stimulate you to awake. Those professors of religion who are ever lingering in the rear ranks of the army of Christ, who live as if all the responsibility rested upon their brethren, are commonly found on a dying bed harassed with fears respecting their future state. A cloud of darkness is upon their minds. Their hopes, if they do not wholly give way, totter, and almost plunge them into the abyss of despair. Then do they earnestly wish that they had lived a holier life, but in vain.

Finally, reflect that by how much nearer is your salvation than when you believed, by so much are your time and opportunities for usefulness diminished. Hence the importance of improving to the best advantage what remains, ought powerfully to influence you to awake. When you reach heaven, your work in this world will be done. You can do no more for the church of Christ, and the relief of the afflicted. You can do no more for the salvation of your neighbors and your kindred, and the con-

version of the world. If you would bear a part in the great enterprise of overturning the empire of Satan and renovating the earth, now is your time. If you would rescue your children, or your parents, your brothers, or your sisters, or your companions, from final ruin, now or never is your time. If you would assuage the torrents of human tears—if you would lighten the burden of human woe—if you would do any thing to meliorate the condition of this miserable world, awake, and do it now, or never, for soon your connection with the things of time will be dissolved.

W. T.

—*New York Evangelist.*

To the Editor.

I have often noticed and lamented, both in others and myself, the existence of the evil pointed out in the following passage. It is extracted from a small volume of very important "HINTS on the Regulation of Christian Churches, &c., by the Rev. C. STOVEL," pastor of the Baptist Church in Little Prescott Street, London, for many years the scene of the labours of the venerable АБРА-НАМ БООТИ.

The writer is complaining of the remissness and indolence which prevent the greater part of the hearers, and even members of churches, from receiving the benefit they might from the services of the sanctuary. He calls it "an indolent aversion to study," using the last word in its most extended sense, and speaks of it in these terms:—

"It arises partly from a bad state of heart, but chiefly from a mistaken view of Christian ordinances. In this respect the members of our churches often resemble those sons of great men for whom the best instruction has been provided; and who, therefore, feel that they are raised above all personal exertions. This

is totally wrong; all the use of tutors is to awaken and to direct exertion: they can never be a substitute for it. It is the same with Christian ordinances. They may serve to call forth the energy of the people, and to direct them when properly awakened; but if they are regarded as a substitute for personal activity, they will inflict an injury where they were intended to confer a benefit. In the nature of things it is not possible that a Pastor, with all the advantage of deacons and ordinances, could ever make a people wise unto salvation, who used no diligence in studying the word of God for themselves. Nor will this suffice alone; the man who wishes to profit by the word, must carefully study his own heart. It is for want of this that sermons are often disliked and ridiculed; the ordinances unprofitable; the fellowship of the church unprofitable; prayer itself uninteresting; and, finally, the ministry is forsaken. In all the process there was a clamorous complaint of barrenness, but no labour was spent in the husbandry of the soul. It is necessary for such to know, that this Royal road to religious comfort and improvement, if ever it was open to mortals upon earth, has for a long time been shut up. None are allowed to pass by that way into heaven now. It is useless to expect too much from ministers; their services, however faithful, can never relieve the people from the necessity of studious application. This is ordained to be an attendant on all ordinances of whatever kind. This being forgotten, their utility is lost, their sanctity is despised, the officers become grieved and insulted, and thence, as from a fountain, streams of evil flow into the churches."

Let all who read these hints ponder them well. To those who need them not, if there be any such, they will do no harm; and those to whom they are applicable may and ought to turn

them to good account. I, for one, hope to profit by them. Your's,
ALEXIS.

PRAYER.

We believe prayer to be the most important weapon that the Christian can use, and yet how ineffectually is it wielded by a great majority of Christ's disciples? Any thing that will aid them in the discharge of this duty is seasonable. We have recently met with the following thoughts which we recommend to the serious attention of every professed follower of the Saviour. If he will practice these precepts, we will insure him much spiritual enjoyment.

He that has learned to pray as he ought, has got the secret of a holy life.

He that would be devout in prayer, must beware of a habit of wandering in prayer. It is a crime that would grow upon us, and will deprive us of the blessing we pray for. The best way to prevent wandering in prayer, is, not to let the mind wander at other times, but to have God always in our minds, in the whole course of our lives.

Never intermit your devotions if you can help it; else you will return to your duty like Sampson when his locks were cut short, and indifferent as other people of the world.

The oftener we renew our intercourse with God the greater will be our devotion. Frequent prayer, as it is an exercise of the holy thoughts, is a most natural remedy against the power of sin.

Make it a law to yourself to meditate before you pray; also to make certain pauses, to see whether your heart goes along with your lips. Those whose hearts desire nothing, pray for nothing.

It is a rudeness amongst men to ask a favor and not stay for an answer. And do we count it no fault to pray for blessings and never to think of

them afterwards—never to wait for them—never to give God thanks for them?

Let us make prayer familiar to us, for without the help of God, we are every hour in danger.

The devil knows that when we have a relish for prayer and apply ourselves in good earnest to it, we are in the way of life; he, therefore, strives by all possible ways to divert us.

Let us not run over our prayers with an insensible and distracted mind.

Let your prayers be as particular as may be, against the sins of your particular state, and for the graces which you in particular do most stand in need of.—*Zion's Advocate.*

GREAT AND DEEP PREACHERS.—An honest countryman once told me, (says the Rev. J. Edmondson) that he had heard the Rev. Mr. _____, in the city of London. How did you like him? "O, Sir, he is the greatest man I ever heard; for I could not understand one half of what he said." Did you hear Dr. _____? "Yes, Sir." How do you like him? "Not at all; for any body may understand what he says." A gentleman being visited by a friend, highly praised his preacher, and recommended his friend to accompany him to hear him. At the close of the service, the gentleman asked him, saying, "Is he not a *deep* preacher?" His friend replied, "I remember walking, on one occasion, by the banks of a river, where I saw some little boys bathing. Some trees growing on the opposite bank made the river appear dark and dismal. One of the boys, however, venturing over, called his companions to join him; on which one of them replied, "I dare not, it's deep." "No," replied the other, "it's not *deep*, only *dark*." The gentleman's friend left him to make the application.

Poetry.

By JAMES MONTGOMERY, in illustration of Mal. iii. 3.

[The beautiful illustration of this passage, inserted on pages 166-7, takes another form of beauty in the following exquisite lines from the pen of our estimable friend, JAMES MONTGOMERY, a name eminently dear to genius and devotion. ED. B. M.]

He that from dross would win the precious ore,
Bends o'er the crucible an earnest eye,
The subtle searching process to explore,
Lest the one brilliant moment should pass by,
When in the molten silver's virgin mass
He meets his pictured face, as in a glass.
Thus in God's furnace are his people tried ;
Thrice happy they who to the end endure :
But who the fiery trial may abide ?
Who from the crucible come forth so pure,
That He, whose eyes of flame look through the
whole,
May see his image perfect in the soul ?
Nor with an evanescent glimpse alone,
As in that mirror the refiner's face ;
But stamp'd with heaven's broad signet, there be
shewn
Immanuel's features, full of truth and grace.
And round that seal of love this motto be,
"Not for a moment, but—eternity!"
—*The Church.*

DESTRUCTION OF IDOLATRY.

THE IDOLS HE SHALL UTTERLY ABOLISH.
ISAIAH ii. 18.

LINES, by WILLIAM B. TAPPAN, on receiving from Dr. Judson, Missionary in Burmah, a BOODE, which was taken by him from a deserted temple on the banks of the SALWIN.

The idols of the orient bow,
Abashed, to a superior Power ;
And weeds offend the pilgrim now,
Where flaunted priest, and glittered tower.
They come ! they come ! from silent shrines
Of Gunga, and the blue Salwin ;
Though dumb—to us convincing signs
Of rising Truth and falling Sin.
They come ! those conquered gods ! to stir
Our lagging faith, and show that He
Whose is the Church, will give to her
The world beyond the Indian sea.
And BOODE ! that from the sculptor's hand,
Dropt, fresh in marble, years ago,
Sent me by one of that true band,
Whose future crowns are star'd below—
Though thy recumbent chiselled limbs
Are spotted now, methinks, with blood,
Poured ages since, 'mid hellish hymns
Of praise to Guilt's incarnate god ;

Yet hail I here thy presence ! not
Exultingly, o'er senseless stone ;
Or haughtily, because my lot
Is cast where better things are known ;

But gladly—for thou tellest me
The fiend of darkness plumes his wings ;
And earth, enlightened, hastes to be
Subjected to the King of kings.
—*Boston Recorder.*

THE SABBATH-DAY.

Thy morn, sweet Sabbath-day !
I love thy early, quiet, balmy morn,
For thee, fresh hopes and heavenly thoughts are
born ;
And many a ray
Of love divine, pours in upon the soul
Which turns to God *scorning* the world's control.

Thy noon, sweet Sabbath day !
Oh ! how I love thy high and solemn noon,
From thee, my God ! and from this blessed boon
No thoughts shall stray,
But adoration deep, and fervent praise
From the *soul's* inmost depths my lips shall raise.

Thy eve, sweet Sabbath-day !
Far more I love thy still calm, dewy eve.
At that best hour my soul this state would leave,
And soar away
On angel's wings, beyond the stars to rise,
And spend an *endless Sabbath* in the skies.
—“ *United States Gazette.*”

THY WILL BE DONE.

My God, though every earthly hope
Be ruined, lost—each nerve unstrung !
And every coming year, but ope,
On buried joys to which I've clung :
Though all, for which I've fondly prayed,
Be still withheld ; each glorious sun,
But view some cherish'd comfort fade ;—
Yet, Father, let thy will be done.

Though friends, who oft this heart estranged
From thy pure worship, O my God,
Should fickle prove ; grow cold and changed ;
Still let me kiss the chast'ning rod ;
And make me learn, that when the soul
Her heavenward race has once begun ;
No idol should her flight controul ;
Thus, Father, let thy will be done.

In pain and anguish, let thine arm
Support me, LORD, in hours of ill.
Do thou the venom'd shaft disarm ;
And heal my wounded spirit still :
And, when the last dread hour is nigh,
When here my weary race is run ;
In Jesus trusting then, may I,
Departing, say—Thy will be done. C. G.

MISSIONARY REGISTER.

JANUARY, 1838.

MISSION TO THE FRENCH CANADIANS.

Mr. Roussy's Letter continued from page 164.

The work beyond the Grand Ligne has also been visited by the Lord. The work at Champlain unfolds itself, and is becoming important. There have been given us from above several subjects of joy and thanksgiving. A family of the name of Brissette, distinguished from the other Canadians by good morals and a life irreproachable in the eyes of men, has been brought to the faith of the Gospel. The father is sixty three years of age and the mother fifty seven; they have had eighteen children, of whom eleven are still alive. They have now only five of their daughters with them, one of whom is married to a Canadian: three are in the States and three in Canada. From the time that I began to preach at Champlain, the father and two of the daughters attended my preaching, and a little after I was invited to go and pay them a visit. I found them all much attached to Roman Catholicism. Seeing these prejudices, and perceiving that several took me for a Roman Catholic Missionary, I spoke to them with the greatest prudence, generally confining myself to the vital truths of the Gospel. The Lord permitted me to gain their confidence. After having often visited this family, the mother, a little surprised at hearing me speak so differently from the other priests, asked me several questions about confession, purgatory, prayers to the saints, and for the dead, and the reasons why the priests forbid the reading of the Bible. To all these I gave direct replies. This last visit which lasted several hours, merely threw them into a state of uneasiness, but brought no conviction to their hearts. Some days after Mrs. Feller being at Champlain went to visit this family. The mother put to her the same questions as to myself; and then the Lord gave such efficacy to the word of his grace, that all were fully convinced of the falsehood of the Roman Catholic church; and then being in a state of anxiety regarding the pardon of their sins, and asking "what they must do to be saved," Mrs. Feller

unfolded to them the good news which God sends through Jesus Christ to repentant sinners. The two older girls, with all simplicity, immediately received it with the liveliest feelings of joy and gratitude, and their souls had peace. The father and mother merely received light enough to see on what side truth was, and the courage to declare themselves in its favour. From that time the whole family became entirely taken up with the word of the Lord; it was the one thing needful for it, seeking to understand it with prayers and supplications. Some weeks later, the father and mother, after passing through deep waters, came forth by faith purified and rejoicing in having found the Saviour of the Truth, and all henceforth become more interesting and intelligent in the things of God. The two girls have been lately baptized. Baptism and the Lord's Supper were greatly blessed to them; they were absorbed in the contemplation of the grace and fulness of the love of God in Christ, and experienced and still experience the fulfilment of that promise contained in Malachi iii. 10. that the windows of heaven were opened to them, and so great a blessing that there was not room to contain it. After stopping twelve days with Mrs. Feller, they returned to Champlain, loaded with blessings and praising God for all his benefits. To their relations they spoke of the goodness of God to their souls with such piety and thanksgiving, that the hearts of their married sister and her husband who both had remained till then strangers to the things of God, were so struck with these things that they resolved to serve God, and seek, I hope with sincerity, the pardon of their sins.

The father and mother also wished to fulfil all righteousness, by receiving the baptism of the Lord Jesus, and commemorating his death and sufferings for them. On this account they came to the Grand Ligne, and on the 13th of February received what they ardently desired. We were filled with great respect for these two aged persons, on seeing them obey so joyfully the command of the Lord, and take heaven and earth to witness their faith in Christ, and that they were begotten anew in him. Baptism and the

Supper of the Lord were blessed to them beyond all they had asked or thought. Their existence is renewed, they feel themselves as in the morning of their life; all things are become new to them, and the glorious prospect of an eternity of happiness is to them a continual subject of thanksgiving. It is edifying to hear them express their gratitude for the tender and boundless mercy of God, who has, at the eleventh hour, rescued them from the thick darkness in which they were buried. Though the life they have led has been much more regular than that of the generality of the Canadians, yet they put it entirely from them, and sometimes weep over it, seeing that during so long a time they did nothing but provoke the Lord who from their youth had loaded them with benefits. One of our Canadian brethren, asking our brother Brissette how old he was, he answered with the deepest feeling, "I am now sixty-three years old, but it would be more correct to say that I am scarcely sixty-three days old, for it is only since then that I have begun to see the light and to serve the Lord."

The two other daughters of Mr. Brissette are still quite young, the one being eleven, and the other thirteen years of age. There is also in them the beginning of a work of the Lord. A sensible change has been wrought, and we pray our kind Parent that he would finish what he has begun. These young girls told me a few days ago, that with sincerity, they prayed to God that he would convert them, and give them his Holy Spirit. May He grant it.

Our sisters, Mary and Adelaide Brissette, one aged seventeen and the other twenty-six, have a strong desire to devote themselves to the Lord, to labour for the advancement of his kingdom. They have much concern for their poor irreligious neighbours; and from the time that they knew Jesus Christ as their Saviour, they wished to convey to others the good tidings they had received. They visited the houses of the Canadians, and read to them the Oracles of eternal truth. In several houses they have been rejected; but in others received. Their desire is to have a school; and where they have been listened to, they have asked the parents to send their children who are old enough, to learn to read and write. Several have consented; and commencement would be immediately made, if an apartment could be found. Until the Lord shall open the way, which we hope will be before winter, Mary is come to the Grande Ligne to assist in the school of Madame Feller, and to receive such instructions as may be necessary to fit her for this employment. The need of a school is very great among the Canadians of Champlain; and the project of our two sisters, which we

hope the Lord will bless, rejoices us much. Their pure and simple piety visibly indicates to us that the Lord has called them and prepared them for his service. We believe they will be greatly useful in our little mission. We have never seen, either in Switzerland or in France, conversions which have borne such excellent fruit as in this dear family, in proportion to the short time since they embraced the gospel. Let us all unite in giving thanks to our God.

A Canadian woman named D. Bertram, has also passed from darkness to light. Some years since she had received serious impressions from the Christian preaching she had attended. But the fear of the world, and of her relations, induced her to hide her convictions. A few weeks after I commenced preaching at Champlain, a Christian lady introduced me to her; and I then found her in the same state. At length the Lord caused her seriously to reflect upon herself and her folly, and to feel that the world could not save her. She then began to attend the meetings more regularly, and to visit the family of Brissette. The truth made its way into her soul. The Lord drove away her fears. She comprehended the nature of the gospel and rejoiced in her Saviour. From that time her piety and spirituality have been strongly manifested.

This sister Bertrand, aged twenty-eight, has been many years a servant in the same house; and at length was admitted into the family of Madame Feller, which she regarded as a great favour. Being trustworthy, she can relieve Madame F. from many family cares. Several other persons in this village listen with attention to the word of life, and read it frequently among themselves at home. I hope that the work of grace, already commenced, will redound to the glory of God. Let us pray for them. The attendance at the preaching, which was numerous at first, is now greatly diminished—and those only attend now who esteem the word of the Lord. The opposition of the Canadians was very strong when the family of Brissette declared their attachment to the Gospel; but it has diminished, and scarcely passes beyond raillery and mockery.

Our dear Brother Gilmour will have informed you that I have commenced preaching at Plattsburgh. I go there every two weeks; and, God be praised, I find my strength sufficient for the work. I have good hope that a Canadian, Madame Fox, and her husband, have received the Gospel; nevertheless I dare not be too confident, but wait patiently for their further progress. These persons, whom I visited from the commencement, have regularly attended my preaching; and have procured a copy of the New Testa-

ment, which they read with attention and profit. There are also in this village some other Canadians who listen to the Gospel; but have not yet avowed their determination to follow Christ.

For several weeks I have been preaching at Petite Chazy, to from thirty to fifty hearers, who listen generally with attention; but I know of no one who is seriously enquiring after salvation. I have preached also at Corbeau, at a Canadian's house: I know not with what effect. There are many adversaries; and I fear the house will not be long granted me; but the Lord can open a wider door, and give his word greater efficacy.

I continue to preach at the Union, though only two persons appear to have received benefit.

Such, dear brethren, are the blessings which our good Father has bestowed on this portion of his kingdom. Let us bow with admiration and gratitude before Him who does all for his glory, and say, 'What are we, and what is our father's house, that thou shouldst thus have visited us?' The Christians of Champlain pray for this unhappy people, for these heathens at their door, that God may visit them with his love. Let us unite with them in these petitions.

In asking the aid of your prayers, Madame Feller and myself assure you of our esteem and love in Christ. Your affectionate brother,

LOUIS ROUSSY.

We are happy to learn that a part of Mr. Roussy's congregation have returned to their habitations near the Grande Ligne, and that the remainder are expected soon to follow. Our brother has not been inactive in his temporary exile; and the blessing of God has so far rested upon his labours, that four additional converts have been baptized during his residence in Champlain.

The Treasurer of the Baptist Canadian Missionary Society begs to acknowledge the receipt of Two Dollars from Mr. Neil Scott, of Lanark, Upper Canada.

NORTH AMERICAN INDIANS.

Among the various tribes and nations to which the gospel has been

conveyed by the efforts of Societies and Missionaries, the aboriginal inhabitants of this continent drew early attention; and for nearly two centuries some portion or other of these interesting people have been receiving Christian instruction. The Boston Recorder of the 15th ult. contains a valuable sketch, by Dr. Anderson, of Boston, of the history of the various tribes that once inhabited the territory comprised in the New England States, and of the missionary operations among them. The following extracts will not fail to interest our readers, not only as residents in America, but as descendants, in common with our brethren in the States, of those who made these Christian efforts in behalf of the Indians.

The first particular information we have of these Indians is the visit of Capt. John Smith, with two vessels, in 1614. Thomas Hunt, commander of one of his vessels, being left behind by Smith, decoyed twenty of the Indians on board his vessel, and sold them in Spain for slaves. This of course greatly enraged the Indians against the English; but their feelings were softened by the return of two of the number, who reported the indignation which this base act excited among the people of England.

These tribes subsisted chiefly by hunting and fishing. They were never numerous. At the earliest period at which we have authentic accounts, they were not more than 45,000 in number. About 5,000 of these were in Maine; and the rest in Massachusetts, New Hampshire, Rhode Island, and Connecticut. There were none in Vermont; and few west of the Connecticut river. The probable reason of this was, the vicinity of the great and warlike nation of the Mohawks or Five Nations.

A short time previous to the settlement of Plymouth, the eastern tribes owed some allegiance to a sovereign prince called *Bashaba*, residing in the neighbourhood of Penobscot river; but he being destroyed and his power annihilated by the Abernaquois, the several petty chiefs quarrelled among themselves for the pre-eminence, and many of their people were killed. A terrible pestilence followed soon after, which carried off so many of them that there were not enough left to bury the dead. It is stated by one writer that the Indians residing between Salem and Portsmouth, numbering about 3,000, were nearly

annihilated; that the Massachusetts tribe contained about 3,000, but at the settlement of Boston, there could not have been more than a hundred raised in the vicinity; and in Plymouth County not more than 500. Probably there is some exaggeration in these accounts; however, it is certain that the tribes living around Massachusetts Bay were greatly reduced in number and power before the landing of the Pilgrims. Here the Providence of God is to be noted in providing an asylum for his oppressed people, by removing from the vicinity of the place where they were to be settled, a number of powerful and warlike tribes of natives.

The state of Connecticut, east of Connecticut river, was inhabited by the Pequods and Mohegans. Small remnants of these are found in Stonington, Groton, and between Norwich and New London.

The Narragansets inhabited Rhode Island; of whom a remnant is found at Charlestown, 40 miles S. W. of Providence. The Pokanokets of Plymouth County made themselves terrible to our fathers in Philip's war. Remnants of this nation are found at Troy, in Bristol County, at Sandwich and Marshpee, Barnstable County, and on Martha's Vineyard. The Massachusetts nation around Boston and extending into the interior, among whom Eliot labored, have now entirely disappeared. The Pawtucketts, extending from Salem to Portsmouth, have also disappeared. In Maine, there are two or three remnants of other tribes. Altogether the number of Indians now in New England does not exceed 2,400.

There is, however, another remnant of the Mohegan tribe, which is the most civilized of any tribe in North America. When the eastern hostile excursions of the Five Nations was checked by the growing power of the Dutch on Hudson river, portions of the Mohegans removed to Stockbridge, in the western part of Massachusetts, where they enjoyed the labors of Sargent, and subsequently of President Edwards. These at length removed to New Stockbridge, N. Y.; afterwards a part of them removed to Indiana. The two portions were at length removed by the agency of our government to a tract of land at Green Bay, which has very valuable water privileges; but that being thought too good for them, they were again importuned to remove. They had built houses, and cultivated their lands, and exhibited the appearance of civilization. As might have been expected, they were unwilling to break up their settlements, but after much persuasion, they did remove further south. They have built them houses, and cultivated their fields again; and the mission among them is in a prosperous condition.

But, lately, commissioners have been sent by Government to induce them to remove again, and go beyond the Mississippi! The fact that these frequent removals have not entirely discouraged them from all efforts for improvement, shows that the gospel has taken a strong hold upon their minds and habits.

From Saco, in Maine, to the Hudson river, New York, but one language was spoken; though there were many different dialects. Eliot's Bible was in the Massachusetts dialect of this language.

In commencing a survey of the missionary efforts among these tribes, two things are worthy of notice. 1. In the charter of the Plymouth Colony the principal object of the settlement is declared to be, "to win and excite the natives of that country to embrace the Christian faith." 2. The ancient seal of the Massachusetts Colony had on it the figure of an Indian, with the words, "come over and help us," on a label issuing from his mouth; thus showing that these were designed to be *missionary colonies*.

Eliot began to study the Indian language in 1641. He was then, and continued to be the pastor of the English church in Roxbury, situated on the ground now occupied by the Unitarian church.

In 1646, Eliot commenced his labors at Nonantum, on the high grounds, in the northeast part of Newton. There is a remarkable spring on the grounds of Capt. Samuel Hyde, from which issues a constant stream of the purest water. I have often sat and drank water from this perennial spring, and thought of olden times. Articles once belonging to the Indians have been dug up there. There Eliot began his labors of forty-four years. Finding this too near the English, he induced his Indians to remove and commence a settlement at Natick, on Charles river, where a church was organized in 1661. Some remains of cellars, &c. are still found, considerably south of the Worcester railroad. The grave stone of an Indian preacher is now to be seen in a stone wall.

This mission flourished till the period of Philip's war. Previous to that time, we have accounts of six churches, one at Natick, one at Grafton, one at Marshpee, two on Martha's Vineyard, and one at Nantucket. At the commencement of this war, there were 14 towns, 18 congregations, 24 Indian and four English preachers. The number of "praying Indians" was 3,600. Four of these congregations were in the Massachusetts Colony, and to them Eliot preached once a fortnight. Five were not far from Marshpee, and to them the Rev. John Cotton preached once a week in the native language. Six were on the extreme part of Cape Cod, and

they were favored with preaching by the Rev. Mr Treat of Eastham, also in their own language. Three other congregations were on Nantucket. The names of the four English preachers were Eliot, Mayhew, Cotton and Treat.

In 1698, fifty years after Eliot commenced his mission, the number of converted Indians in Massachusetts was 3,000; which must have been a considerable part of the adult population. The pious Indians would, from a variety of causes, be likely to live longer than others, and would be less likely to emigrate; and this may account for their comparative number.

Eliot's Bible was printed in 1663. The second edition was published in 1685. This was the first Bible in any language printed in this country; and the only one that was published previous to 1697. Thirty-five hundred copies are all that were ever printed of it. The people for whom it was designed have no longer any being. I know not whether the Stockbridges could read it, as it was printed in a different dialect; and their language has probably undergone a considerable change since that day. Eliot published several elementary books in the Indian language, together with Baxter's Call. A young Sachem is said to have read Baxter's Call, with floods of tears, on his death bed.

Thomas Mayhew, son of Thomas Mayhew, governor of Martha's Vineyard, commenced a mission on that Island in 1641. Meeting with great success, he sailed for England, in order to obtain more labourers. No tidings were ever heard of him. It is supposed the vessel was cast away, and that all on board perished. The father then entered the field, where he continued till 1681, when he died at the age of 91. He was succeeded by his grandson, John Mayhew, who died in 1688, and was succeeded by his son Experience Mayhew, who, with a perfect knowledge of the Indian language, continued his missionary labours sixty years. At the close of the last century, the Mayhew family had the honour of having produced an unbroken succession of missionaries upon Martha's Vineyard for a century and a half—a greater honour than was ever possessed by any nobleman's family.

It does not appear that our fathers made any direct efforts to convert the Indians of Maine. The first settlers of that country were actuated much more than those of Plymouth and Massachusetts, by motives of gain; and were far less under the influence of godliness. The history of their intercourse with the natives is therefore a history of incessant warfare. The French Jesuits, however, had a mission among the more

eastern tribes, particularly the Abernaquols, who adopted the religion of Rome.

A native preacher has been for some years employed by the Board, among a portion of this tribe in Canada, who are Catholics; among whom he has gathered a church.

Philip's war exerted a disastrous effect upon the missions among the Indians. King Philip suspected all who had any friendship for the English; and the praying Indians, of course, were the objects of his hostility. But the Christian Indians experienced hostility from a quarter where they least expected it. The people generally knew very little about the Christian Indians. Under the influence of intense alarms, all distinctions were lost sight of. Some of the Christian Indians were murdered in cold blood; some were put to death, under the form of law; and at length, the court ordered a general removal of them to an island in Boston bay. Five hundred Christian Indians were gathered, and in fact imprisoned there; and when at length they were released, it was with a feeling of discouragement and despondency from which they never fully recovered. The war in one way or another, broke up many of their villages. The Indians now in New England are about 2,400 in number. Of these, about 900 are in the eastern part of Maine; about 700 in the southern part of Massachusetts; about 500 in the southwest part of Rhode Island; and about 400 in the southeast part of Connecticut.

In reference to the facts to which I have briefly alluded, several reflections present themselves:

1. The great success which attended these missions. By the labours of Eliot alone, a strong impression was made among the Indians, all over this part of the country.

And the missions among the Aborigines of this country, have generally been among the most successful. There is nothing to prevent it from being so now, but the ever varying circumstances in which they are placed. Such is the constant state of excitement and irritation among them, produced by the efforts of our Government to remove them into the wilderness, and by the injuries they receive from the whites, they are kept in a state of mind exceedingly unfavourable to the influence of the gospel, or to any improvement. It is on this account that we are now making efforts to throw ourselves far off from the voice of civilization, and let the Indians hear nothing but the voice of the missionary. * *

We should be admonished of our duty to the Indians of our day. Although the process of annihilation is going on, and we are forcibly admonished that what we do must be done quickly; yet the Indians among whom we have missions are more

than four times as many as those among whom these early missions were established. We have far easier access to them, to say nothing of the safety of communication. We have fewer obstacles to encounter, and we meet with equal success. We know the overwhelming motives we have for doing our work quickly; that, if they are to have no portion on earth, they may have one in heaven. N.

THE REV. JOSEPH WOLFE,
THE MISSIONARY.

Our readers are aware that this remarkable man has been some time in the United States, and has delivered several most interesting lectures to the people of New York. He has lately received Episcopal ordination, and the following account of him is from a Sermon by Bishop Doune of New Jersey:—

“Through the instructions of a village barber, he is brought, at eight years old, to the determination to be a Christian. It was, of course, a child’s conclusion. But with his growth it grew, and strengthened with his strength. Difficulties could not daunt it, opposition did but confirm it. Even the love of parents and of kindred could not overcome it. And, at fourteen years of age, he solicits Christian baptism. His first acquaintance with Christianity is in the Church of Rome. His first determination is to be a Missionary. From the bosom of the pious family of a German nobleman, who dignified his station by humility and piety, he proceeds to Rome, to prepare himself at her most distinguished seat of learning, the College of the Propaganda, for the work to which he is devoted. But still, the Lord has better things in store for him. His unsophisticated mind discovers soon that the Christianity of Rome is not the Christianity which, in Count Stolberg’s family, had won and satisfied his youthful heart. Litanies to the Virgin, pretended miracles, the suppression of the Scriptures, the infallibility of the Pope, are to him quite inconsistent with the simplicity of the Cross. Alarmed at the corruptions of doctrine, and disgusted with the corruptions in practice, which deform the Church of Rome, he openly denounces both, and determines to go from her. “I will go to the East,” he says, “and preach the gospel of Christ!” After a residence of between two and three years, during which he received what the Church of Rome, without the least shadow of authority from Scripture,

denominates *the minor orders*, he is sent away, by the Pope’s express command, as one who would taint the scholars of the Propaganda with his sentiments; the Cardinal to whom this office was invested, and who was his personal and intimate friend, performing it with tears, and assuring him, in his parting letter, of his unqualified affection. Cast off by the mother of his adoption, and sent adrift among the errors of German infidelity, it had been but natural, if he had so made shipwreck of the faith; and passed, as so many pass, from the slavery of believing too much, to the far sorer bondage of believing nothing. But still, the Lord has better things in store for him. “The providence of God,” as he himself expresses it, “conducted him to some English Christians.” His feet are turned to England. He arrives at London, not yet twenty-four years of age. He finds in the Church of England the Gospel which for sixteen years he has been seeking. He repairs to Cambridge. He enjoys the patronage and instructions, and the confidence of the Rev. Charles Simeon and the Rev. Professor Lee. He sets out, two years after, in the spring of 1821, on that errand of Christian love to his benighted brethren of the Jewish faith, which, from Gibraltar and Malta, and Alexandria, and Cairo, and Jerusalem, has carried him through Mesopotamia, Asia Minor, Georgia, Persia, Tartary, Koordistan, Bokhara, Thibet, Arabia, Abyssinia, and India. He has been with the apostle, in weakness and painfulness and watchings and hunger and thirst and cold and nakedness. With him, he has been beaten with rods, and in perils among false brethren. He has been thrice sold as a slave, and twice condemned to death.”

We knew Mr. W. at Cambridge, but have no room, at present, to add any particulars to the above account.
ED. B. M.

The *Christian Messenger*, published at Halifax, speaks encouragingly of our work as being “got up in a manner highly creditable to the publishers,” and, after remarking that the whole character and importance of the Denomination in after days will be influenced by these early efforts, adds a wish that “the utmost success may attend our brethren in that important portion of the empire, in their present and every other attempt to enlarge the Redeemer’s Kingdom, and promote their own best interests.”

NEW YEAR'S THOUGHTS.

The year that has passed over us has been fertile of great events; and its closing weeks have presented to us scenes of surpassing and absorbing interest, such as Canada had never before witnessed since it became a British Colony. May they never be repeated! In the midst of all, God has been very merciful to us: he has delivered us from threatened and alarming dangers; "he hath done great things for us whereof we are glad." Our fervent gratitude is due to our heavenly father, for the *manifest* interpositions of his Providence in our behalf.

We believe that this "strange and unnatural" rebellion has been every where effectually put down, though we dare not hope that every germ of it is yet destroyed. We have been surprized to find in several of the American papers, and in *some* of the Religious class, the most grossly inaccurate and unfriendly statements, respecting our condition, and the events that have taken place in both Provinces. That political partizans should pervert the truth, and even propagate direct lies, to answer some base end, is not surprizing; but it is really painful to see so respectably a paper as the *Baptist Register* lend itself to the work of spreading error and delusion. In the number for December 15th, for instance, one of the editorial articles gravely sets down, as veritable facts, eleven or twelve items as articles of intelligence, only one of which is true; the rest are either flagrant perversions of the truth, or flat and palpable falsehoods. We would advise our brother Editor to be more careful in looking to the sources from which his intelligence is derived, and not to make his paper (which we are sure he does not intend to do, knowingly) the vehicle of slander or injury to us, who wish to "live peaceably with all men," in the enjoyment of our own rights, and without a desire to deprive others of their's. At all events, whether our brother will believe it or not, we are thankfully conscious of being in a state just the reverse of that which he has described.

THE MISSION. Now the excitement of public events has somewhat abated, we earnestly call upon the friends of the Gospel in every part of the Colony, to take this subject into their serious consideration, and lend all the assistance in their power to the promotion of the great object of evangelizing the dark portions of our land. The CANADA BAPTIST MISSIONARY SOCIETY was formed last year in Montreal, on a scale to combine the efforts of ALL in the good work. Our British friends had given us the greatest encouragement by their liberal contributions before the General Society was formed here: and have promised the continuance of their aid, provided we exert ourselves for the benefit of our own population. The Annual General Meeting of our Society is intended to take place at Bredalbane on the fourth Wednesday in the present month, the 24th instant, when it is hoped all who are able will be present.

THE MAGAZINE. Many of our friends exerted themselves most actively and successfully, in answer to our appeals, to procure additional subscribers for the Magazine. The late events, however, have so called off the public attention from every thing else, that but little has been done. Though our list of Subscribers has been very much augmented, it is still within the number requisite to carry on the work with success. Let our friends continue to exert themselves, and we have no fear of the result. But no time must be lost, and no exertion must be spared. The next two months will probably decide the fate of our Periodical, and shew whether our friends generally wish to have such a monthly vehicle of intelligence and instruction, or whether they are content to return to their former state of non-intercourse and apathy. We, at Montreal, are willing to labour, and do all in our power to sustain the undertaking; many zealous individuals in both Provinces, have shewn a determination to co-operate with us; and will not the denomination generally, and the members of other communities also, cheer and encourage us by their prompt and necessary aid? We cannot suppose an alternative, or cherish a doubt.

Montreal, 1st January, 1838.

* * * Our Publisher will gladly receive all Communications, post paid.