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THE
CANADA
BAPTIST MAGAZINE,

AND

MISSIONARY REGISTER.

VOL. III.

From July, 1839, to June, 1840, inclusive.

EDITED BY MR. ROLLO CAMPBELL.



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THE CANADA BAPTIST MAGAZINE.

No. 1.

MONTREAL, JULY, 1839.

VOL. III.

EDITORIAL NOTICE.

[We are at length enabled to present to our friends the first Number of the third volume of the *CANADA BAPTIST MAGAZINE*. If any apology were required for the delay, it might be sufficient to refer to the removal of its former Editor to the Upper Province, and the difficulty of finding a competent individual to fill his place; as well as to the inadequate support that has hitherto been afforded to the work. Although the publication has been attended with considerable pecuniary loss to the *Baptist Missionary Society*, the Committee felt unwilling to give it up, from a conviction that it had subserved, in some measure, the interests of the Redeemer's cause in these Provinces, and that its discontinuance would be generally regretted. Arrangements have accordingly been made for the publication of the third volume; but in order to ensure permanent success to the enterprise, it will be necessary that our Brethren give it their prompt and steady support. The present Editor may be allowed to say, that he has reluctantly assumed the labour and responsibility of conducting the work; and that while he will neglect no effort on his part to render the Magazine interesting, he feels he has a claim on the energetic and steadfast co-operation of his literary friends.]

THE BAPTISTS, as a denomination, or distinct section of the Church of Christ, lay claim to a high antiquity. In so far as the ordinance of baptism is concerned, they profess to be the followers of those churches which in Judæa were first in Christ Jesus. They differ from Pædobaptists in this important particular, that they administer the ordinance to none but such as are capable of giving a reason of the hope that is in them, and of being added to a Christian church on the same day on which they are baptized. Acts ii. 41.

In bringing the subject of baptism thus prominently forward, it must not be understood that the Editor is

throwing down the gauntlet to those who think differently on this part of the Saviour's revealed will; and he should be grieved were any persons to infer from it that he intended to prostitute his pages to the purposes of polemical contention. That which he deems to be Divine Truth, he trusts he shall always be ready to defend, to the best of his ability, when lawfully called to it; but he hopes to render the Magazine contributory to much higher ends than that of controversy—namely, “the instruction of the young disciple, the edification of the more advanced Christian, and the profit of all.”

It is a distinguishing tenet of the

Baptists, to admit of nothing as an article of faith, or of duty, in the worship of God, which is not sanctioned by apostolic precept, or approved example; and conceiving that the New Testament furnishes neither the one nor the other for administering the ordinance of baptism to infants, they regard it in the light of a mere human invention, and consequently disclaim it, notwithstanding the pleas that are urged in its defence from tradition, analogy, and inference. They contend, that baptism, as well as the Lord's Supper, is a positive institution—that it is not a duty of itself, or one that is apparent to us from the nature of things; but a duty made such to Christians by the positive institution of the Lord Jesus Christ. Matt. xxviii. 19. Mark xvi. 15, 16.

Positive duties, they believe, or duties made such by institution alone, depend entirely on the will and declaration of the person who institutes or ordains them, with respect to their real design and end; and consequently to the proper manner of performing them. For, as they have no other foundation, with regard to us, but the will of the Institutor, made known in express precept, or approved example, that will must necessarily be our sole direction, both as regards our understanding their real import and meaning, and practising them accordingly: because we can have no other rule to direct us in duties of this kind, unless we have recourse to mere invention, which is to make them our own institutions, and not the institutions of those who appointed them.

It is upon this principle that the Baptists proceed in whatever relates to the subject and mode of administering the ordinance under consideration. Tracing it back to its source, they take their stand at the commission which the Lord Jesus, after his resurrection from the dead, gave

to his apostles, to "Go into all the world, and preach the Gospel to every creature;" or, to "Teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit," Matt. xxviii. 18—20, Mark xvi. 15, 16. They were to preach "repentance and the remission of sins in his name among all nations, beginning at Jerusalem," Luke xxiv. 48, and to baptize such, and only such, as professed to receive their testimony; for baptism is mentioned in Christ's commission as a consequent to faith in the gospel. Thus, when the Ethiopian eunuch put the question to the evangelist Philip—"What doth hinder me to be baptized?" the answer was, "If thou believest with all thine heart, thou mayest," Acts viii. 31, &c. So also on the day of Pentecost, when Peter had preached the gospel to the Jews, we are told that "they who gladly received his word were baptized," and on the same day added to the church, Acts ii. 41. It is also recorded of the Corinthians, that "many of them *hearing, believed, and were baptized,*" Acts xviii. 8.

With respect to the manner of administering the ordinance, the Baptists contend, that it ought to be done by immersing the subject in water. In proof of this they insist that such is the meaning of the Greek words, *βαπτω, βαπτίζω, βαπτισμα*, a fact universally admitted by lexicographers, and the most eminent Greek scholars. They also refer to apostolic practice, in further proof of this, and observe that both the baptizer and the person baptized, having gone down INTO the water, the latter is baptized IN IT, after which they both come up OUT OF the water. John, they read, baptized IN the river Jordan; and Jesus is said, when thus baptized, to come up OUT OF it. Believers are also to be "buried with Christ by baptism into death, wherein also they are risen with him," a doctrinal allusion, they

insist, incompatible with any other mode.

But their views of this significant institution are greatly confirmed by reflecting on the nature and import of baptism as unfolded in the apostolic writings. And here they contend, that according to the Scriptures, this ordinance represents the death, burial, and resurrection of Christ, Rom. vi. 3, 4. Col. ii. 12, 13, and so it corresponds with the Gospel-testimony, that he died for our sins according to the Scriptures, and was buried, and rose again the third day, 1 Cor. xv. 3, 4. It is therefore intended to be a solemn profession of the believer's faith in Christ, as delivered for our offences, and raised again for our justification. The apostles administered it to none but those who made this profession, and no unbeliever, or mere empty professor, or unconscious babe, can possibly reap any benefit from it.

They also consider it as a sign of the remission of sins to the believer, Acts ii. 38, and xxii. 16, and that it is an emblematical application of this remission, corresponding to the gospel promise, "Whosoever believeth on Christ shall receive the remission of sins," Acts x. 43. It further imports, according to their view of it, the believer's conformity to Christ, in dying unto sin, and rising again to a new life of holiness, Rom. vi. 1—7. Col. ii. 12. Hence it is said, "we are buried with Christ in baptism unto death—our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." And not only so, we are therein said to be risen with Christ, that we should walk in newness of life. This is also what the believer solemnly professes in the ordinance of baptism; and hence it is said, "as many of you as have been baptized into Christ, have put on Christ," Gal. iii. 27, not merely the outward profession of his name,

but his holy and heavenly temper, character, and deportment, so as no longer to make provision for the flesh to fulfil the lusts thereof, but to live unto him who died for us and rose again. In fine, they consider the ordinance as exhibiting in a figure the death of this mortal body, and the resurrection of the believer from the dead to inherit eternal life, which is his complete conformity to Christ, "who was put to death in the flesh, but quickened by the Spirit," or raised up again to the enjoyment of immortal life in the heavens, 1 Peter iii. 18—22. 1 Cor. xv. 29. And in these important doctrines the believer professes his faith and hope, in the ordinance of baptism.

Such being their views of the doctrinal import of baptism, they contend, that only those who are regenerated, or born again of the word and Spirit of God are proper subjects of this ordinance; and that immersion is the alone authorised mode of administering it. This view of the subject is common to the whole denomination of Baptists.

EVANGELICAL RELIGION THE SOURCE OF PLEASURE

PART I.—INTRODUCTORY.

"What nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heart-felt joy."

THAT happiness is the object of the anxious desire, and the constant pursuit of mankind, is a fact that needs no other proof than an appeal to the feelings of each individual belonging to the human family. Sensible that it was destined for the enjoyment of that which is great and noble, the soul, though it has fallen from its primitive dignity, is ever pursuing what it has not yet obtained. Man was formed with desires which nothing earthly can gratify, and for the satisfaction of which all created good is insufficient. Though he possessed all the wealth, the honour, and

the pleasure which universal nature can bestow, they could not feed the desires of his mind, the only part of him that is above the animal creation. As the essential part of man is a spirit, so his happiness must be of a spiritual nature in order to be adapted to his state, and to raise him still higher above the material world and its inferior inhabitants.

The most common idea that men seem to entertain of happiness is, that it consists in pleasure; which in its highest sense means the gratification or delight of the mind. One man aims to possess riches, or grasps after honours that this delight may be inspired in his bosom; another gratifies his varied sensual propensities, because he hopes in this way to enjoy pleasure; while a third seeks the acquirement of knowledge, convinced that this will elevate him above his fellow creatures in general, and thus feed his proud mental appetite with the consciousness of his decided superiority over them.

It will too generally be seen, that in the pursuit of pleasure, men are altogether indifferent about the obedience they owe to the laws of God. It is a question that is seldom or never asked, when a feasible plan of pleasure is proposed, will God approve of it? What saith his law on the subject? Man has apostatised from God, and refuses to attend to his requirements. If he does not altogether deny the divine origin of the Bible, he will explain away the force of its requirements, or imagine that the awful threatenings connected with disobedience to the law of heaven will never be enforced. Though the lip of Eternal Truth has most solemnly declared, that the soul that sinneth shall experience the displeasure of Jehovah, man rushes on with heedless indifference, and incurs the anger of a Being infinitely great. Though the records of inspiration have affirmed, "there is no peace, saith my God, to

the wicked," man discredits the divine record, and pursues the ways of iniquity in search of happiness. Such impiety, angels would never have conceived of, had it not been exemplified before them in the case of mankind. Surely it is impossible to imagine wickedness more daring than that of obstinately pursuing an object, in opposition to the command of heaven, where the infinitely wise God has told us it shall never be found! While Satan believes the word of Jehovah, and trembles under a sense of his displeasure, man alone dares to reject the divine testimony, and in defiance of every moral restraint, to follow the inclination of his own wicked heart.

That the world in any of its forms, cannot give true happiness, has been proved in thousands and tens of thousands of instances. It can impart wealth: but what is its nature? it is but dust; and though man may add house to house, and field to field, and fill his purse with gold, of what use is all this? he possesses no more than he enjoys. His wealth will not ward off sickness, or keep death at a distance from his mansion; it will not preserve his house from misfortune, or prevent the voice of calamity from entering his ears; it will not ease the pains of a guilty conscience, or feed his soul with the only food that can make him happy. It will fill him with anxiety lest he should lose what he possesses; it will add poignancy to the pain of death; and after he is laid in the grave may bring on him the curses of the poor, and the dissatisfaction of those among whom he has left it. The world can give honour; but he who possesses it is the object of envy, and his happiness will be embittered by the machinations of his foes. The possession of honour in itself exposes us to new dangers, while it is uncertain and short in its continuance. The world may introduce us to its society, and lead us to form the most

endearing connections ; but these lead us to new anxieties, and to accumulating sorrows. We have constantly to mourn over the instability of human friendships, while by Providence or by death our dearest companions are torn from our side. The world affords what are called its pleasures ; but not only are they impure in their origin, and sinful in their nature ; they are also unsatisfying, short, and very often only introduce us to new sorrows. They impair the health, fill the soul with grief, and can only prepare us for the regions of hopeless despair. And once more, the world boasts of the stores of knowledge it has to confer on the sons of study and of science. But what is all its information ? it only relates to the scenes of time. The loftiest mind cannot reach the heights of happiness—the most penetrating student cannot enter the recesses of futurity. When the knowledge of the world, however great, is weighed in the balances of usefulness, it is but light. Study wearies the body and the mind, excites desires that cannot be gratified, leads to questions that cannot be answered, and after all, the worn-out student, has almost laboured for nought : he is not so wise as the humble Christian, who sees in the Creator of the Universe, his father and his friend, and that He who governs the world, over-rules all events for the good of his people. All that a man can know of the world, while in the body, is not so much as a single moment shall disclose when he has passed the boundaries of time, and entered on an eternal state.

It is not intended by these remarks to intimate, that the good things of earth are calculated to make man miserable. God hath made every thing beautiful in its season and in its place. The melancholy fact is, that in consequence of the disorder of his mind, produced by the fall, man has placed the world in a station it was

never designed to occupy. Every thing in nature was intended to contribute to our temporal comfort, and to hold a subordinate place in our affections. But man, having ceased to love God, the source of all genuine felicity, places his best affections on the world, and looks only to it, for his enjoyment. Thus, abusing it by making it his idol, the Supreme Being has converted the blessing into a curse, fills the votary of earth with disappointment, and compels him to feel the awful consequences of an improper attachment to created good.

Nor must it be said the outcry of some persons that happiness is not to be found on earth, is the discovery of peevish and dissatisfied minds : who, because they cannot gain all that they want, give up the pursuit, and pretend it to be utterly unattainable. We appeal to the history of mankind, and we ask where is the worldling to be found, the desires of whose soul were satisfied, and who exclaimed in the moment of calm reflection, “ I am a happy man ? ” If ever man had opportunity to be happy on earth, it was Solomon ; a prince of more than ordinary talents, of extensive information, of commanding influence, of an enquiring mind, and anxious to possess uninterrupted enjoyment. The result of his experience has been recorded by the pen of inspiration, and must be every way worthy of our consideration. Let him who expects happiness from worldly objects and pursuits, prevail on himself, before he comes to a final decision on the subject, to read the book of Ecclesiasties, and surely he will say with the royal preacher, “ vanity of vanities, all is vanity.” Solomon thought to find happiness in wisdom, which is the noblest of human pursuits ; but he perceived this to be “ vanity and vexation of spirit.” He sought it in pleasure, in wealth, and in honour, but his conviction of the vanity of all earthly good, was only deepened by

every fresh pursuit. He closes the researches and studies of a long life, spent in pursuit of the highest good, by declaring, that to "fear God, and to keep his commandments, is the whole duty of man;"—the grand design of his existence, the whole duty he has to discharge, and all the happiness he can possibly enjoy.

We see, then, that the wisest of men considers religion to be the source of happiness. In speaking of it elsewhere he says, "her ways are ways of pleasantness, and all her paths are peace;" while another of the sacred writers, who long "handled and tasted, and felt" the things of God, assures us that "his commandments are not grievous." They who have read the Bible, must have observed the various exhortations with which it abounds to the exercise of joy. This, indeed, is considered by an inspired apostle, to be an essential part of religion; for he defines the kingdom of God to be "righteousness, and peace, and joy in the Holy Ghost." The pleasures of religion are those of the heart; as they are spiritual in their origin and their nature, they are very different from those which are talked of by men in general; which depend on external objects, merely affect the passions, and are soon extinguished. The child of God may drink of the cup of pleasure, even when all his worldly concerns are in a state of ruin. Christians have "taken joyfully the spoiling of their goods," they have sang praises to God in the gloomy retirement of a prison, and have triumphed at the stake or the scaffold, where they have been led to sacrifice their lives to the religion of Jesus. The pleasures they enjoy descend from heaven, and partake of the nature of their great author.

Among the innumerable mistakes that exist in the world on the subject of religion, none appears more surprising, than the notion that it leads its adherents to melancholy. Could

this charge be established, it would reflect dishonour on the Being whom religion claims for its author; it would shew that his wisdom is not perfect, seeing that the very system he gave to bless the world, and restore it to happiness, not only fails in its object, but produces an effect directly contrary to the one it professes to have in view. The very first glance taken of the subject by a reasonable man, convinces him that a religion which descends from the God of all grace, must have the happiness of man for its object, and that all insinuations to the contrary must have their origin in human depravity, which ever leads us to oppose Jehovah, or with him who is the implacable enemy of the blessed God, who is ever pursuing the destruction of man, and who is emphatically styled by Jesus, who came to destroy his works, "the father of lies."

It must be at once evident to the considerate mind, that a mistake on a subject of this nature, must involve in it, consequences of no ordinary magnitude. If it can be proved that religion is indeed calculated to make the heart sad, and to cherish feelings unfriendly to human happiness, the sooner it is banished the world the better; for it would of course follow, that its pretensions to a divine origin are fallacious; seeing that the blessed God, infinitely happy in himself, must ever seek the best interests of his creatures. Infidels would then be right in rejecting the revelation of the Bible, and those whose zeal leads them to exert their influence, their talents, and their property in the spread of the gospel, would be objects of pity. But, if after an impartial examination, it shall appear that it promotes the best interests of man in this world, and prepares him for the everlasting enjoyment of God in the next; if we can shew that the gospel of Jesus alone, can bear up the mind when oppressed by sorrows, and raise

it to a state of triumph on a dying pillow, then must we rejoice in the possession of such a blessing, lament that any mistakes as to its nature should prevent an attention to its claims, and earnestly wish that its knowledge was as extensive, as are the miseries of mankind.

It is a fact which cannot reasonably be doubted, that the idea entertained of religion leading to the indulgence of gloom, and that it can only live in the soul that is deluged in sorrow, has prevented many persons, and especially those in the bloom of life, who are naturally disposed to gaiety, from embracing it. They have reasonably concluded, that what was calculated to make them unhappy could not be good. And where it has not led to an entire denial of the truth of Revelation, but where conscience has in some degree asserted its rights, it has prompted the youth to treat religion as a stern and imperious tyrant, whose claims, though they must be attended to, may yet be deferred till some future time. The evil consequences of such a mistake are incalculable, whether we consider the loss of happiness to the individual, and the positive danger to which it exposes him, or contemplate the negative injury, at least, that it inflicts on the church of Christ, and indeed on the world at large. Over such a mistake an angel might weep, while the omnipotence of Jehovah is employed to correct it.

On these accounts it appears desirable that every attempt should be made to oppose the error, and to diffuse light on a subject in which the happiness of the world is, to a considerable degree, involved. To spread correct views of the truth of God on this subject, is to scatter blessings among the sons of misery and of woe. Such is the wish of the writer of these remarks; and were his power of exhibiting truth equal to the force of his conviction as to its moment, he would hope to convey a sense of its

importance to the heart of every reader. The power to bless is of God, and till he scatters the darkness of the understanding, man will remain willfully blind, and ignorant of "the things that belong to his peace."

Before we advance, however, to the proofs we are about to offer of the happy tendency of true religion, it may not be improper to enquire who they are that prefer the charge of its tending to produce melancholy. Are they those who have diligently studied its nature, and who have been familiarly acquainted with its properties? Have they cordially welcomed Religion as an angel of mercy to their bosoms, and thankfully accepted of her proffered blessings? Have they cheerfully walked in her ways, and attended to all her requirements? Alas, no! they have no knowledge of her except from those who are decidedly prejudiced against her. They would never listen to her voice, or place themselves even for a day under the government of her laws. They have listened to the charges brought against her by her enemies, and have joined them in bearing false witness against her. We would not accept the evidence of a blind man as to the beauty of scenery he never witnessed, nor would we listen to the lectures of one who was deaf on the doctrine of sounds; and why, then, on the most important of all subjects, that which will concern us for ever, should we be satisfied with the testimony of an enemy?

And we would beg leave to remark further, that it is not false religion, but that of the gospel that administers true enjoyment. That some of the truths of revelation may have been placed in a very unlovely light by some of their professors is very probable; but religion is not to be charged with the faults of its enemies, or even with the improprieties of its genuine friends. It is the system that has

God for it author, and revelation for its basis, that we contend for as being amiable in its own nature, and beneficial in its effects. It never frowns but at sin, or reproveth except when its doctrines have been rejected, or its admonitions treated with neglect. To those who are unacquainted with her she may appear to wear the aspect of severity, but they who approach, and exercise confidence in her, find that "in her right hand is length of days, and in her left hand riches and honour."

It is not our object to prove that all the professors of religion are filled with enjoyment. It is an acknowledged fact, that the hypocrite and the formalist are incapable of tasting its bliss. They profess to wear the yoke of Christ, but possess nothing of his spirit; they assume the garb of religion, but are destitute of its power. Various motives have induced them to make a profession of attachment to the cause of the gospel, and perhaps to appear among the most forward in its ranks; but they retire from it with pleasure, throw off the mask, dismiss the shackles by which they have been restrained, and derive their enjoyment from the world. They possessed no more of Christianity than its name, and never having known Christ must needs be unhappy in the assumption of a character so much opposed to their natural inclinations.

Nor will we attempt to conceal the fact, that many true Christians are subject to depression and melancholy. This, however, is not owing to their religion: it is frequently to be attributed to a settled constitutional disease, which they would have had to endure, and that to a greater degree had they never heard of religion. For it is certain that, in many cases where true piety is possessed, it softens the rigour of the disease, and administers support to the mind of the patient. The period when such persons rise

above themselves is, when the gospel of Jesus applies its balm to the soul; then the man is filled with a peace and serenity which the whole world could never have given.

Having thus attempted to shew that earth is unable to gratify the immortal desires of man, and in some degree proved that religion can accomplish her professed design, and restore the human soul to its primitive dignity and enjoyment, I close. In some future papers I shall endeavour to evince how every part of the religion of Jesus is calculated to ennoble the soul, and fill it with enjoyments that descend from the Giver of "every good and perfect gift," are courted by angels themselves, and the existence of which shall be co-eval with that of Jehovah.

(To be continued in our next.)

A ROYAL EXAMPLE.

A noble Lord, not particularly remarkable for his observance of holy ordinances, arrived at Windsor, not a month ago, late one Saturday night. "I have brought down for your Majesty's inspection," he said, "some papers of importance, but as they must be gone into at length, I will not trouble your Majesty with them to-night, but request your attention to them to-morrow morning." "To-morrow morning!"—repeated the Queen, "to-morrow is Sunday, my Lord!" "But business of state, please your Majesty!"—"Must be attended to, I know," replied the Queen, "and as of course you could not come down earlier to-night, I will, if those papers are of such vital importance, attend to them after we come from church to-morrow morning."

To church went the Royal party; to church went the noble Lord—and much to his surprise, the sermon was on "the duties of the Sabbath!" "How did your Lordship like the

sermon?" inquired the young Queen. "Very much, your Majesty," replied the nobleman, with the best grace he could. "I will not conceal from you," said the Queen, that last night I sent to the clergyman the text from which he preached. I hope we shall all be the better for it." The day passed without a single word "on the subject of the papers of importance"—"which must be gone into at length." His Lordship was—as he always is—graceful and entertaining; and at night, when Her Majesty was about to withdraw, "To-morrow morning, my Lord," she said, "at any hour you please—as early as seven, if you like—we will go into these papers." His Lordship could not think of intruding at so early an hour on Her Majesty;—nine would be quite time enough. "As they are of importance my Lord, I would have attended to them earlier, but at nine be it." And at nine Her Majesty was seated, ready to receive the nobleman, who had been taught a lesson on the duties of the Sabbath, it is to be hoped, he will not quickly forget.—*Court Journal.*

PARAPHRASE OF MATTHEW VI.

BY PROFESSOR THOLUCK, OF HALLE.

Such, then, let your righteousness be. In practising it, however, take heed that it be not before men, in order to be admired of them; otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest alms, do not sound a trumpet before thee, as the hypocrites do, when they distribute their charity in the synagogues and streets, that they may have glory of men. Verily I say unto you, with the human praise after which they strive, they have obtained all the reward which they can ever expect. But when thou givest alms, let not thy very left hand know what thy right hand has been employed in

doing, in order that thine alms may remain secret. Thy Father, who seeth even in secret, will one day recompence thee publicly. Likewise when thou prayest, be not like the hypocrites; for they love to stand praying in the corners of the synagogues and streets, with a view of drawing the attention of men to what they are about. Verily I say unto you, that all the reward they have to look for, they have already received in receiving the praise of men. But when thou prayest, go into thy closet, in order more securely to withdraw from every human eye; and having shut the door, so pray to thy Father which is in secret; but thy Father, who seeth in secret, shall reward thee openly. When you pray, take heed also not to use many vain words, as is the custom of the heathen; for they believe that they shall be heard for their much speaking. Now, you must not be like them. You have no need to force by such means an answer to your prayers. He whom you call your Father, knoweth, as you are aware, what things ye have need of before ye ask him. In the following manner, accordingly, ought you to pray, each supplicating at the same time for all what he asks for himself: "Our Father thou who hast begotten us into this bodily and spiritual existence, and who art for us, and that transcendantly, all that we behold imaged forth in the earthly father, but exalted above all human and terrestrial limitation and infirmity! Let thy glory be acknowledged and revered among men! Ever more and more do thou bear rule within us all! Let the time come when thy will shall be done on earth, as it is among the unfallen spirits! What we need for our temporal existence give us this present day! The guilt that weighs us down do thou forgive us, as we too in the strength of thy love forgive our debtors! In the future protect us

from all that tries our weakness. and deliver us from sin and evil!" For if it be that ye live in love, so as in the strength of it to forgive men, your heavenly Father will also forgive you. But if you approach him with prayer for forgiveness, without being yourself willing to forgive, neither will he forgive you, for then your prayer is like a mockery of God.

Moreover, when ye fast, put away the rueful exterior, and be not as the hypocrites, for they disfigure their faces, in order to shew to men that they are fasting. When they have obtained praise of men, they have obtained all the reward they have to expect! But thou, when thou fastest, assume rather the marks of joy, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father who seeth in secret; *He* will reward thee.

Let all that you do be done with a regard to the invisible world! Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break in and steal them. But lay up for yourselves treasures in the invisible world, where neither moth nor rust corrupt, and where thieves do not break in nor steal. For towards the place where ye have laid up your treasures, will the bias of your heart be turned. The eye is a light to the whole body; if, therefore, the eye be sound, the whole body will have a share in the light;—on the contrary, if the eye be diseased, the whole body will be dark. Now, thou hast also an eye within, which ought to be a light for thy whole inward man. Take good heed how it is directed, and whether it be light; for if, being intended as it was by nature to be light, it is dark, how dark will then be the part of thy being which by nature is darkness, and ought to be enlightened by that eye. Do not imagine that it is possible to make the treasure in heaven and the treasure on earth equally the

object of your aim. No man can at one and the same time acknowledge and serve as master two persons whose wills are contrary; for then he will either prefer the one and despise the other, or despise the one and prefer the other. In the same way, ye cannot serve both God and temporal good at once. God ought to be your only Lord, and every other service not *co-ordinated*, but *sub-ordinated* to his.

Therefore ye ought not so to take thought for your life, as if God did not do so, viz.: what ye shall eat or drink, or for your body what ye shall put on. He who has given the greater, without care of yours, can likewise certainly give the less. Having received both soul and body without your own care, how should you not receive those things, without which soul and body cannot subsist? Would ye perceive how little the solicitude of the creature is needful for its support? Behold the fowls that fly about in the air, without any to provide for them. They sow not, neither do they reap or gather into barns, as men who are provident for the future do—and yet your heavenly Father feedeth them. Are ye not much better than they? And how very little can your care accomplish? Which of you can add so much as a cubit to the length of his life? And why take ye thought for raiment? Consider the lilies of the field, cultivated by no hand of gardener, how they grow! They practice no tillage, they neither raise nor spin flax for their clothing; and yet I say unto you, that even Solomon himself, when he appeared in all his glory, was not arrayed like one of these. Wherefore if God so clothe the field-plant, which springs up to-day, and even to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Torment not yourselves, therefore, with such cares as these,—saying, What shall we eat?

or, What shall we drink? or, With what shall we be clothed? On temporal good of this kind, it is that the Gentiles fix their care. But He whom you acknowledge as your heavenly Father, knoweth that ye have need of all these things. Strive first of all after the kingdom of God, and the righteousness necessary for belonging to it. All these things will then be vouchsafed to you as a surplus. Let not your care, then, be directed to the morrow. According to the divine ordinance, the morrow will take care for itself. It is enough that every day brings along with it its own evil.

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MRS. JUDSON.

A British officer, Major Calder Campbell, describing an "Adventure in Ava," in the year 1826, gives a beautiful description of Mrs. Judson, the wife of the celebrated missionary in the East Indies. Major Campbell, then a lieutenant, when descending the Irrawaddi river in a canoe, manned by Burmans, was attacked in the night, while asleep, by his faithless boatmen, and severely wounded and robbed. When waiting on the beach with much anxiety and distress for the passage of some friendly bark, a row-boat was seen approaching. Signals of distress were made, and a skiff sent to his assistance. The following is the language of the writer :

"We were taken on board. My eyes first rested on the thin, attenuated form of a lady—a **WHITE** lady! the first white woman I had seen for more than a year! She was standing on the little deck of the row-boat, leaning on the arm of a sickly-looking gentleman, with an intellectual cast of countenance—in whom I at once recognized the husband or the brother.

His dress and bearing pointed him out as a missionary. I have said that I had not beheld a white female for

many days; and now the soothing accents of female words fell upon my ears like a household hymn of my youth. My wound was tenderly dressed, my head bound up, and I was laid upon a sofa bed. With what a thankful heart did I breathe forth a blessing on these kind Samaritans! with what delight did I drink in the mild, gentle sounds of that sweet woman's voice, as she pressed me to recruit: strength with some of that 'beverage which cheers, but not inebriates!' She was seated in a large sort of swinging chair, of American construction, in which her slight, emaciated, but graceful form, appeared almost ethereal. Yet with much of heaven, there were still the breathings of earthly feelings about her, for at her feet rested a babe, a little wan baby, on which her eyes often turned, with all a mother's love; and gazing frequently upon her delicate features, with a *fond yet fearful* glance, was that meek missionary, her husband! Her face was pale, very pale; with that expression of deep and serious thought, which speaks of the strong and vigorous mind, within the frail and perishing body; her brown hair was braided over a placid and holy brow—but her hands—those small, lily hands, were quite beautiful; beautiful they were, and very wan; for ah! they told of disease, of death—death in all its transparent grace—when the sickly blood shines through the clear skin, even as the bright poison lights up the Venetian glass it is about to shatter! That lady was Mrs. Judson, whose long captivity and severe hardships amongst the Burmese, have since been detailed in her published journal.

I remained two days with them; two delightful days they were to me. Mrs. Judson's powers of conversation were of the first order; and the many affecting anecdotes that she gave us of their long and cruel bondage—their struggles in the cause of religion—

and their adventures during a long residence at the court of Ava, gained a heightened interest from the beautiful, energetic simplicity of her language, as well from the certainty I felt, that so fragile a flower as she in very truth was; had but a brief season to linger on earth! Why is it that we grieve to think of the approaching death of the young, the virtuous, the *ready*? Alas! it is the selfishness of human nature, that would keep to itself the purest and sweetest gifts of heaven, to encounter the blasts and the blights of a world where we see them, rather than that

they should be transplanted to a happier region, WHERE WE SEE THEM NOT!

When I left the kind Judsons, I did so with regret. When I looked my last on her mild, worn countenance, as she issued some instructions to our new set of boatmen, I felt my eyes fill with prophetic tears. They were not perceived; we parted, and we never met again; nor is it likely that the wounded subaltern was ever again thought of by those who had succoured him. Mrs. Judson and her child died soon after the cessation of hostilities."

VICTIMS OF THE SPANISH INQUISITION, FROM THE YEAR 1481 TO 1820.

From Llorente's History of the Inquisition of Spain.

	Burnt alive.	Burnt in Effigy.	Condemned to the Gallies or imprisoned.
From 1481 to 1498, under the administration of the Inquisitor-General Torquemada	10,220	6840	97,371
From 1498 to 1507, under the administration of Deza.	2592	829	32,952
From 1507 to 1517, under that of Cisneros	3564	2232	48,059
From 1517 to 1521, under that of Adrian.....	1620	560	21,835
From 1521 to 1523, Interregnum	324	112	4481
From 1523 to 1538, under Manricus	2250	1125	11,250
From 1538 to 1545, under Tabera	840	420	6520
From 1545 to 1556, under Loaisa, and Charles V.....	1320	660	6600
From 1556 to 1597, under Philip II.....	3990	1845	18,450
From 1597 to 1621, under Philip III.....	1840	692	10,716
From 1621 to 1665, under Philip IV.....	2852	1428	14,080
From 1665 to 1700, under Charles II.....	1632	540	6512
From 1700 to 1746, under Philip V.....	1600	760	9120
From 1746 to 1759, under Ferdinand VI.....	10	5	170
From 1759 to 1788, under Charles III.....	4	0	56
From 1788 to 1808, under Charles IV.....	0	1	42
Total	34,658	18,049	288,214

"PLAINNESS OF SPEECH."

Simplicity of diction from the pulpit is of much greater importance than is generally imagined. Owing to the absence of it, a strong prejudice has been created against academical education. Some, and, in particular, young preachers, have entertained the very erroneous notion, that their language must be pompous; that almost every sentence must be adorned with a flower; and every paragraph

contain some classic allusion, in order that their discourses may be acceptable, especially to the superior ranks in their congregations. This, however, is a style with which men of sound understanding, and true refinement of taste, will always be offended; at which the ignorant will gaze and wonder; but which will assuredly leave the soul which is hungering and thirsting after God, unsatisfied, unfed. "Endeavour," therefore, candidates

for the ministry, as one of the first authorities among Protestant Dissenters recommends, "endeavour to find out all the clearest and most easy forms of speech, to convey divine truths into the minds of men. Seek to obtain a perspicuous style, and a clear and distinct manner of speaking, that you may effectually impress the understanding while you pronounce the words; that you may so exactly imprint on the minds of the hearers the same ideas which you yourself have conceived, that they may never mistake your meaning. For want of this, some young preachers have fixed themselves in such an obscure way of writing and talking, as hath very much prevented their hearers from obtaining distinct ideas of their discourse. And if a man get such an unhappy habit, he will be sometimes talking to the air, and make the people stare at him as though he were speaking some unknown language." "Swell not the sound of your periods with ambitious or pedantic phrases; dress not your serious discourses to the people in too glittering array, with an affectation of gaudy and flaunting ornaments; nor ever descend to so low a degree of familiarity and meanness as to sink your language below the dignity of your subject and your office."—*Dr. Watts.*

THE PRAYER MEETING.

It is an unpretending meeting—so much so, that many are led to undervalue it. A few Christians assemble in the quiet place where prayer is wont to be made; they sing hymns of praise; perhaps interchange some word of advice or encouragement, and unite in offering to God their humble petitions. This is all—it occupies an hour. The gay and thoughtless, if they notice it at all, bestow on it a good humored smile of contempt. The worldly minded call it waste of time—and the proud

unbeliever scoffs at it as at once presumptuous and absurd.

But Christian, do not you suffer yourself to think so lightly of this means of grace; for such it assuredly is. Are you in active life? Does business press, and cares and responsibility crowd on your mind and time? Oh, withhold from an encroaching world that sacred hour, assigned to united prayer. Banish for a short space your anxieties, or if that be too difficult, bring them with you, and lay them at the feet of Him who careth for you.

You cannot join in songs of gratitude, nor unite in humble prayer, without feeling a tranquilized influence steal over your fevered spirit, as you listen to the precepts of the holy book, the thoughts of God, his goodness, his condescension, and his faithfulness, will encourage and reassure you to future effort. Plead not want of time; must not the soldier take time to arm himself, be the battle ever so fierce or hurried; and are you not engaged in a severe conflict? How know you what trial may be just at hand? and where can you gird on the breastplate of righteousness, and grasp the shield of faith so well, as in the social prayer meeting? Has your affection to the Saviour become cold—has the world ensnared you? The natural effect of this will be to make you shun the place of prayer. But yield not to it at the peril of your salvation. Remember that there you may have an interview with your injured Lord; you may come so near him as to touch the hem of his garment; look into his face, and hear his voice speaking forgiveness. Is there any business so urgent, any claim so dear, that it should prevent a true disciple of Christ from coming to the place where Jesus has promised to meet him? M.

"Fervent in spirit, serving the Lord."

HAPPY EFFECT OF MINISTERIAL ACTIVITY.

Some months ago—says a correspondent of the *London Evangelical Magazine*—I was in a neighbourhood where I knew there was a faithful minister of Jesus Christ; and happening to meet with some of his hearers, I asked them several questions, and among the rest, whether their chapel was well attended? Yes, said the pious people, in the morning it was comfortably full, and in the evening quite crowded; in the afternoons our minister preaches in the villages around us. On asking them whether this had been the case for a long time, I found it had not, and that when their present pastor came among them, their congregation was rather in a low state. Upon showing some anxiety to know how so pleasing a change had been brought about, the honest husband said, “Look, Sir, at all the cottages you can see from the place where we stand.” I did so, and certainly from that situation I could see a considerable number. When this zealous-hearted cottager perceived that I had taken a survey, “Well, Sir,” said he, “if Mr. ——— has not preached in every house you have seen, he has preached in nearly every other house, and this is the way in which he has filled the chapel.” Does he preach in your house? I asked. “No, no,” said the good wife, “he does not preach in such houses as ours.” Why not? asked the visitor. “O, he knows we shall be at the chapel to hear him; he preaches at those houses where the people go to no place of worship.” And on expressing my surprise that such persons should allow the good man to preach in their houses, these worthy persons said, “Why, this surprises us; but he goes himself, and *civilly* asks them, and none of them deny him.” “And pray,” said I, “how often does he visit these cottages, and

the adjoining villages and hamlets?” Judge my astonishment, Sir, when I was told that this labourer, indeed, during a great part of the year, preached four times on the Sabbath, and every night in the week, except Saturday night. I was instantly reminded of these words: “And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.” I had just been reading a piece in your Magazine, “On Filling a Place of Worship,” and I could scarcely help exclaiming, “This is the way, this is the way; O ye ministers of our Lord Jesus Christ, walk ye in it—all of you—walk in it; for the glorious work, after all that may be said or written, will principally devolve on you. *And every man shall receive his own reward, according to his own labours.*”

A RUM SELLER'S SOLILOQUY.—*Saturday Afternoon.*—In truth, Rum must be rather a poor substitute for fuel and bread, in such biting cold weather as this. Indeed, I am half sorry for the *family* of my old customer Tipple. 'Twas a doleful story she told this morning. Children barefooted, almost naked, and quite out of bread. Really, her tears and crying, while she entreated me to use my influence to induce her husband not to appropriate his wages for rum this evening, were rather touching. But can't they be supplied in some other way, than by my losing my custom and profits? She is an impudent trollop! Think to dictate to me in my business! She may shed tears like a shower, and sigh like a north-west wind—and I'll regard them just as much as I do the rain and wind. Fine times, indeed! A man must relinquish his profits in trade, because a woman's crying about a drunken husband, and their brats are squalling with cold and hunger! Just as if Tipple wasn't his own master, or hadn't a right to do with his wages as he pleases, or as if a tradesman must not gain what he can! And why don't the Town see they are supplied? And where are all the whining Temperance folks, and those mighty good Christians that talk so much of sympathy for my customers' families? Let these supply them. Or let them do as Drink-all says he has learnt his wife and children to do, beg what they conveniently can, and steal to make up what is

lacking. Tipple's wife and children are fools to freeze and starve while their neighbours have got so much wood, and meat, and bread, that is to be had without injuring the losers! Thank fortune, I have got a good lock to my woodshed and cellar; if other folks are fools enough to leave theirs open, let them suffer for it.—*C. Mirror.*

MILITARY GLORY.—It may be affirmed that the number of those that have been slaughtered by their fellow creatures, exceeds the number of all the inhabitants that ever were, at any one time, living upon the face of the earth; yet very few of this infinite number thus untimely slain, were ever masters of the grounds of the disputes for which they suffered, or the true reasons of their being led to the battle; the truth, with much artifice, being kept from all but those who were parties to the design resolved on. What deluded wretches, then, have a great part of mankind been, who have either yielded themselves to be slain in causes, which if truly known, their hearts would abhor, or have been the bloody executioners of other mens' ambition! It is a hard thing to be slain for what a man should never willingly fight for; yet few soldiers have laid themselves down in the bed of honour under better circumstances.—*Sir Walter Raleigh.*

ON WAR.

To the Editor.

SIR,—A war of words between Christians mutually owning allegiance and a child-like reverence and submission to the authority of the Prince of Peace, I am aware is employment rather at variance with their profession. I do deprecate controversy. But when a brother openly declares that he has the high and sacred sanction of that authority for assuming it to be his right and his duty—when he *dreads* being *deeply* injured in his person, family, or property—to spill the blood or take the life of his fellow-man, his speech bewrayeth him, as in this, a wanderer far from “the truth as it is in Jesus.” I would, therefore, once more endeavour to persuade him of it, and to convey through the same vehicle an antidote to this error.

Will W. G. condescend again to look on my recent animadversions upon his worldly doctrine, as contrasted with the *doctrine, spirit, and example* of Christ and his Apostles? He will then see whether he really has not, in his reply to PAX, strangely overlooked the obvious intent and drift of them. Had not this been the case, he surely would not have said that “the whole of the arguments brought forward,” by me, “to shew that war defensive,” with deadly weapons

by the Christian, “is unlawful,” may be summed up in the single precept, “I say unto you, Resist not evil.” I rested my position not on one solitary precept, nor upon a number of equivalent precepts merely, but upon this broader and safer ground—that the holy, humble, meek, and harmless spirit of the Gospel, as revealed to us in the *doctrine, and example, and sayings* of the Lord and his Apostles, is a spirit the very reverse and contrary of that which on any occasion or pretext whatever calls for deadly violence. So clearly does this appear from the New Testament, that W. G. admits it should be fully acted upon by Christians in all cases, “except where a literal rendering of any of them would lead to non-resistance,” where life, liberty, or the preservation of valuable property are concerned. This is the exception upon which we are at issue. Now, will the heavenly spirit of the Gospel allow a discretionary limitation of it? I think seriously that it will not. The admission of it in the use of deadly weapons of war I shewed to be irreconcilable with the regenerated character of the spiritually-minded, contrite, contented, benevolent, meek, humble follower of Jesus. For a Christian to contend for its admission to that extent on any occasion whatever, is to evince unequivocal symptoms of worldly mindedness, spiritual declension, and a want of filial confidence in the Providence of Him who has said, “I will never leave thee; no, I will never, never forsake thee;” and whose inspired as well as “pious and learned” apostles said—“Who is he that will harm you, if ye be followers of that which is good?”

I beg again to urge, in support of this *strange and unpopular but heavenly principle* of “total and perpetual non-resistance with deadly weapons by the Christian,” that it is vindicated by numerous passages of the Holy Oracles already quoted. These prove not only that this principle obviously pervaded the precepts, but also that the peculiar spirit, doctrines, and maxims, and the whole of the sufferings, the condition, the character, and conduct of the heroes of the New Testament comprehended, implied, enjoined, and urged upon all Christians the decided and thorough maintenance of this principle, heavenly in its origin, happy, infallibly happy in its tendency, and triumphant, certainly, in its end. These heroes, I hinted, had discovered the “pearl of great price,” and all that they had, they in heart parted with, in order to obtain it and keep it. They had found “true riches,” substantial honour, and endless life. They exulted in this “Godliness with contentment,” as “great gain.” Possessed of this, they no longer grovelled under the anguish of worldly cares and apprehensions. Their treasure, their conversation, their

hearts, were in heaven. The love of Christ shed abroad in their hearts, rendered them in feeling, principle, and practice, as well as in inevitable reality, strangers and pilgrims in the world, where all who live godly in Christ Jesus, will suffer persecution on account of disconformity to it and their spiritual, holy, humble, harmless character, and especially on account of their odious, strange, "ultra," peaceable principles.

"Lions and beasts of savage name,
Put on the nature of the Lamb;
While the wide world esteem it strange,
Gaze and admire, and hate the change."

Therefore it was that they estimated so lightly the value of worldly property, relations, liberty, and life, as that every idea of its being lawful for Christians to secure any or all of these, on any occasion whatever, by the use of deadly weapons of war, was excluded from their minds by their love and meekness, by their joy in God, by their inward peace passing understanding, by their patience and heroic fortitude in tribulation, and by their cherished hope full of immortality! These celestial and imperishable elements of moral grandeur and conquest over moral evil (the embryo fountain of all natural evil) shut out from their minds, rejected and deprecated every possible inducement or obligation towards the use of deadly weapons by Christians. The captains and generals of this world are not commonly rich in these things: they are very generally, in this solemn respect, in poor and enslaved circumstances; therefore is the enlightened Christian's sense of duty very different from theirs. My friend, W. G., virtually and stoutly denies this; and strengthens himself in his worldly position by the use, as it were, of a "small piece of the bread of life," prepared by a few respectable, "pious, and learned," but fallible, men, viz., Mr. Barnes, Dr. Doddridge, and the Committee of the London Tract Society. He says that he holds and will hold his position; but ventures not to approach my main position where I had thought the heavenly principle of "total and perpetual non-resistance of evil with deadly weapons of war by Christians," had been fortified by constant reference to the whole example, doctrine, condition, sayings, and sufferings of the Lord of Glory and his inspired witnesses. He seems to have forgotten the efficacy of the "great and precious promises" given for the support of the faith and hope of the believer in his Providence and grace. "Not a sparrow shall fall to the ground without your Father's permission." "I will never leave thee, no, I will never, never forsake thee." Through infirmity in trying times, he seems to have entertained magnified and unholy apprehensions of evil,

which, had it arrived safe, or they ever been realized, would perhaps have been a trial too strong for my own undoubted loyalty; and the more probable this, had PAX been situated, during the depth of a Canadian winter, amidst "Cavalry Drill Books" in a garrisoned city. But even then, this would have been but a momentary failure of principle, and a partial deviation from duty, not a deliberate adoption and strenuous defence of error.

It has been assumed and confidently asserted by W. G., that when apprehensive of being deeply injured in his person, family, or property, the Christian may with deadly weapons resist the aggression. Now, permit me to suggest the consideration how deeply, and how well grounded must the apprehension of it be in order fully to warrant the bloody and deadly resistance? Ah! Sir, although the rules and usages of civil law may and do permit such protection of property, relatives, and life, they cannot protect the conscience—the tender and enlightened conscience of the professor of christianity! What is a man profited if he gain the whole world and lose his soul? The bare possibility of his hands being instrumental in destroying the soul, how dreadful! How little less dreadful for him to live long or to go down suddenly to the grave with the blood of deadly violence upon his skirt! "Resist not evil." "Fear ye not them who can kill the body, and after that can do no more; but fear Him who, after he hath killed, can cast both soul and body into hell,—yea, I say unto you, fear him. The hairs of your head are all numbered." "I will never leave thee, no, I will never, never forsake thee." Such warnings, commands, truths, and promises, must deeply sting the guilty professor who takes deliberately human life with deadly violence. But who is he that can harm "the non-resisting Christian" when he "steadfastly follows that which is good?" "How dreadful," says W. G., "would our situation sometimes be, if evil men were not resisted?" Yea, and how exceedingly dreadful it very often actually has been, when and long after they have been resisted by means of deadly weapons of war! The horrors of "defensive" war have been incomparably great; and immensely more dreadful than any such common situation arising out of non-resistance may very possibly be, and much more frequently than is generally conceived, has been the spiritual condition of the fighting professor, who, with deadly defensive weapons, smites his fellow-man to perdition—

—————"not for an age or century
Nor for ten thousand times, ten thousand years—
But for a whole eternity!"

That the Christian has guaranteed to him the liberty, under any circumstances what-

ever, deliberately to hazard the perpetration or such a deed by his own hands under the mere *dread* of evil, is an idea that seems preposterous. This dread of evil, as requiring the use of *deadly* weapons of resistance, it is notorious, not only very often springs from weakness, prejudice, error in judgment, sudden and exaggerated alarm, and other delusive causes; but a selfish, distrustful, uncharitable, ungenerous spirit, which often generates it, is commonly much more frequently the *procuring cause* of the dreaded evil. "Love and do what you please," was a maxim even among heathen moralists. And it is most true that the mild, meek, lowly, confiding, patient, contented, harmless, charitable, free spirit of the exemplary Christian, has, *much less frequently* than even warrantable dread in its attitude of armed preparation for resistance, given encouragement and animation to aggressors. Very often has that spirit, unexpectedly and like a *moral charm*, rendered them powerless, and converted suddenly into sincere and devoted friends the fiercest enemies; but *dread*, malignity, injustice, and delirium often go together, and both exasperate and make enemies. The history of savage and civilized nations, as well as the memoirs of individuals, notwithstanding the popular doctrine of defensive war, so very generally pervades them, afford many striking instances illustrative of this. If, then, the Christian dare not, under the warrantable dread of deadly violence, avert with deadly weapons of war, any threatening, deep, and irretrievable injury or wrong—may he be ruined in person, family, and estate without redress? Never. "Dearly beloved, avenge not yourselves, but rather give place to wrath—vengeance is mine, I will repay, saith the Lord." Yes, and no sacrifices submitted to in the faith of this by the Christian, whether made before or after the wrong, shall be made in vain.

There is in W. G.'s last communication one assertion so strangely the very reverse and contrary of truth, that I wonder it has escaped your notice. It seems indeed too bad for insertion without note or comment in a periodical so devoted to the interests of morality and righteousness as your Magazine. It is this: "*Were the doctrine of non-resistance of evil acted on, it would overthrow the moral system of the universe.*" Shocking, shocking assertion! The moral system of the universe overthrown, by carrying out AMONG MEN to its eldest maturity and utmost consequences, the harmonising, purifying, enlightening, ennobling affection of supreme love to God, and invincible love to each other!!! Is there, or ever was there written or printed, any heresy equal to this? This most strange declaration, be it observed, has

been made by W. G., in opposition and reply to one, who, as his antagonist on the question at issue, has only appealed to the New Testament Scriptures in vindication of the doctrine, that "*resistance of evil with deadly weapons by the Christian, is incompatible with his profession as a follower of the meek and lowly Jesus.*" Now, I have herein contended only for this: that the regenerated, spiritually-minded, humble, harmless, meek, patient, contented professor of such discipleship, should ever be so animated, supported and governed by the benevolent spirit of the gospel of peace, as to renounce for ever the deliberate use of these weapons against his fellow-men. What I held in opposition to W. G. were these: the excellency, and value, and *predominance* of the Christian principle of love to God and man as an antidote to evil; and that this principle, in the believer, is perfectly irreconcilable with the spirit that must necessarily exist in the practice of "defensive war;" and that that principle, sustained and exhibited with decision and fortitude, against every inducement to renounce it, or to compromise with wicked men the free exercise of it by a resort to the use of deadly weapons, is AMONG MEN the very source of pure morality. W. G. tells us, then, that, by the prevalence and practice of "the principle of non-resistance among men," thus contended for, the moral system of the universe should be overturned, and the good order of civil society buried beneath its ruins!

The words with which I concluded the short paper on defensive war that appeared in your number for March, sufficiently expressed my conviction of the uselessness and absurdity of controversy upon this subject with men who will not be governed and led in it by the New Testament Scriptures, independent of the spirit, the maxims, fashions, and antipathies of the world. It is, I am aware, indeed vain for the Christian to encounter the worldly, subtle combatant for the strenuous preservation of all that is comprehended in "the lust of the flesh, the lust of the eye, and the pride of life." If, with any one, this must be had, war is very often a plausible pretext to obtain and secure it.

Throughout this rejoinder I have endeavoured to shew principally how needful it is in order to form a correct judgment upon this very important subject, to look for and abide by the immediate guidance that is offered us in the revealed example and laws of Christ and his Apostles; and how strangely W. G. has in this matter deviated from the path they have so plainly marked out for us. Let us for a moment imagine—(a supposition this derogatory to his Christian character, surely it is)—let us imagine the Apostle

John to be employed in the attitude of "self-defence," or in "defensive war," with a musket and fixed bayonet in his hand, quite prepared, in the event of violence being offered to him by his neighbour, or his enemy, if you please (if you can suppose him even to have had an enemy), to pierce him to the heart, or to blow out his brains! What a revolting supposition!—what an abhorrent possibility! Banishment to the Isle of Patmos, crucifixion, or the being thrown to wild beasts, would, I feel assured, be the alternative, either of which he would choose decidedly in preference to the dishonour and the guilt of being found *in such* employment.

I would conclude by just observing, that he, who lives by *faith*, as a Christian ought to live, looking not at the things seen so much as at things *unseen*, who is from day to day truly and sincerely seeking FIRST the Kingdom of God and his righteousness, as "the one thing needful," to which it is promised all temporal good needful shall be annexed, he is *already so opulent and already so victorious* above the world, that for any thing sublunary whatever, *he fights no more*. He, for one, has not literally, perhaps, but emphatically "beaten *his sword into a ploughshare, and his spear into a pruning-hook*." "Violence is no more heard in *his streets*. Wasting nor destruction within *his borders*. This is the victory that overcometh the world, even our faith." PAX.

P O E T R Y .

PAUL, SILAS, AND THE PHILIPPIAN
JAILER.

"And at midnight Paul and Silas prayed and sang praises unto God, and the prisoners heard them. And immediately there was a great earthquake; so that the foundations of the prison were shaken, &c." Acts xvi. 25. 26.

The night flies on—to them time brings
No terror on his darkling wings;
Though in the dungeon's deepest gloom;
Though their's may be the direst doom.
For hark! upon the midnight gale,
Their comes the voice of prayer;
No wild lament, nor bitter wail,
But melody is there!
No! not from them the mingled yell,
As wretches doom'd to pine;
For aye within the dreary cell,
Where sun nor hope may shine.

'Twas dark—the lightning flame had flash'd;
'Twas silent, save the hymn; then crash'd
The thunder-peal, and earth is rent,
And shake from base to battlement,
The prison's massive walls.
The captive, if he dares, is free:
But who, in such an hour, could flee?

The dungeon door stands open; and, see!
What once, indeed, were ecstasy,
The hated fetter falls.

The warrior from his couch has sprung
Impetuous as the tumult rung;
But where the calm bold brow: the eye,
That sparkled once with chivalry,
At the trumpet's note, and banner high,
When ran from rank to rank the cry,
Behold the foe! the foe!
Quivers the lip, and paled the cheek;
May these a warrior's soul bespeak
The chief who on to victory
His gallant comrades led?
What! trembles he when sweeps the blast,
Who firmly stood the shock, when fast
Around the death shafts sped?

It was no common blast: it came,
And shook the earth; and peal and flame
Startled the slumberer: well he knew
Such messengers not vainly flew.
"Despair! the hour is thine—my head
Must answer for the charge;" he said,
And forth the falchion drew.

O! sweeter than the lute's soft strain,
That charms the list'ning ear,
When ceas'd the tempest, ere again
It burst with double fury near;
O! more delightful than the smile
Of welcome to the heart
Of him, whom fortune, for awhile,
From home, and love had doom'd to part;
Came the loud voice—"forbear! forbear!
Raise not thy impious hand;—for here,
Though free from fetter, bolt, and chain,
Ye may not seek your charge in vain."

The night is gone, the light has shown,
The scoffer bends the knee,
And pardon asks for the deed that was done
On the hill of Cavalry.
And lo! the warrior has left his spear,
The sword hangs idly there,
And his cheek is wet with Devotion's tear,
For he loves the hymn and prayer.

Z.

Mr. POPE, the celebrated Poet, is said to have regarded the following six lines as superior to any that he ever met with in the English language:—

WHEN Egypt's king, God's chosen tribes pursued,
In chrysal walls th' admiring waters stood,
When through the desert wild they took their way,
The rocks relented and poured forth a sea.
What limits can Almighty goodness know,
When seas can harden, and when rocks can flow!

To praise what is estimable, is right; but to flatter what is wrong, is the property of a designing hypocritical soul.—Democritus.

MISSIONARY REGISTER.

CANADA BAPTIST COLLEGE.

This Institution was opened, with two Students, on the 24th of September, 1838; since which time five others have entered, making the present number seven. Notwithstanding all the disadvantages and difficulties incident to a new undertaking, which have been found very great in the present case, the business of tuition has been regularly conducted during the first session, which closed on the 19th of June, ultimo. After two months' vacation, the members of the Institution will meet again on the 19th of August next; when also others, who desire and are fit to study for the ministry, will have an opportunity to enter. For the information of any who wish to seek admission, it is important to mention, that each candidate must bring a recommendation, as to piety and ability, from the church to which he belongs; and that he must submit his case to the Committee before August 17th at the latest. All who wish to enter, should be prepared to do so at the opening of the session, as that is the only proper time of admission.

REVIEW OF THE WORK OF THE SESSION.

All the Students have gone through the English Grammar and Exercises with much care; five of them have studied Geography, paying particular attention to the countries and places mentioned in the Bible; the two senior students have learned the first four Books of Euclid, of which they prepared for examination the two first; four others have (within the last two months,) studied, and also prepared the first Book. One individual has been learning Whately's Logic. In Greek, three have since Christmas learned the Grammar, and translated 26 pages of Valpy's Delectus, which they also professed; and four have within two months learned the Grammar as far as the Pronouns. Each of these classes has regularly given in, every day, Exercises in Greek. Every Student has

been required to write weekly an Essay or Discourse in English, for examination and correction by the Tutor.

An examination has been held according to a rule of the Society's, at which the Rev. W. TAYLOR, A. M., was present, for the purpose of estimating the work performed, and the diligence and success with which the studies have been prosecuted. The testimonial of this kind and highly respected friend is here subjoined:

MONTREAL, June 20, 1839.

MY DEAR SIR,—Having witnessed yesterday the Annual Examination of your Seminary, I take this means of expressing to you the high gratification which I received. The Students went through all the exercises in a manner, which appeared to me, highly creditable to themselves and their instructor. I was particularly struck, however, with the great proficiency which they displayed in Mathematics and the Greek Language. Considering the short period they have been under instruction, the greater number having studied Mathematics only two months, and all of them having begun to study Greek only at Christmas last, their attainments in these two branches are superior to any thing I ever witnessed before. Some of your Students would do honour to Seminaries of greater repute and longer standing than the infant one which you now so successfully superintend, and which, I doubt not, will soon enjoy a larger measure of celebrity.

I am thankful to see the means thus in operation for preparing *qualified* missionaries to supply the religious destitution of these provinces; and, I doubt not, that the same reflection will yield sincere pleasure to yourself, and to all the friends of the Institution, both here and in Great Britain. From the specimen already seen, it may be considered certain that their benevolent intentions shall be fully realized. With a sincere desire for the increased prosperity of the Seminary, and kind regards to yourself personally,

I remain, my dear Sir, your's truly,
W. TAYLOR.

Rev. Dr. Davies.

The Library of the Institution needs exceedingly to be replenished with standard works on Theology, and in all departments of knowledge; and consequently presents of

books will be very gratefully received from any of the friends of education. A recent instance of kindness in this way deserves to be publicly recorded, and may the example find many worthy imitators. Mr. Bagster, the enterprising publisher of Bibles, who deserves to be styled the English Elzevir, has made a most handsome present to the Library, consisting of the following books, in most elegant and durable bindings:—

The Comprehensive Bible. 4to.
 Hebrew Bible and Testament. 8vo.
 Septuagint and Testament. 8vo.
 Syriac Testament and Lexicon. 8vo.
 Latin Vulgate Bible. 8vo.
 Italian Bible. 8vo.
 Portuguese Bible. 8vo.
 Spanish Bible. 8vo.
 French Bible. 8vo.
 German Bible. 8vo.
 English Bible. 8vo.
 Greek Concordance and Lexicon. 8vo.
 Scripture Treasury, Cruden's Concordance and Index. 8vo.

WESLEYAN MISSIONARY MEETING IN QUEBEC.

On Monday evening, the 20th May, the annual meeting of the Auxiliary Methodist Missionary Society, for the Province of Lower Canada, was held in the Wesleyan Chapel, St. Anne Street, Quebec. After the usual preliminaries, John M'Leod, Esq. was called to the chair. A report, embracing a statistical account of the various stations occupied by the British Wesleyan Methodists throughout the world, with other interesting particulars, was read and adopted. This document exhibited at once a compendious history of the marvellous things which God Almighty is doing in the earth; an abundant proof that the Wesleyans are labouring to promote his glory;—and an irresistible claim upon that sympathy and patronage which they have so liberally enjoyed.

This anniversary was rendered peculiarly interesting and impressive by the presence and very efficient aid of the Rev. Robert Alder, one of the general Secretaries of the Parent Society, in England; and who has been deputed to visit their several missionary stations in British North America. His truly eloquent speech was interspersed with facts, and these were illustrated in a manner which elicited the most unqualified approbation.

The various resolutions were severally moved and seconded by John Fisher, Esq. and by the Rev. Messrs. Botterell, Cooney,

Harvard, Lusher, Squire, Tomkins, Hutchinson, and Turner. The collections made at this meeting, and at the services of the preceding Sabbath, contributed to render the total sum raised in Lower Canada, during the past year, to £805 9 2. This considerably exceeds the income of any previous year; a gratifying proof that the missionary cause is taking a stronger hold of the affections of the people; that truth and righteousness are prevailing; and that the kingdom of peace is being enlarged even "*in troublous times.*"—*Christian Guardian.*

UNITED STATES.

From the Vermont Telegraph.

REVIVAL IN JERICHO, VT.

JERICHO, May 6, 1839.

I would inform our friends, and the friends of Zion, that we have enjoyed a very interesting revival of religion in this place during the winter past.

In the latter part of November, brother Miller gave us a course of lectures on the second coming of Christ. Although the lectures were but partially attended, good impressions were made on the minds of many. These lectures were immediately followed by a series of religious meetings, in which the Rev. S. Kellogg, of Montpelier, performed the principal part of the labour. The meeting was one of deep interest. The different religious denominations united and laboured together in great harmony. The divine blessing attended, and numbers were hopefully converted to God.

The work of divine grace thus revived, did not cease with the protracted meeting, but after its close continued to spread. It spread into every neighbourhood in town, in some of which it was very powerful, and continued through the winter and a part of the spring months, with unabated interest. As the fruit of the revival, I have baptized fifty-three, who have connected themselves with the Baptist Church. Others are expected soon. Between forty and fifty have united with other denominations in town. A good state of religious feeling continues, and I trust will continue, and that the standard of piety will be elevated. Surely the Lord has done great things for us. Glory to his name.

Yours, affectionately,

ISAIAH HUNTLEY.

Elder J. L. Hickman, of Allen County, Kentucky, writes:—"The churches around Scottville have enjoyed a precious season for the last twelve or eighteen months. Many have embraced the offers of salvation, and now go on their way rejoicing. Although

the number of conversions the past few months has been comparatively few, yet there still exists a lively state of religious feeling. During the past year upwards of 120 have been added to Bethel Church; fifty or sixty to Tramel's Fork; seventy or eighty to Rock Spring; and about 100 to Bethlehem Church. I have had the glorious privilege of burying in the watery grave about 400 precious converts during the past season."

From the *Christian Watchman*.

REVIVAL AND BAPTISM.

CHICOPEE FALLS, April 1, 1839.

MY DEAR BROTHER,—When I last saw you, I promised to send a notice of any indications of good, from the Head of the Church, to his people here. In fulfilment of that promise, I forward the following account of baptisms at Chicopee Falls.

On Sabbath morning last, at eight o'clock, the inhabitants of our village were seen in crowds, flocking to the banks of the Chicopee. The young and the old were there, the pious and the profane, the anxious sinner, and the rejoicing convert. The sun shone in splendour—the river glided in transparent beauty—and all nature, save a slight breeze, seemed hushed to repose. In a short time the solemn quietude was broken by the rich melody of happy voices, singing—

"Saviour, thy commands fulfilling,
Yielding all that once we prized;
Lo! we come with joyful feeling
Like our Lord, to be baptized;
Round our Jordan
Let thy grace be exercised."

This was followed by invoking the blessing of the Saviour on his own institution; when thirteen joyous youth, having professed their faith in Christ, were buried with him in baptism. We hope often to resort to the place where much water is, for the same purpose for which John went to Enon. The Spirit of the Lord is still with us—Christians are praying—converts are multiplying—the awakened are increasing—and the impenitent are listening to the word of God. The past Sabbath was a season of refreshing to our people, and I can truly say, the happiest of my pastoral life. In West Springfield, and in Westfield, the Lord is working wonderfully; in Suffield, also, the converts are multiplying as the drops of the morning. May the Holy Spirit continue to pervade the churches, till the mid-day glories of the millennial sun shall bless the world.

Yours, truly,

E.

The Bishop of Peterborough (Dr. Marsh) and the Bishop of Bath and Wells (Dr. Law) died early in May.

JAMAICA.

Many of our friends are aware that some of the Jamaica papers have recently displayed even more than usual zeal in calumniating the Baptist Missionaries in that island; and that some of the newspapers have diligently echoed and re-echoed their boisterous enunciations. They have been charged with encouraging the negroes in perversely refusing to work, and in demanding enormous wages; and with pursuing a malignant course which must prove ruinous. A decisive refutation of these charges, given by the highest authority on the island, will be found below, in an answer to an Address to the Governor, Sir Lionel Smith, which the Baptist Missionaries had drawn up and signed at their annual association. We have not seen the Address, but we have much pleasure in laying before our readers His Excellency's Reply.

Kings-House, 4th February, 1839

REV. GENTLEMEN,—I receive this address with great pleasure; the reason which occasioned it, that of your annual convocation, must have brought to your recollection the occurrences of former times, and presented in happy contrast the reward of your labours over a grateful and religious peasantry.

My duty and inclination bind me to do all I can in supporting your praiseworthy exertions to keep your followers, through the obligations of Christianity, in a course of obedience to the laws; and you may be assured that I am not to be shaken by any trials to which I may be exposed in the faithful discharge of my duties.

It gives me great satisfaction that you confide in my character, to give effect to the benevolent desires of the British nation with respect to the lately emancipated peasantry; and while I cannot remedy, I can only lament the uncompromising spirit, which in many instances they have had to encounter in their new condition.

I shall say but little to you in regard to the calumnies of which you complain. Abuse is often honourable, and it has done great service to your cause; for you may be assured it has extended the knowledge of your exertions, which have gained you ample honour in every other country.

Had it not, and as long as I can give satisfaction to my country and my Sovereign, I will gladly partake of that abuse, as a gratifying proof that we are fast destroying the last remnant of slavery throughout the world.

To the Baptist Missionaries residing in Jamaica.

ENGLAND.

From the *Leeds Mercury* of May 4.

WESLEYAN MISSIONARY SOCIETY.

The annual meeting of the Wesleyan Missionary Society was held on Monday, in the great room at Exeter Hall. Mr. Plumtre took the chair at eleven o'clock, when the hall was filled in every part. On the platform were a number of members of Parliament, and friends of the Society from all parts of the world. From the report, read by the Rev. John Beecham, it appeared that the Society is still in a flourishing condition.

The amount of the subscriptions received during the past year is £73,537, and the total amount of receipts £84,818 12 2, and the expenditure £100,077, leaving a deficiency of more than £10,000 to be made up. Just before the meeting separated, Dr. Bunting stated that Mr. Richard Threlfall, the father of the lamented missionary of that name, who was murdered some years ago in Africa, had departed this life on Wednesday previous, and left a legacy to the Society of £1000.

The report read at this anniversary, and the speeches delivered by several of the eminent individuals present, were highly interesting, but some of them were peculiarly directed against the exertions at home and abroad of the emissaries of Rome, who were stated to be very zealous at the present moment, a fact which elicited a display of Protestant feeling somewhat unusual on these occasions—perhaps excited, certainly not allayed, by the presence of Mr. Sergeant Jackson, and one or two others, who seem to entertain a dread that “Popery” is getting the upper hand, and are urgent that it should now receive its death-blow. The Rev. Robert Newton made an admirable practical speech, and in a single sentence stated that he feared not the ultimate triumph of Popery:—“I will not say, as Mr. Lessey said—‘We will stand or fall with our Protestant brethren in Ireland,’—stand we will with them, but fall we cannot. Fall we cannot, if the arm of Omnipotence sustains us! Irishmen and Englishmen, we will stand by the Bible;—the Bible, and the Bible only, is the religion of Protestants.” (Enthusiastic cheers.)

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of the British and Foreign Bible Society took place on Wednesday, in the great room at Exeter Hall. At eleven o'clock Lord Bexley took the chair, supported by the Bishop of Chichester, the Bishop of Chester, the Bishop of Norwich, Lord Mountsandford, Lord Teignmouth, Lord Harrowby, Lord Glenelg, Mr. Plumptre, and many other noblemen and gentlemen, lay and clerical. After the noble chairman had addressed the numerous meeting, congratulating them upon the prosperous and advancing condition of the Society, the Secretary proceeded to read the report, which was of great length. It appeared that the receipts for the year have been £105,255, the expenditure £106,509, and the Society are under engagements at home and abroad to the amount of about £70,000 more. The receipts derived from the sale of the Scriptures only have been £47,737. In consequence of the reduction of duty on paper, the books of

the Society are now sold at a reduced price, and the Committee recommend that all the books which were on hand previously to the reduction should be sold at the same rate as those printed since. Among the legacies left to the Society during the past year is one from George Hammond, Esq., of £10,000, besides a portion of his residuary property. This gentleman, it appears, also gave anonymously to the funds of the Society, during his lifetime, two sums of £1000 each. Great exertions have been made abroad during the year, and copies of the Scriptures have been poured into the Roman Catholic countries with a most liberal hand. The report was unanimously adopted. The meeting was addressed by the Bishop of Winchester, the Rev. E. T. M. Phillips, the Bishop of Vermont, Lord Glenelg, the Rev. Dr. Pattgn, of New York, Chevalier Beedson (the late Prussian Ambassador at Rome), the Rev. T. Jackson, (President of the Methodist Conference), the Rev. Mr. Martin, the Rev. J. Ely, of Leeds, and the Rev. T. S. Grimshaw.—*Ib.*

BAPTISING IN THE SEA.—We were witnesses, on Wednesday last, to a rather unusual occurrence. Two bathing-machines were standing in the water, at Bootle Bay, close to the landmarks. A minister of some sect of Baptists, bare-headed, and wearing a white surplice, stood up to his middle in the sea. The machines contained females, to the number, we believe, of eight, some of whom were young and some old, who successively underwent the ceremony of baptism, by being immersed over head in the tide. The day was extremely cold. The ceremony was performed too far from the busy haunts of men to attract many spectators; a few were, however, attracted by its singularity, while many of the inhabitants of Bootle watched its progress through telescopes.—*Liverpool Albion, May.*

SOUTH SEA MISSION.—On Wednesday evening, the Rev. J. Harvey, student in Airedale College, delivered his farewell address in Salem Chapel, Bradford, previous to his departure as a missionary to the South Sea Islands. The Rev. W. Scott, President of the College, and the Rev. J. G. Miall, also delivered addresses on the occasion.—*Leeds Mercury, May 4.*

BAPTIST CHAPEL, KEIGHLEY.—The Rev. C. Cambrooke, late minister of the Baptist Church, at Dover, in Kent, has accepted the unanimous invitation of the Baptist Church, at Keighley, to become their pastor. Mr. Cambrooke was to have commenced his labours on the 19th May.—*Ib.*

The Wesleyan Chapel, Dudley Hill, near Bradford, is about to be enlarged.—*Ib.*

A News Room was opened in the Saloon of the Temperance Hall, Bradford, on Wednesday the first of May. This news room has originated with a few young men, whose object is to furnish employment for the leisure hours of the evening, and there is every prospect of its success, as there are upwards of 80 subscribers.—*Ib.*

MISCELLANEOUS.

From the English Baptist Magazine.

ORDINATIONS.

PEMBROKESHIRE.—October 24th, 1838, at Horeb, Mr. James Roberts, who for the past forty years has been preaching among the Baptists, was fully set apart, as an itinerant minister, for the assistance of his brethren in the ministry.

CARNARVONSHIRE.—January 6th, 1839, the Rev. Joseph Jones was publicly set apart to the pastorate, over the Baptist Churches, Galtrath and Tydonen, Carnarvonshire, North Wales.

REMARKABLE BAPTISMS.

CAMBERWELL.—On Thursday, Feb. 28, twelve persons were baptized in Denmark Place Chapel, Camberwell, by the Rev. E. Steane, among whom were Mr. and Mrs. Westwood, of Vetur, in the Isle of Wight, who were previously members of the Society of Friends, and the Rev. J. Wenger, late of the University of Berne.

CARNARVON.—We are informed that a young lady of Carnarvon, who is reputed to possess an extensive acquaintance with divine truth, was, at her own request, immersed on a profession of her faith in Christ, on the 10th of February last, in the parish church of Carnarvon, by the Vicar. Application had been made by the Vicar previously on the subject, to the Bishop of Bangor, who directed him to comply with the lady's desire, remarking, it is said, that immersion was the only mode practised in the days of the apostles.

RECENT DEATHS.

MR. JAMES PARSONS.—This valued deacon of the church at Pill, near Bristol, was removed by death, at the advanced age of seventy-four, on the 4th of February.

REV. SAMUEL HILLYARD.—The venerable pastor of the church at Bedford, which was formerly under the care of John Bunyan, entered into rest on the 4th of March. Mr. Hillyard was universally respected in his life,

and his body was attended to the grave by ministers of five different denominations, and a large concourse of weeping friends. His immediate predecessor, Mr. Symonds, was a paedobaptist when elected, but he became a baptist some years afterwards. Mr. Hillyard, who was also a paedobaptist, did not follow him in this; but it was during his pastorate, in 1796, that a baptistry was built in the meeting-house, where there had never been one before. He was sixty-eight years of age, and had laboured at Bedford forty-seven years.

REV. ADAM FREEMAN.—The Rev. Adam Freeman, for fifty years pastor of the Second Baptist Church at Woolwich, Kent, fell asleep in Christ on the 22nd of March, in the 83d year of his age. He has been unable, through various infirmities, to preach for the last four years; and has been for many months confined to his room. His last illness was only of four days' duration. His intellect was unclouded, and his mind happy, up to the last hour of his mortal career. He died as he lived, simply resting on that Saviour he had so faithfully and successfully preached, and confidently anticipating the eternal fruition of his presence.

MRS. HUGHES.—The widow of the late Rev. Joseph Hughes, of Battersea, died at Chelsea, on the 10th of March.

MRS. SHENSTON, wife of the Rev. J. B. Shenston, pastor of the Baptist Church, in Eldon Street, London, departed this life on the 23rd of March, aged sixty-nine years.

Died, in Utica, Madison County, N. Y., on the 21st May, Catherine Williams, consort of the late Rev. W. Williams, aged 88 years. She was baptized in Anglashire, North Wales, in 1771.—*Baptist Register.*

The death of Mrs. Grant, wife of Dr. Grant, Missionary at Oroomiah, in Persia, is just announced. She died, after ten days' illness, of bilious fever. She has left three children, who, with the Dr., will shortly return home, as the climate is so unhealthy.—*Ib.*

MR. DOUGALD CAMPBELL.

[Just as we were preparing for the press, the following Obituary Notice was handed to us by a nephew of the deceased.—ED. C. B. M.]

Died at Bredalbane, Lochiel, U. C., on the 31st of May, 1839, after a few days illness, MR. DOUGALD CAMPBELL, a native of Argyleshire, Scotland. Mr. C. was for some years past a Deacon of the Bredalbane Baptist Church, of which he was a worthy member for 17 years. He died in full hope of a glorious immortality. His end was peace.

PRIZE ESSAYS ANNOUNCED.

The Editor of the *Canada Baptist Magazine* being desirous of rendering his publication as extensively useful as the nature of the undertaking will admit of, would gladly avail himself of the co-operation of such ministers, students, and literary gentlemen, as have ability and leisure for original composition. He, consequently, now proposes a series of subjects for discussion, and offers for the ablest Essay which shall be transmitted h.m. on each or either of the Questions proposed, a reward in books (or money), of the value of Five Dollars. The time allowed for preparing the Essays to be limited to three months, from July 15, 1839, so that the Manuscripts must be sent in to the Editor (*free of expense*) on or before the 15th of October—and the award shall be announced in the *Canada Baptist Magazine* for December following.

QUESTION I.

What is the *nature and design* of the “glorious Gospel of the blessed God?”

QUESTION II.

WHAT IS TRUTH? This question Pilate proposed to the Saviour, John xviii. 38; and the answer to it must embrace an illustration of the words of Christ which gave rise to the question, namely —“To this end was I born and for this cause came I into the world, that I should bear witness unto the Truth: every one that is of the Truth heareth my voice:” also, in what sense are we to understand that this “TRUTH IS IN JESUS,” according to Eph. iv. 21.

QUESTION III.

What are the *two Covenants* spoken of by the Apostle, Gal. iv. 24—with whom were these Covenants made—what are the characteristic features of each—and wherein do they differ from each other?

QUESTION IV.

What are the “signs of the times”—*encouraging and discouraging*—as manifested by the Christian Church in respect to the extension of Messiah’s Kingdom throughout the world?

QUESTION V.

Wherein consists the Faith of God’s elect—what is its object—and how is it to be distinguished from the faith of hypocrites and mere nominal professors?

VI.

A Prize of the same value for the best Poem, either in rhyme or blank verse, on the fall of Antichrist, and the blessedness of the millennial period, Rev. ch. xix. and xx.

The Editor wishes the first Question to be confined to the Students in the *Canada Baptist College*. A copy of the works of the Rev. Andrew Fuller is the prize. The other Essays are “open to all.”

It is requested that those who become Candidates on this occasion will study conciseness as much as possible. They must be aware on the one hand, how much an essay is injured by being divided; and, on the other, the inconvenience which an Editor sustains by appropriating too many of his pages to one subject, however important.

Montreal, July 1st, 1839.

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