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ISRAEL.

The history of Israel is fraught with deep and thrilling interest when regarded simply in its literal import. What history can be compared with it in variety of incident, wonder of events, development of character, or importance of influence and relation? It combines all that can affect and awaken in natural occurrences, with all that can excite and impress in supernatural intervention. It has more than all the pathos and sublimity of the noblest Epic, being founded on reality, and irradiated by truth.

This interest is, however, rendered far more powerful and affecting, by reviewing God's ancient people as typical of ourselves. In this case the sentiments which it inspires are all invested with the solemn and intense emotions of personal concern. In them we see our own selves, and in their conduct and experience our own spiritual case.

But what authority have we for so considering them? Not only the general evidence, which has already been adduced, that the economy in which they were the chief human actors was typical; but particular allusions to them as sustaining this character by the spirit of inspiration. Thus Paul says: "We are the true circumcision who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh."

"He is not a Jew who is one outwardly neither is that circumcision which is outward in the flesh, but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, not in the letter." And in accordance with this language, the same sacred writer calls believers, "the Israel of God."

The particulars in which the Jews were typical of God's spiritual people are very numerous. The following are the most important, if not all of them.

I. *Their original condition.*—It was a condition of *misery and debasement*. The first time we recognise them as a people is in Egypt. And here "The Egyptians made them to serve with rigour; and they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field: all their service wherewith they made them to serve was with rigour. And the children of Israel sighed by reason of their bondage."

Affecting counterpart of the natural humiliation and unhappiness of believers! They originally were enslaved by the cruel servitude of Satan. "Ye walked according to the course of this world, according to the Prince of the power of the air; the spirit that now worketh in the children of disobedience." And "what fruit had you in those things whereof ye are now ashamed?"

Only that of suffering and disgrace. Their highest pleasure was that of bondmen dancing in their chains; and their noblest honour that of taskmasters lording it over their fellow-slaves.

This misery and debasement in Israel's case were such that *no human power was sufficient to deliver them*. Pharaoh, who held them in his tyrannic thralldom, was the mightiest potentate on earth; against whom no nation dared to rise on Israel's behalf. He kept them so vigilantly guarded, too, that their destruction would have certainly attended any effort to liberate themselves. It was, therefore, necessary that God himself should miraculously interpose to rescue them.

And who, besides, could have rescued the enthralled "Israel of God"? What created power could have availed against the God of this world, by whom they were oppressed? None. What might had they to break his bonds and cast away his cords from them? None. They were "without strength," and "there was none to help."

II. *Their subsequent deliverance.*—It was *divine*. Human agents and created means were used; but they were of such a character, and operated in such a way, that every observer is compelled to say of the achievement: "This is the finger of God!" And this fact was frequently brought to Israel's remembrance by Jehovah's adoption of the significant title, "I am He who brought thee out of the land of Egypt, out of the house of bondage."

It is not less obvious that He is the author of the salvation of believers from the present evil world. If He was pleased to work by the instrumentality of ministers and the sacred word, these means were plainly too weak in themselves, and were too long used ineffectually, to allow of the supposition that the excellency of the power was in them, not in God. "The Father hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son." "Salvation is of the Lord." Nor is there one rescued sinner who will not gratefully acknowledge, "By the grace of God I am what I am."

"Great is the work my neighbours cried,
And own'd the power divine;
Great is the work my heart replied,
And be the glory thine."

Israel's deliverance *was long and mightily opposed*. Many times the king of Egypt daringly refused to let them go, and after he, at length, consented, and they had departed from his territories, he followed them with a mighty host, and hemmed them in at the Red Sea, fully determined to carry them back to bondage or to destroy them.

Just so did the Prince of darkness strive to detain the saints in bondage. Many a time did the servants of Jehovah say to him in God's name: "let my people go that they may serve me," before he yielded; and when at length he was compelled to obey, he followed them by a huge body of misgivings and abominable suggestions and carnal snares, and shut them up at the Sea of Despondency, leaving no means untried by which he might make them his prey.

Was not the rescue of the Hebrews *wonderful*? Miracle on miracle was wrought to constrain Pharaoh to suffer them to depart, and an accumulated miracle to save them from his fury when he pursued them. "The Lord brought Israel forth with a high hand and an outstretched arm." "He did great things in the land of Ham, and terrible things by the Red Sea."

These marvels were more visible than those which accompany the deliverance of Christians; but they are not more numerous and wonderful than they. The incarnation, the sufferings and intercession of the Son of God; and the condescensions and operations of the Spirit of God, all stand associated with the salvation of every saint. And when the mighty signs and wonders wrought for Israel shall have become forgotten, these miracles of saving mercy shall be the theme of heaven's adoring song.

Moreover, the redemption of the Jews *was accompanied with sacrifice*:—the offering of the Paschal Lamb. So "Christ our passover was sacrificed for us;" and his offering was intended to secure our ransom.

III. *Their trying journey.*—They did *not enter into rest at once* after being liberated; but became travellers.

Nor do the Lord's freed-men pass directly from their native servitude to their appointed home. For a season they are pilgrims and sojourners here, toiling onward to their blissful destination.

Israel's journey lay through a *wilderness*:—the region of sterility where was neither corn nor wine; nothing to sustain their life:—and the region of perplexity where were neither roads nor paths; nothing to direct their course.

Such too is that probationary state, through which the converted have to travel. It is a state of barrenness. It yields nothing to nurture and support spiritual being: nothing to satisfy the wants and wishes of a heart hungering and thirsting after righteousness. The fullest abundance of its native production leaves the immortal spirit craving, starving. Nor is it less a state of intricacy. If left to ourselves, we should go astray at every step. Now we should be confounded by obscurities in doctrine; then by uncertainties in practice; and never could we reach our destination. "Our journey is a thorny maze."

The desert was also to the Jews a scene of *dangers*. There the beasts of the forest prowled around them, and not far distant were the Edomites and Moabites and Ammonites, watching their opportunity to harass them. Hence they were commanded to proceed in military array.

Equally perilous is the course of Christians. Their fellow-men are armed against them. "If they were of the world, the world would love its own; but because they are not of the world, but Christ has chosen them out of the world, therefore the world hateth them;" and seeks to wound them by the shafts of sophistry and scorn and slander, or the sword of persecution. Infernal spirits too oppose them; "their adversary the devil goeth about as a roaring lion seeking whom he may devour." "They wrestle not only against flesh and blood, but against principalities and powers, against spiritual wickedness in high places." They are therefore "soldiers of Jesus Christ," and are commanded to take unto them the panoply of God."

The journey of the Israelites was *circuitous*. Jehovah might have led them from Egypt to Canaan by a few days' route; but he caused them to go round, so far and so frequently to trace and retrace their steps, that he kept them wandering no less than forty years.

Thus, likewise, were God so pleased,

he could directly take us to the celestial land of promise on our believing; but he seldom does so. At first, perhaps, he leads us straight onward to the blessed goal, and we conclude we shall quickly be at rest, but soon, he permits temptations to assail us and drive us backward in our course. This method may be repeated often for many years, till we begin to fear that we shall never reach our home.

Once more, the wanderings of the seed of Jacob were marked by *many sins and many chastisements*. They were a stiff-necked and rebellious people, who murmured at every trial which befell them, and frequently forsook Jehovah to serve false Gods. Could a jealous God connive at such transgression? No. Many a time did he afflict them, and often with terrible severity, though he never wholly cut them off.

"Now these things happened unto them for types (see the Greek of 1 Cor. x. 11.) and they are written for our admonition, on whom the ends of the world are come." We are daily sinning, and therefore daily suffering. Whence these withdrawals of the light of his countenance? these painful doubts of our interest in his love? these successes of our foes against us? They are corrections for our complainings and idolatries, verifying the warning word: "If his children forsake my law, them will I visit with a rod, and their iniquity with stripes; nevertheless my loving kindness will I not take from them, nor suffer the covenant of my faithfulness to fail."

IV. *Their distinguished privileges.*—They were in a state of special covenant with God. He explicitly made and frequently repeated his covenant with their progenitors, Abraham, Isaac, and Jacob, and ratified it with the whole nation at Mount Sinai; and instituted circumcision among them as a seal of the mutual engagement. The substance of it was, that He would be to them a God, and they should be to Him a people—i. e. He would divinely bless them as a people, and they should render Him devoted service. All the blessings and enactments of the Jewish Scriptures were but the detail of this covenant.

Blessed be God He has made a new

and better covenant with believers. He entered into it with our great head and representative Immanuel; ratified it with us in our own person by our "baptism into death;" sealed it by the purifying operations of his Holy Spirit. By it He promises in a spiritual and eternal sense to become our God and Father, and to bless us with all spiritual blessings in heavenly places in Christ Jesus; whence we become heirs of God and joint heirs with Jesus Christ: and He requires us to consecrate to Him our entire faculties and possessions and existence, so that whether we live, we live unto the Lord, or die, we die unto the Lord—living and dying we are the Lord's. The Christian Scriptures are merely an exposition of this covenant, and therefore properly called the New Testament or Covenant.

Though this being in divine covenant includes every privilege that the Jews enjoyed, it will be proper to specify the more prominent of these, as it is clear they are peculiarly expressive shadows of good things to come.

We may therefore particularize—their *being a sanctified nation*—that is, they were set apart from all other people for holy service. Hence they are frequently reminded, that they are a kingdom of priests and a holy nation. Agreeably with which they were expressly forbidden to intermarry with other people or hold any avoidable intercourse with them; peculiar laws and ordinances calculated to keep them isolated were enacted; and God's temple was erected in the midst of them, and they were required to wait with constancy on its hallowed duties.

And to whom said Christ, "Ye are not of the world, because I have chosen you out of the world?" And Peter: "Ye are a chosen generation, a royal priesthood, a peculiar people, that ye should show forth the praises of Him who hath called you?" And of whom did Paul speak, "Christ gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works?" The answer is: believers; and of them such language is perpetually recurring in the sacred word. It teaches us that they are separated from their fellow-men, that they may be set apart to holy uses,

and then are prepared for those uses by the purifying operations of the Holy Ghost. They are saints, and all the divine arrangements and commands relating to them, are designed to sustain their sanctified relation and character.

God vouchsafed to the Jews *his special presence* too. The visible symbol of his presence constantly went before them in the fiery cloudy pillar, and always resided in the midst of them in the Shekinah. He was their never absent friend to guide and protect, supply and bless them. It is to this privilege Moses refers in that emphatic question: "What nation is there so great, that hath God so nigh unto them as the Lord our God is in all things that we call upon him for?"

And in the gospel Israel has these assurances: "His name shall be called God with us." "If a man love me, my Father will love him, and we will come unto him and make our abode with him." "I will never leave thee nor forsake thee." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? as God hath said, I will dwell in them and walk in them." "Lo! I am with you to the end of the world! Amen." Such words cannot merely mean that God is present with us in his effectual presence: for thus He cannot but be present with all His creatures. He promises us His abiding gracious and peculiar presence—a presence which his people only can enjoy.

The Jews were *constituted the depositaries of God's revealed truth*. Whilst the Gentile nations had lost even that knowledge of their Maker, which nature furnished; this favored people possessed the Old Testament word, and enjoyed the constant exhibition of the most important truths, in the ministry of his prophets, and the worship of his sanctuary. "He sheweth His word unto Jacob; his statutes and judgments unto Israel. He hath not dealt so with any nation, and as for his judgments they have not known them."

And why are the Churches of Christ compared to seven golden candlesticks, but to remind us that in them is found the light of truth irradiating an else-benighted world? They are the guardians and propagators of religious truth,

and but for them mankind would soon banish from among them the revelation of their Maker's name and will, or bury it in the oblivion of their libraries.

Extraordinary supplies of their necessities were also graciously vouchsafed to the travellers of Arabia's deserts. They ate the quails and manna sent from heaven, and drank of the stream which flowed from Horeb's smitten rock. And our Saviour said: "I am that bread that came down from heaven," to remind us that his people feed on him. And in the last great day of the feast of tabernacles "He stood and cried, If any man thirst, let him come unto me and drink, and out of him shall flow rivers of living water. This spake he of the spirit which they who believe in him should receive."

Israel was blessed with glorious and surprising victories. If to chastise their sins, Jehovah sometimes suffered them to fall before their foes; yet whenever they placed their confidence in him, and made his will their pleasure, he gave them certain conquest, however numerous or formidable were the adversaries with whom they fought.

And thanks be to God who always causeth us to triumph in Christ. When we offend him, he may use our enemies or his rod to smite us; but in all other cases no weapon that is formed against us can prosper. We are made more than conquerors through him that loved us.

God's Sanctuary too was erected in the midst of Israel, that they might enjoy his most solemn worship.

So believers have pitched among them the true tabernacle, the person of Christ, in whom they may freely participate all the honours and delights of his most hallowed service.

And finally, Israel was eventually *blessed with rest in Canaan*: the type of the celestial land of promise, where the saints shall ever close their wanderings. But of this privilege, or of some of the preceding blessings, it will be proper to treat at large hereafter.

V. *Their number.*—*At first the Jews were very few.* When first called, Abram and Sara composed the favored people. Nor was it till after Jacob's death, that they very materially increased. From that time, however, they

multiplied immensely, and all endeavours to prevent their increase proved abortive; so that eventually the promise was strikingly fulfilled in Abraham's posterity: "I will make thy seed as the stars of the heavens for multitude, and as the sand on the sea shore innumerable."

But this assurance appears to have been designed to apply ultimately to the spiritual posterity of Abraham; and in them will be fulfilled. They were indeed in the first period of the gospel church but very few—"a little flock"—but the little one has already become a thousand, and the word predicts that they shall multiply and still increase, till all shall know the Lord from the least unto the greatest; so that eventually a multitude which no man can number, out of every nation and people and kindred and tongue, shall surround his heavenly throne, and celebrate the triumphs of redeeming love.

The preceding parallel suggests various practical reflections, easy to be perceived by every considerate reader. They are, therefore, here omitted, as it is requisite to study all possible brevity in these papers, and as the present piece has extended beyond a convenient limit.

W. H. C.

* * * * * It was hoped that ere now this series of papers would have elicited some strictures on the writer's principles of typical interpretation. He has no conception that his views are perfectly correct, and would, therefore, court instruction. Besides, he considers that the subject has never been thoroughly examined, and, therefore, would excite free discussion. Is there not one of your enlightened correspondents who will take up the question?

THE HOSPITALITY OF THE EARLY CHRISTIANS.

It is impossible to speak in terms of less admiration of the hospitality exercised in that age towards Christian strangers. The followers of Christ, how widely soever they were scattered throughout the world, were then united as one great family, and agreeing, as they did, in the happiest spirit of concord, to regard any local varieties of custom as matters of indifference, kept

up a constant and friendly correspondence with all the branches of the church universal, so that whenever any of them went abroad, either on their own private affairs, or on missions connected with the state and progress of religion, they were received with open arms by the Christians of the place as brethren. Go under whatever name they might, and travel to the remotest places, among people of foreign manners and an unknown tongue, the pilgrims of the faith were sure, whenever they met with a Christian, to find a friend, whose house would be thrown open for their reception, whose table would be spread for their entertainment, and who would welcome them with a warmer heart and a kindlier smile, than they were often met with by their kinsmen and acquaintance at home.

In the eyes of the unconverted, it seemed an inexplicable mystery, that men, who, as Jews, had felt a contempt for all other people, and, as Gentiles, would not enjoy the hearth in common with strangers, should be on terms of the closest friendship with Christians, *indiscriminately of every color and of every name*; and they looked upon it as accomplished by some secret token; the watchword of a deep and wide-spread conspiracy, when they saw the hand of fellowship given, and the rights of hospitality performed by such people to foreigners, whose person and character had been previously unknown to them. The heathen knew nothing of those inward feelings, that brotherly love, that fellowship of the spirit, which created between the Christians spiritual ties, independent alike of the natural and political boundaries of the earth, and one manifestation of which was their pleasure and their readiness to open their doors, and render every hospitable attention to those of the same faith from all quarters of the world.

The way was for a traveller on arriving at any town, to seek out the church, in or about which liberal accommodation was always provided, both for the temporal and spiritual comforts of the way-faring man. But it was seldom that the burden of lodging him was allowed to be borne by the common funds of the church,—for no sooner was the news of his arrival spread abroad, than the

members vied with each other, which should have the privilege of entertaining the Christian stranger at their homes, and whatever was his rank or calling, he soon found himself domiciled with brethren, whose circumstances were similar to his own. A minister was entertained by one of his own order; a mechanic by one of the same craft or station; and even the poorest would have been readier, and have counted it a greater honor, to share his hut and his crust with a disciple like himself, than to have sat at table with the Emperor of Rome.

In course of time, however, this generous and open-hearted hospitality was abused. Persons unworthy to enjoy it—spies and impostors, under the assumed name of Christians,—introduced themselves to the brethren in distant places, and by misrepresenting afterwards what had been told them in the unsuspecting confidence of brotherhood, and circulating calumnies prejudicial both to individuals and to the body of Christians at large, threatened to bring on the church a variety of evils,—not the least of which would have been, that of putting an end to the ancient kindly intercourse with Christian strangers, had not a plan been happily devised and introduced into universal practice, by which travellers were known at once to be good men and true. The plan was this; every one on setting out on a journey, was furnished by the minister of the church to which he belonged with a letter of credence to the spiritual rulers of the place where he meant to sojourn, the presentation of which having satisfied them as to his Christian character, was instantly followed by a welcome invitation to partake of the hospitality of the church or the brethren. To prevent forgeries, these letters were folded in a particular form, which procured them the name of *literae formatae*, besides containing some secret marks within, by which the Christians of foreign parts knew them to be genuine.

By these testimonials, slightly varied in external appearance according to their several purposes—such, for instance, as their certifying the bearer's claim merely to the common entertainment of Christians, or his right to participate in the privileges of the church.

or his being sent on some embassy pertaining to the common faith, Christians were admitted to the fellowship of their brethren in all parts of the world,—were treated by the family that received them as one of themselves, had their feet washed by the wife on their first arrival, and at their departure were anxiously and tenderly committed to the divine care, in a prayer by the master of the house. This last was a never-failing part of the hospitality of the times; and to have betrayed any symptoms of preferring the temporal good cheer of the friendly host to his parting benediction, would have been a death-blow to the further credit of the stranger.

—*Coleman's Christian Antiquities.*

PROFESSION AND PRINCIPLE DIFFERENT THINGS.

"Having conversed with him for some time, I found no religion either in his heart or his house."
—Doddridge.

Often have I been struck at the melancholy union so frequently met with in these days; a loud and a specious profession of religion, united with ungodliness of heart that cannot be disguised, and with immorality of conduct that can scarcely be said to court concealment. In the limited circle in which the writer moves, how many could be pointed out, without violating the broadest charity, who fall under this description! And the reader must have been placed in circumstances singularly felicitous indeed, if no such character has come under his notice. I refer not to the great mass of purely nominal Christians, who form so large a proportion of the inhabitants of our land. These are Christians only by the concession of courtesy, on the one hand, and their own tacit claims on the other. To expect to find Christian principle and conduct in such persons as these, were as foolish as to look for grapes on thorns, or for figs on thistles.

But I allude to those who avow a decided attachment to religion, the tone of whose profession is as high as that of genuine saints, and in some cases higher, who would pass on a superficial acquaintance for very excellent men, nay some of them for very decided Christians, who are well acquainted with divine revelation, and can talk fluently and feelingly on its various doctrines, who are

rigid sticklers for orthodoxy, and very intolerant of the errors and vices of others, who are frequently distinguished by their zeal for the public honour and prosperity of the gospel, and forward in supporting it in the place where they reside. It is to such I refer; and it is affecting to think, that there are so many of this description, whose tempers and conduct are in palpable contradiction to the spirit of their profession. How many are there who repair to the house of God, as regularly as the first day of the week returns, who take their place with his genuine people, in whose behaviour, as hearers of the gospel, there is nothing to blame, frequently much to admire, who listen with attention, and much apparent interest; nay, who frequently feel a real and an unaffected interest of a certain kind in what is spoken, whose heart can kindle into as warm a glow of admiration at the talents and eloquence of the preacher, as any heart in the audience; who imagine that they feel a proper indignation at the vices the preacher declaims against, and the odious deformity of which he labours to expose; who flatter themselves that they feel the melting of sacred affection, when the strength and tenderness of the Saviour's love are skilfully brought before their mind; and who, when they leave the house of God, are the most forward in lauding the preacher, if he has succeeded in interesting them, and the loudest in professing their attachment to the doctrines which he taught, and the precepts which he inculcated, of all the group who retire with them from the sanctuary. How many are there of this description, whose conscience are as truly dead to every thing like an evangelical sense of guilt and danger, and whose hearts are as unaffected by all that is melting in the Saviour's love, as their's who never heard of him or who avowedly despise him? who listen from week to week to the threatenings of the law, and the denunciations of wrath, proclaimed in language which God himself has furnished, and which he has clothed with terror, without being alarmed? These tremendous fulminations strike on their consciences like the winter sunbeams on the rock, enlightening and playing on the surface, but leaving all beneath as cold and as hard as before. They may feel

awed and impressed while the dreadful words of the preacher are on their ear, but they refuse to be permanently alarmed. By a fatal delusion they suppose these communications are exclusively made to others around them, while in point of fact, this is the only portion of the sermon which is truly addressed to them. These persons, too, can listen without any emotion to the most affecting delineations of the Saviour's love, in which the divine dignity of his nature, and the matchless severity of his sufferings, are brought before the mind with a freshness and a truth that melt the heart of the genuine believer into the purest and most ardent affection. Or if they experience any thing like feeling, it is that natural tenderness, of which the heart must be hard indeed ere it can completely divest itself; and which would flow just as readily at the cunning tale of the poet or novelist, whose only aim was to touch the sensibilities of the heart. To such hearers of the gospel, the preacher is still but as the very lovely song of one that hath a pleasant voice, and can play well on an instrument; for, ere the voice of the speaker has ceased to sound in their ears, their hearts, perhaps, have conceived, and are willingly cherishing some impure or envious, some covetous or resentful passion, and the Redeemer and his love are completely banished from their bosoms, as if they had never occupied a place in their thoughts.

Let not the reader suppose that this is a mere picture of the imagination. It is, alas! a delineation of truth, in which, were it not for a ruinous self-deception by which many of this class are blinded, they would readily detect the lineaments of their own moral character. How sad the state of the man must be, whose religion exists only in profession. If we follow these men from the house of God, where, as we have remarked, their conduct is becoming—accompany them into the world and mark their conduct, in the business of life, and in their intercourse with their fellow men, where is the power of that religion that demands the strictest conformity of the lips to the love of truth, and of the conduct to the rule of integrity? how often, alas! would you find them overreaching and deceiving all around them,

as if they had embraced the creed and were rigorously acting on the principles of the darkest selfish system, that the folly and wickedness of man have ever dreamed of, and were utter strangers to the religion of Christ, which does not merely require the strictest adherence to truth and righteousness, but by warming and expanding the heart by a pure and a heavenly benevolence, teaches its disciples to regard their fellow men as brethren, and to promote their interests with something like the zeal and alacrity with which they pursue their own. But, again, follow this class of professors from the house of God, where their attendance may be regular and seemingly devout, into the retirement of the domestic circle, where they have succeeded in shutting out the keen and inquiring eye of the world, and have shaken themselves free from the shackles of public sympathy and public opinion, and do you find them there exhibiting the necessary proofs that their hearts have felt the power of the truth? No, you will there be doomed to listen to the sour and sullen, perhaps the bitter and boisterous severity of an unkind husband and cruel parent. You will find the man, whose gentle and courteous manners in public secured the good opinion, perhaps the applause, of the world, leaving all this gentleness and courtesy behind him, when he steps into the family. You will find that the eye, that was taught only to smile on those without, is met by those within the domestic circle only with trembling and fear; and the tongue that uttered but the accents of kindness abroad, lifted up at home only to command the submission of slaves. To use the words of an old but an admirable writer: "Thus say the common people that know him—'a saint abroad, a saint abroad, a devil at home.' His poor family finds it so, he is such a churl; such a railer at, and so unreasonable with his servants, that they neither know how to do for or speak to him." There you will find the man so exemplary in his attendance at the house of prayer, at prayer meetings, and all other meetings where the Christian is expected to be found, rarely, if ever, surrounding the domestic altar, and offering to God the family sacrifice. And is it unreasonable to conclude that

the heart and conscience of these men are utterly uninfluenced by the power of the gospel?

But I can conceive individuals belonging to this class, carrying their religion both into the world and into the family, and yet failing in their closets to furnish the necessary evidence that the gospel has really obtained a hold of their heart. You may find the strictest integrity marking their public transactions; a high toned benevolence, and a proverbial generosity, distinguishing their public character. And you may find them in the family, dispensing no inconsiderable share of the happiness, and diffusing around them many of the blessings, that encircle an affectionate husband and a tender parent; and discharging, too, with some measure of regularity, the duties of domestic religion; and yet you may have abundant reason to conclude that their hearts are utterly destitute of vital Christianity. The integrity of their public character, and their attention to the forms of religion, may be purely mechanical; the result of certain habits, formed during the course of a strictly religious education, which they owed to a pious parent or guardian. All the gentleness they discover in the domestic relations of life, may be accounted for on the principle of constitutional sweetness, possessed often in a higher degree by natural men, than by the subjects of divine grace. For follow these men into the secrecy of the closet, or into the sanctuary of their own thoughts; and how is it that you discover no longer that regard for religion that marked their public and domestic character? How is it that you find the duties of secret religion, such as prayer and the reading of the Scriptures, either totally neglected, or practised with a formality and listlessness, worse perhaps, than neglect itself? How is it that you find envy, impurity, resentment, swaying, without restraint or resistance, their sceptre over the heart? Simply because they are strangers to the first principle of all true religion, the love of Christ, which, in its influence and operation, is limited to no time or place, but like the principle of vitality in the animal system, lives throughout the whole, and extends its quickening and invigorating

energy to the minutest fibre of the frame.

R. L.

Toronto, May, 1841.

“SPEAKING THE TRUTH IN LOVE,”

BY THE REV. GEORGE STONEHOUSE.

The theme of the apostle in the verse preceding that in which this phrase occurs,* is the exaltation and enthronement of Christ, and the diversified offices and gifts bestowed upon the church as the result of that memorable event. He then adverts to the end for which this various agency had been provided, namely, the spiritual improvement and edification of its members, that they might be preserved from error, led into all truth, and by that truth be so united to Christ and to each other, as ultimately to exhibit the Christian character in all its loveliness, proportion, and maturity. “When he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” The apostle then reminds those to whom he is writing, of the importance of “speaking the truth in love,” as one means by which this most desirable end might be promoted: “but speaking the truth in love, may grow up into him in all things, who is the head, even Christ. From whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”

The phrase “speaking the truth in love,” may be more correctly rendered, “maintaining the truth in love.” By “the truth,” we are undoubtedly to understand the grand and distinguishing doctrines of the Christian system: such as, the divinity of our Lord’s person;

* Eph. iv. 15.

the atoning sacrifice of his death; justification by faith in his blood; the necessity of renewal and sanctification by the influences of the Holy Spirit; and whatever else is usually designated by the term evangelical. These great truths constitute what the inspired writers of the New Testament in other places denominate "the gospel"—"the common salvation"—"the faith once delivered to the saints." In every summary of Christian doctrine which the New Testament contains, they are more or less distinctly recognized. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life." "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." "This is the record, that God hath given unto us eternal life, and this life is in his Son." "Neither is there salvation in any other; for there is no other name given under heaven among men whereby we may be saved, but the name Christ Jesus."

If words have any determinate meaning, these doctrines constitute what the apostle here so emphatically denominates "the truth"—"the truth as it is in Jesus"—that truth, by the full and cordial reception of which every Christian was identified; and by the rejection of which every man, whatever might be his conduct or his profession, sealed his own condemnation, and made it manifest that he had "neither part nor lot in the matter;" for "he that hath the Son hath life, and he that hath not the Son hath not life."

Hence the importance which the apostle attached to "the truth." He reminds the Ephesians that it was to be *maintained*; every insinuation against it was to be met, every attack upon it was to be resisted. While with regard to subordinate and doubtful points, a considerable diversity of opinion might

exist; while in all those cases respecting which there was any question, they were to cherish a mutual and forbearing indulgence; yet with regard to "the truth,"—that truth which was so plainly revealed that none could innocently doubt it—no such latitude was permitted. Here they were to be firm, and steadfast, and unyielding. Instead of compromising its claims, or unworthily attempting to accommodate it to the prejudices and passions of mankind, they were to contend for it earnestly, to "stand fast in one spirit, with one mind, striving together for the faith of the gospel." Regarding it as their richest treasure, their most valuable possession, they were not even "to count their lives dear unto themselves," so that "the truth" might be maintained inviolate, and transmitted unimpaired to succeeding generations.

But the injunction of the apostle was also intended to remind the Ephesians of the *manner* in which this duty should be performed. Not only was the truth to be maintained, but maintained "in love." Having been revealed by Him who "is love;" replete as were all its facts, and all its doctrines, with manifestations of love; intended as it was to "make perfect in love" every guilty transgressor who should receive it into his heart by faith, it was to be maintained in a manner worthy of its celestial origin, its holy character, and its professed design.

Though to the Jew it was a stumbling block, and to the Greek foolishness, yet every objection was to be met, and every calumny refuted, in such a spirit of meekness, and kindness, and benevolence, as would soften prejudice, subdue hostility, and cause even the most embittered and malignant foe to think favourably of that *truth* which, though so humbling to his pride, and so opposed to his sensual inclinations, breathed only "peace on earth and good-will towards men."

And these duties are still binding upon all who sustain the Christian character; every professed follower of the Redeemer is just as imperatively called upon to maintain the truth in love as were those primitive believers to whom the injunction was originally addressed. Apart from "the truth," there is no foundation of hope, no motive to obedi-

ence, no source of inward happiness and peace, no means by which the great process of practical and experimental religion can be carried on in the soul. Instead, therefore, of regarding it with indifference; instead of looking on with complacency while its enemies are endeavouring to weaken its evidence, or to invalidate its claims, let us, from the great fountain of truth, humbly and earnestly seek those life-giving influences which will enable us at all times, under all circumstances, and at all risks, boldly to plead its cause, and to stand forth in its defence; ever mindful of its infinite importance, and the momentous results dependent upon its reception or its denial.

But while we are thus anxious to maintain the truth, equally solicitous ought we to be to maintain it in love. If called to contend with the open and avowed abettors of error, let us remember that "the wrath of man worketh not the righteousness of God." Instead of permitting our zeal to degenerate into an unhallowed bitterness of spirit, let us imitate the example of him who, in the days of his flesh, had compassion on the ignorant and the wandering. Let us regard them with sympathy, treat them with respect and kindness, endeavour to convince them of their sin and of their danger, patiently set before them the evidence on which the truth is founded, and, while all our conduct towards them is thus marked by the gentle heroism and pure disinterestedness of that "wisdom which is from above," may we confidently hope that those who are unmoved by our arguments will at length be subdued by our benevolence.

Especially ought this spirit to be manifested in our intercourse with such of our fellow Christians as may hold tenets, and adopt practices, differing in some respects from those which we regard as scriptural. Believing that a perfect identity of opinion, on subjects not plainly revealed, is neither possible nor desirable, let us not act as though we considered it essential. If called to defend those views of divine truth which we have conscientiously received, let us do it in a manner worthy of him whose disciples we profess to be, and in accordance with the mild and benignant spirit of that dispensation under which

it is our privilege to live. While we claim for ourselves the right of private judgment, let us cheerfully concede the same right to others. Instead of regarding our own creed as the standard of truth, and its reception as the test of discipleship, let us be willing that each should be "fully persuaded in his own mind." Instead of thinking unfavourably of those who have been made "partakers of like precious faith," simply because they cannot in all things subscribe to our opinions, and adopt our practices, let us recognize and treat them as brethren. Though we may consider them to be mistaken, yet let us be willing to believe that they are, at least, as conscientious as ourselves. Instead of meeting them with cold looks and repulsive frowns, let us endeavour, by our uniform kindness, tenderness, and affection, to gain possession of their heart. Let love beam from our eyes, breathe from our lips, and be exemplified in all our deportment. Rising above the influence of party, and overlooking all minor considerations, cheerfully let us include within our wide and fraternal embrace, "all who, in every place, call upon the name of our Lord Jesus Christ, both theirs and ours."

Thus shall we best obey the apostolic precept, extend the peaceful reign of righteousness and truth, heal the schisms of the church, and contribute to hasten the period when there shall be none to hurt or destroy in all God's holy mountain; but when "the knowledge of the Lord shall cover the earth as the waters cover the sea."—*Baptist Magazine.*

CHAPTER ON DEATH.

As from the wing no scar the sky retains,
The parted wave no furrow from the keel:
So dies in human hearts the thought of death.
YOUNG.

We live in the midst of a mighty charnel house. We are in a vast funeral procession, moving with ceaseless course to the chambers of death. Our earth is one great sepulchre.

"The dead are every where,
The mountain side, the plain, the wood profound,
All the wide earth, the fertile and the fair
As one vast burial ground.

Under its fairest scenes slumber decay;
Life springs up from death, and verdure
and flowers break into freshness and
beauty, where lies the dust of genera-
tions that have past away. We are as

the living among the dead. Our brothers, who to-day are with us, to-morrow go to swell the train of this universal conqueror. Harvest after harvest of human beings, has been gathered by the mighty reaper, leaving no single relic of life among the numerous host. He is each moment cutting asunder the thread that binds man to life, however fair the flowers Hope has twined around it. The trophies of Death are ever with us. Every passing hour with restless and progressive change crowds close upon us the thoughts of mortality. The sights and sounds which greet us in our daily life are not much else than the witnesses and the teachers of the lesson—that this is not our home. "What shadows we are, and what shadows we pursue," comes to us from every sad knell we hear, from every burial place of the earth, and the slumbering dead of the sea.

But while man is thus surrounded by the sad mementoes of unstable existence, while the memorials of the departed are ever pointing to his own approaching doom, an indifference and thoughtlessness are ever manifest. It has become so common an event that its impressions are but momentary. Its continual recurrence, coming to remind him, produces a practical forgetfulness that it must come upon us all. Man lives as if under exemption from the behest of this great destroyer. Practically he stands as if he were a Colossus, looking down upon Death as if he were not under his dominion. He is not ignorant that such must be his fate, nor does he dread it less that he is thus indifferent. When brought face to face, with the King of Terrors, his heart quakes in its citadel whence he has looked with unconcern on the exit of others. When the thought has come near to him, it has brought disturbance to his bosom. But what I would especially remark is, that the thought which has caused this disquiet is so speedily dismissed, that he will not allow it to remain long with him. When it has thus gained casual possession of his breast, it is readily banished with the recurrence of care and business. Before the spirit of the world, it vanishes like an idle vision.

If in the midst of his busy cares the truth flashes for an instant upon him—

I am mortal—how soon has he dispelled it! Perchance as he trod the streets at noonday—a brood of thoughts were in his mind, and to him it seemed that this world was his continual abiding place, when suddenly some scene has, with gloomy association, brought to his remembrance the reflections of midnight, when in its stilness and calm, he has allowed himself to think of the end of his existence. How like an unearthly visitant did the image of death intrude and push out those worldly cares and pursuits! But in a moment, he has reached his place of business, and these dismal thoughts are banished. It may come nearer. He may not only have these general impressions brought occasionally to his mind, that death comes to all and must come to him; it may not only transiently flash upon his spirit that Death's busy messengers may soon meet him as they have myriads before him; but with invisible and mysterious tread, it may come and lay its ruthless hand upon some idol of his heart. In some moment when plenty has opened her horn to him, when life is unruffled as a summer sea, and no cloud dims his sky—he may find himself suddenly bereft of one dear to him as his own existence. While engaged in the dear ministries and tender charities of the home which she has made blessed, his companion by the way, may be taken to heaven. He has perhaps sometimes thought that such an affliction might come, but he has given no room for the thought in his heart; he has thought when it has come that he must now look forward to the period of his own departure. He finds himself continually reminded of the loved one that is gone. Weeks and months may pass on, and the image of her and the thought of death are still in his mind. But as time bears him fast away from that event he has so dreaded to contemplate, it becomes more dim and indistinct. In fine, from being a subject of continued thought, it has almost departed from his memory.

The unceasing ravages of Death, the uncertainty of the time when ours may come, and the certainty that it must come, may be productive of the best results upon our conduct. I need not now speak of the effects the habitual contemplation of death most certainly

has upon all men. Our observation will tell us what silent and serene composure, what strenuous and devoted activity it will impart to the Christian. The Christian himself knows these, and the untold joys to which he is confident death is but the opening portal. It has also a tendency to make the most giddy thoughtful, and to bring seriousness to the worldly and the gay. It is a silent but stirring monitor to all, "a sublime and universal moralist," lessoning and inciting us to duty, warning us to work while the day last, as there is no cunning nor device in the grave to which we are so rapidly hastening.

But, reader, I would that you from the consciousness in your own bosom, that Death's seeds are in you, and that in time, you know not when, they will come to their maturity, might so ponder upon that event, that it might so influence your conduct, that it may come to you as a herald of glorious rest, a messenger of gentle peace.

"So live, that when thy summons comes to join
The innumerable caravan, that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed,
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

CHARON.

—Zion's Advocate.

THE LORD'S JEWELS.

THOUGHTS ON MALACHI iii. 17.

"They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."

The times in which the prophet Malachi lived were very depraved. The sentiments and the conduct of the people were alike corrupt. They said, It is a "vain thing" to serve God, and that there was "no profit" in keeping his ordinances. But the experience of God's people, and the declarations of Scripture, amply prove, that "godliness is profitable for all things, having the promise of the life that now is, as well as of that which is to come." Innumerable voices declare the tabernacles of the Most High to be exceedingly amiable, "his ways to be ways of pleasantness, and his paths to be paths of peace." The people pronounced the proud happy; though nothing can be more plain than that they are miserable; for that which

will not even disturb the peace of the humble individual, will break a proud man's heart.

In the time of this prophet, they who did wickedly "were set up" on high, and honoured; and when such men rule, all that is vile and detestable may be expected to abound. But there were some in this afflictive period "who feared the Lord, and spake often one to another,"—"a good man out of the good treasure of his heart does bring forth good things;" "and the Lord hearkened, and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Jehovah is "the hearer and the answerer of prayer; this is his name for ever, and this is his memorial to all generations." "His eyes are ever on the righteous, and his ears are ever attentive to the voice of their supplications;"

"Lo! to the social band he bows
His still attentive ear;
And, whilst his angels sing around,
Delights their voice to hear."

And what did he say of these despised people? What! why, listen; "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

OBSERVE, how the blessed God himself describes his people. Indeed, the Holy Spirit has portrayed their characters by a pleasing and instructive variety of metaphors. They are pilgrims, and are on a journey to eternity; nor will they be fully at rest till they reach their Father's house in glory. They are a peculiar people; they "dwell alone among the nations," and are, in principles and in conduct, unlike the men of the world. They are God's witnesses; and are bearing a faithful testimony for his glory, in the church and in the families and neighbourhoods where they reside. They are the precious grain which alone shall be gathered into the garner of the skies. They are the good soldiers of Jesus Christ, who are contending against all that is opposed to the will of the Most High. They are children of God, "the sons and daughters of the Lord Almighty." And here, Jehovah expressly calls them his jewels.

Jewels are beautiful ornaments of great worth; of gold, or silver, or precious stones. The very mention of them suggests the idea of *rarcness*; they are

by no means common, or to be found in every place. This view is descriptive, in some respects, of the characters of God's people. At an early period of the history of the world, there was but one who "walked with God," and God took him by miracle, to shine in his palace in glory. At a similar time, there was but one righteous man, and God preserved him in an ark, when, in his righteous displeasure, he destroyed the world. The populous cities of the plain could only present one godly person; but God sent his holy angels to save him as "a brand from the burning." When the apostle John wrote his epistles, he said, referring to the few of the servants of the Most High, "We are of God, and the whole world lieth in the wicked one." But all are not jewels which appear to be such; not a few shine, but it is with an artificial, and not with a native lustre. Where ten of them have been found together, five of them have dazzled the beholder with a false brilliancy; so that, comparatively speaking, the real jewels are but few. Though, perhaps, they are more than we imagine; for the Lord has very many who are "hidden." O my God, through the riches of thy grace, put me, I pray thee, among thy shining ones!

The Lord's people are his jewels. The metaphor suggests the idea of *general excellence*. God's people, with all their faults and flaws, are a most excellent people; they are **THE** excellent. "My goodness," says the psalmist, "extendeth not to thee; but to the excellent of the earth, in whom is all my delight." "The righteous," says the wise man, "is more excellent than his neighbour." Who could make up the loss of the sunshine and of the showers to the natural world? And the loss of God's jewels to the spiritual state, would be irreparable. If they were removed, there would be no divine light or glory left in our world. Not that they have anything of which they can really boast. The great God, the omnipotent lapidary, made them what they are. They were originally but common stones, taken from the common quarries of nature, only fit to be broken to pieces, and to be cast as worthless objects into the highway, to be trampled under foot. They were indeed alto-

gether unworthy of his notice, they were so mean, and so much akin to the rubbish around them. Every ray by which they shine, they have received from their gracious owner's all-polishing hand.

No language can describe the *preciousness* of the Lord's jewels; yet there are not a few who regard them as but of little worth; the estimate they form, however, is unworthy of notice, as they are incapable of making a just appreciation of their value; God, the great and only true judge of excellence, has purchased them at an infinite price:—

"Their value was paid down; the fund of heaven,
Heaven's inexhaustible, exhausted fund,
Amazing and amazed, poured forth the price,
All price beyond!"

He estimates them so highly, that he watches over them with unremitting care. He preserves them as "the apple of his eye," and keeps them as in "the hollow of his hand." He has left them for a season to shine as "the lights of the world." O thou, Lord of these gems, help me perpetually to shine to thy praise and glory!

They are the *Lord's* jewels, and he has set them apart as his treasures. "The Lord's portion is his people." "This people," he says, speaking of his jewels, "have I formed for myself, to show forth my praise." He justly claims them as his. And they have engaged, and in the most solemn manner, to be his. Ah, did you not do so in your secret retirements? Do not the walls of your closets bear witness that you have said many times, Lord, we will be thine; in body, soul, and spirit, we will be entirely and forever thine? When devoted, especially, in the solemn ordinance of baptism, to the service of the Father, the Son, and the Holy Spirit; when partaking of the precious elements of redeeming love, did you not utter the language of entire consecration? Have you not often made the sanctuary resound with the noble, the animating sentiments,

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all?"

Then, forget not that the vows of the Lord are indeed upon you!

They are the *Lord's* jewels, for he disposes of them as he pleases. He determines what part of the world they

shall adorn, and how long they shall shine; how they shall be removed, and at what period; whether early, or at a more advanced season, to be added to the gems which are destined to shine forth as the sun in the eternal palace of the great King!

They are the *Lord's* jewels, for he will claim them as his, when all worlds shall be assembled at his tribunal. With emphasis we may exclaim, he "will make them up in that day!" Mighty sovereign, I pray thee to grant, that I may shine, through thy rich grace, among them there!

The happy day will arrive when the *Lord will make up his jewels*. Enoch, Noah, Abraham, Moses, Joshua, Hezekiah, Josiah, Isaiah, Malachi, Peter, Paul, Stephen, and John, and multitudes of lesser name, have lived and shone at *different periods of time*; but when the Lord shall "make them up," they shall all shine in one collective blaze, to the honour and glory of him whose hand has formed them with so much beauty, and who, though infinite in magnificence, deigns to call them his.

He will assuredly "make them up." They are now *scattered among people of every clime*, and of every colour, and they are to be found among the different denominations which divide the Christian world. But when God shall "make them up," they shall constitute one glorious nation, such as the sun never shone on before; they shall compose one blessed communion, each of whom shall shine as "the stars in the firmament for ever and ever."

As yet the Lord's jewels shine not in one casket; but this shall be the case when the Lord shall "make them up." Indeed, in the present state there are no such things as mines of jewels and precious gems. They are *found mingled with rubbish and common stones*, which do not emit a single ray of glory; which are even black and unsightly, and have no kind of comeliness. The great prophet has described the Lord's jewels, as found among things which are of little or no worth, in figurative but expressive language, as "wheat" among the good-for-nothing tares; as "sheep" among the goats; and as people divinely "wise," among the foolish. But when he shall come to "make up his jewels," he will

separate the precious from the vile. The wheat will be no longer with the tares, nor the sheep with the goats, nor the wise with the unwise; nor will the precious gems of the great King, be found any more among the common rubbish of the world. Nor will the divine gatherer of the treasures make any mistake; none, however bright they may be, shall pass for real gems, who are not really such. "He shall send his angels, and they shall gather his elect jewels" "from the four winds, from one end of the heavens to the other." They will gather none but the true jewels. O my God, give me the honour and the happiness of being an interested spectator of that blaze of glory.

Yes, he will "make up his jewels." *He will put his finishing hand to them*, and cleanse them from all their imperfections and defilements. At present none of them shine with an entire lustre. Little flaws are found in the best of them, and great ones in very many. Nor can it be said of any that they shine with unvarying brightness. Indeed, there are many dark and cloudy days in which they scarcely seem to shine at all. It is recorded of one of the noblest of the Lord's gems, that it was far from being perfect, and that its brightness was often greatly obscured;* but when the Lord "shall make them up," he will put his finishing hand to them; and the most penetrating eyes shall not be able to discover in them—no, not even the tiniest flaw.

The Lord will make up his jewels "in that day" for which "all other days were made." Then he will say to the world, which shall be assembled at his tribunal, "These are mine!" and who will dare to dispute his claim? Who will dare to despise, reproach, and trample on them any more? Yea, who will not admire them when God shall own them, and they shall shine forth with beauty and splendour unchanging and immortal?

"The *Lord of hosts*," whose power is uncontrollable, has engaged to accomplish this great work. He is fully able to effect it. "Thousand thousands stand before him, and ten thousand times ten thousand minister unto him." How happy they, who shall be gathered among

his jewels in "that day!" And all who are found among them now shall be found among them then. And are we shining now to his praise, in the church, in the family, and in the world? How should each, with a fervour which to be known must be felt, lift up his heart and eyes to the throne of mercy, and say,

"Let me among thy saints be found,
Whene'er the archangel's trump shall sound,
To see thy smiling face;
Then, loudest of the crowd I'll sing,
Whilst heaven's resounding mansions ring,
With shouts of sovereign grace!"

Southampton.

B. H. D.

LIGHTS OF REASON AND REVELATION.

NO. VI.

If moral evil is not eternal, then it must have had its origin in time? So it must, and this appears to have been the way of it:—

God having created all things for his own pleasure, and glorification, he created intelligent natures according to their degree, conformably to his own, in knowledge, in holiness, and in happiness, but in a state of dependence and expectation and desire; for independence is an incommunicable attribute of his own. Dependence and hope are natural attributes of the creature, in whom it pleased the Divine Creator to implant a desire for higher degrees of happiness than he should, at any given time enjoy, (a proof that he was designed for eternal existence,) and likewise a perception of pleasing and disagreeable properties, in the various objects of his thoughts and senses, to excite him to action, and enjoyment, as an accountable servant of his sovereign. Between his state of dependence, and desire for more happiness, lay a snare, not hidden, but distinctly pointed out;—it was peccability, or an exposure to temptation and liability to transgress.—Rom. viii. 20.

Possessing every necessary good, and under no necessity to transgress for want of any thing, or by any coercive decree, the creature, thus placed, could have no excuse for yielding to temptation, and thereby sinning. God, being essentially good, must have produced his intelligent works perfectly happy, and equally holy. But without giving the subject a fair investigation, the Divine Being is accused by the infidels, as a wanton tyrant! "Had God made agents that could not disobey, their obedience would not be voluntary;" but as reasonably may he be called the author of drunkenness, or the author of any other moral evil, as the author of it in the very first instance; that is, of its birth, or

origin, for "God never directly made a devil or a sinner." With regard to the consequences of moral evil, it is very evident, even to common sense, that an act of disobedience under the circumstances of the case, against this great and good God, must have been a transgression of no less than *infinite enormity*. The insult affects God in *all his being*; in his immensity, and eternity.

An offence is not measured by the character of the offender, but by that of the offended—on account of its being a breach of the authority of the infinite sovereign legislator of the universe, it must be infinitely damnable; and since it cannot be greater than infinite, "every subsequent transgression is but an aggravation of the first." The obligation to render obedience to God seems to be felt by all under various views, except only by the hardened fool, "who saith in his heart, there is no God." The refusal or the omission to render God his due, constitutes one a robber of his revenue, a debtor for that amount, in addition to a universal obedience which all owe him, and a rebel against his divine authority; and essential justice cannot compromise its rights, nor *rego* its claims, though spurious justice may. The penalty, whatever that is, must be exacted to the very last degree, or it would argue, weakness or falsehood in the Deity. He can make no sacrifice of his justice to his mercy; and if he is merciful at all, it cannot be at the expense of truth and justice—indeed infinite justice can know no mercy apart from perfect obedience to the great Jehovah. Ample restitution, satisfaction, and atonement, are what divine justice demands for every transgression; because after restitution the guilt of the transgression remains, and even human law requires the life of the robber,—even though the goods be restored,—in satisfaction or atonement to its majesty.

CATHOLIC.

EDINBURGH.—On Thursday, the 25th inst. the foundation stone of a new Dissenting chapel was laid in Duncan Street, Newington, intended for the ministry of the Rev. James Clark, recently from the South, connected with the Baptist Denomination. The building is to be a plain Grecian structure, with vestries and three galleries containing from 600 to 700 sittings. The erection, at an expence not exceeding £2000, is the magnificent act of one generous individual upon the spot. It is somewhat a remarkable fact, that so large and populous a district of rich and poor in the suburbs of the modern Athens, the Clapham of Edinburgh, should have been hitherto absolutely destitute of a single place of public worship.

THE MISSIONARY REGISTER.

MONTREAL, JUNE 1, 1841.

CANADA BAPTIST MISSIONARY SOCIETY.

CONTRIBUTIONS DURING THE PAST MONTH.

Rev. John Gilmour, half year's subscription to 1st April	£12	10	0
Friend at Toronto	1	10	0
Mr. O. Larwill, Buckingham, Ed., 1840..	0	12	6
Mr. Milne, for Ed. to 1st July, 1841	1	17	6
Dugald Cameron	0	10	0

Subscriptions and donations are thankfully received by any of the Society's agents in this country, and especially by the following persons:—

MONTREAL.—Mr. J. Mills, Treasurer; or Dr. Davies and Mr. J. Milne, Secretaries.

LONDON.—Mr. Harwood, 26, Queen St., Cheapside, and Rev. J. Davies, Princes St., Stamford Street, Secretaries of Baptist Colonial Missionary Society.

EDINBURGH.—Mr. H. Dickie, 2, Newington Place.

We are glad to report the safe arrival of our Christian brethren, the Rev. J. GIRDWOOD and Mr. EDWARDS. During a tedious and dangerous voyage, they enjoyed the merciful protection of their Heavenly Father, who designs, as we trust, to crown their lives with usefulness in our land.

HALDIMAND BAPTIST ASSOCIATION.

The next yearly meeting of this Association will be held (God willing) with the church on Yonge Street, near York Mills, on the first Friday in July, at 10 o'clock in the morning. The place of meeting is about seven miles from Toronto.

OPENING OF A NEW CHAPEL IN TORONTO.

DEAR SIR,—I send you a short account of the opening of the new chapel in Toronto, belonging to the church under the pastoral care of the Rev. W. Christian. The place was opened for Divine Service Lord's day, March 28, by a series of services, commencing at 6 A.M., when the church and friends met for prayer. The Dedication Sermon was preached at 11 A. M. by our esteemed friend Elder Mitchell of Yonge Street, from these words—"I will glorify the house of my glory."—Isa. lx. 7. The Rev. Mr. Roaf preached again at 6 in the evening. The house was well filled during the services, and the collections amounted to £12 13s. The size of the building is 50 feet by 36, and it has cost about £550 including the ground. We have collected and paid £250. Trusting that God, our Heavenly Father, will enable us to discharge the remaining debt, and praying that he will fill it with faithful and devoted servants, I remain, your's in the best of bonds,

W. C. BOYD.

Toronto, April 19, 1841.

MR. M'LAURIN'S MISSIONARY VISIT TO M'NAB, &c.

BREADALBANE, April 20, 1841.

DEAR SIR,—According to your request in behalf of the *Canada Baptist Missionary Society*, I have undertaken a Missionary tour to the township of M'Nab in the Bathurst District, from which I am now returned in safety after a month's absence; during which time I have preached eight times in English, and five times Gaelic. In the township of M'Nab I preached at the following places, namely, Goshen Settlement, Flat-Rapids, Fourth Line Settlement, and White Lake Settlement; and also at the adjoining township of Horton, and at Fitzroy Har-

hour. I have great hopes that my feeble and unworthy labours in the gospel, in these places, have not been altogether in vain. My preaching was generally more of the doctrinal and instructive, than of the awakening kind; for I find that much of the preaching used in this country is adapted for working rather upon the *feelings*, than upon the *judgment and understanding*; yet, far from condemning, I approve of close application to the conscience, and of reaching the feelings *through* the judgment and understanding.

The people turned out to hear remarkably well wherever I preached, and from the long distance of several miles which many of them had to come to meeting, and the deep attention with which they listened, they manifested their ardent desire to hear the gospel, and to be benefited by it. There are some in the township of M'Nab who have said to me, that they were six years settled there before any preacher visited them—some said that they often bewailed their condition in the language of the Psalmist, "Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!" In one house, after I had done preaching on a week-day evening, the master and mistress thanked God and said, though they had once given over hopes of ever having preaching in the place, yet now they had the privilege of having public worship in their own house. O what an inestimable privilege it is to be favored with the preaching of the word of God, and to enjoy the ordinances of the gospel! May the Lord of the harvest, speedily send forth many faithful labourers to his harvest.

It is almost unnecessary for me to say that I was generally welcomed as a preacher of the gospel, with evident demonstrations of joy, and treated with the greatest kindness, and that too by persons of various denominations. I had several urgent calls to preach in various other places, especially in the townships of Leitchfield, Clarendon, Bristol, and Onslow on the north side of the Ottawa, and in different other townships on both sides of the river below Bytown; but from the extreme difficulty and danger of visiting these places, at this time of the year, on account of the breaking up of the ice, I had to decline complying with their requests on this occasion. I travelled nearly a hundred miles on foot last week, on my way home, most of which was on the ice, where it became dangerous for horses to travel. I can now safely affirm that some of the most destitute missionary stations in Canada, west from Montreal, are to be found along the banks of the Ottawa, and that not only from the settlements already formed along the river, but also from the probability that the tide of

emigration from Britain and Ireland will move in this direction, on account of the vast extent of land that is yet unsettled on these waters. In hopes that these destitute parts of the Province will yet be visited by faithful Ministers of the Gospel, I conclude these lines. Your's, in the love and fellowship of the Gospel,

JOHN M'LAURIN,

Late Student of the Canada Baptist College

P. S. I have received several new Subscribers to the *Canada Baptist Magazine*.

REV. J. GILMOUR'S

Account of a visit to the Indians at Balsam Lake, U. C., in August, 1840.

Having left Peterboro' about half-past eight Lord's-day morning, I preached in the forenoon in the Baptist meeting house, Smithtown, from 80 to 100 persons present. After service I proceeded to the Mud Lake, and embarked for the Indian village. About 40 Indians met for worship. I addressed them through an interpreter. How little information can be imparted in the course of an hour in this way; and how much that is uttered is probably never conveyed to the ears of the hearers, and then how much that reaches the ears never enters their hearts, though quite level to their natural capacity! It takes at an average about twice the time to interpret what is said in English into the Indian under such circumstances the only encouragement is, that one sentence describing human guilt or depravity, or one sentence on pardon, purity, and peace through the death of Jesus Christ, applied by the Spirit of God, may awaken enquiry, create solicitude, and issue in sound conversion to God. On some in this village favorable hopes are entertained, that they believe in Jesus and walk in newness of life. There is divine service almost every Lord's day in this village, as also a day school, and other means of improvement. They have the book of Genesis, Gospels of Matthew and John, in their own language. Some of them also have the English Bible, and read it. They have a Bible Society, and contributed £3 2s. 6d to the funds last year. There are about 100 souls in the village. Many of them belong to the Total Abstinence Society, and very few of them drink to excess.

About half-past seven on Monday morning I left this village. The interpreter, a boy, and myself embarked in a log canoe. We glided over a smooth surface, edged on each side by beds of rice, now lifting up their heads with promise of food to supply the Indian's wants. Occasionally the rice that had ed our channel, obstructed our progress, and

required additional force to propel our little bark along. The orderly splash of the paddle, the whirr of ducks from the rice beds at our approach, with an occasional question put and answered, relieved the dulness of the morning. About 6 miles from the point of departure we rounded into Pigeon Lake. It is about 9 miles long, and in some places 3 broad. It lies nearly north and south; the water is deep, dark, and free from every obstruction. The township of Harvey lies on the east, and that of Verulam on the west; the former thinly settled, and without any means of religious instruction, the latter better settled, yet ill supplied with the means of grace. As you approach Bobcagean, and close in with the western side, the beach abounds with limestone, so regularly piled as to tempt you to think the hand of art has been busy there.

We reached Bobcagean about half-past ten. Sturgeon Lake is the next into which we passed. It contracts about a mile or two above the rapid, where its waters begin to move with accelerated yet noiseless force towards Bobcagean. Here they break the silence which they have maintained since they left the Falls of Fenelon, and as if awakened from the repose which they have long enjoyed, they raise their voice in a thousand murmurs, chaff over the rocky bed, linger for a season, whirl about in numerous eddies, then hasten away to the repose of Pigeon Lake. Unable to make our way through the rapids, we bore our canoe over land into the upper waters. There are many settled within a moderate distance of this place. They seldom enjoy public worship; they do not hear sermon above twice in the year, and not even that every year. Many of them are anxious to enjoy the occasional visits of a Missionary. One of our members lives in this vicinity, a good and zealous man. A supply of tracts has been sent them several times. They have also procured a £5 library, and have now commenced a Sunday School. May these prove the forerunners of a better spiritual supply.

We left Bobcagean about half-past eleven o'clock. As the wind was high and against us, so that we could not make above $1\frac{1}{2}$ mile an hour, we ran ashore and took some refreshment. The place where we landed teemed with raspberries; thus we enjoyed in the solitudes of nature, the delicacies which gardens yield the more favored sons of the city. We braced ourselves once more to contend with the elements. After much fatigue, shipping some water, and encountering a little danger, we reached the weather shore. The wind having somewhat abated, we set our sail, and lay along the Sturgeon point, which when we rounded, we

found the wind right a-head. Sturgeon Lake is in the form of an L, the long leg stretching from Bobcagean to Sturgeon point, the short one from the said point to the entrance of the river which leads to Fenelon's Falls. The scenery, as you move in towards the fall, becomes rather imposing. The wind having again abated, we moved forward with ease. The banks on each side rise to some height. The water Iris spread its broad leaves on the surface, while its flower exhibited the most delicate white. The distant murmur of falling water indicated our approach to some wonder of nature. The channel now narrowed, the tide flowed with quickened rapidity, and the banks rose into more frowning heights. Silence and thoughtfulness are most consonant with such scenes, yet I ventured to put a question to the interpreter as we glided onward. The answer being rather incoherent, I looked at him, and his face evincing strong emotion, I left him to enjoy the sacredness of thought, and resigned my own mind to the impressions which external objects were fitted to make. One turn more, and the waters of Cameron's Lake, chaffing on the edge of the precipice and flung into the turmoil below, met the eye. The fall is high and wide. The ear filled with the sound, the eye fixed with the sight, the hand occupied with the paddle, we pushed our little bark to the landing place to the right of the fall. Those waters, as they fret, rage, foam, linger and sink into apathy as they sleep in the bosom of the Lake, are an affecting emblem of the passions which agitate the heart of man, and disturb the peace of society, restless, resolute, dissatisfied, unblest. "The wicked are like the troubled sea, which casts up mire and dirt. There is no peace to the wicked, saith my God."

It was too late to accomplish the rest of our journey that day, so we remained all night at the Falls. We carried the canoe over the height, and left it on the margin of Cameron's Lake. Our toil being passed for the day, I endeavoured to ascertain what had so deeply affected the mind of the Interpreter as we moved into the Falls, and found that the recollections of youth rushed on his mind with such force, as to leave him unconscious of every thing else. Five years had elapsed since he last visited this place. Many spots on which his eye fell, reminded him of idolatrous scenes, the folly and wickedness of which he had now learned, as well as the more excellent way. He felt thankful to the God of Mercy for having delivered him from their baneful influence, and given him good hope through grace. In this place he had spent many of the days of his youth, and committed much sin, which he has in painful remembrance.

From the age of 8 to 17 the Indians have to undergo many fastings, continuing each time as long as the person can endure it. Some have been known to fast ten days. Sunset is the time when they begin again to taste food, and that very sparingly at first. At such seasons they go into the woods alone, being warned not to touch any food, nor taste water, for the Great Spirit would see them, and be angry with them; nor must they *feel* hungry or thirsty, for that would displease him too. They are also charged to pay particular attention to what appears to them in dreams:—"Perhaps a man will come to you in very fair words, O he will be so pleasing to you, but he not taken up with him, be sure to look down and see if he has snake feet, if so it is the bad Spirit who seeks only to deceive you; but do not listen to him, whenever you awake go tell it to some one, and fast no more at this time, it will not be accepted; but should any bird or beast come to you and say, that he will befriend you, this is one of the little spirits, you must keep it a secret and tell no one, or the good will be lost to you, but when you come into trouble, tell it then, and that little spirit will protect you." The animal which thus appears is afterward counted sacred by the person. They do not fast after they have reached their 17th year—until that age they deem several kinds of food unclean, but which they may afterwards eat. The origin of these fasts is as follows. Many hundred years ago there was a people who were much given to fasting. This so pleased the Great Spirit that he made them a great people, great hunters, great warriors and also good. The Indians here have a tradition that they were once themselves a great people, had horses and every thing like the white man, nor are there wanting relics which sustain the belief.

But lest I should forget the rest of the voyage, by indulging in Indian reminiscences, let me proceed. I may observe that there are several houses at the Falls, and at a little distance a place of worship belonging to the Church of England. I was happy to learn that a very excellent Minister has been stationed here. There is a number of very respectable settlers around, and the attendance is good at worship on Lord's day. What will not British enterprise accomplish! It turns the forest into a fruitful field, raises a comfortable dwelling where the Indian pitched formerly his miserable wigwam, converts the haunts of beasts of prey into pastures for the domestic tribes. And in the lonely woods through which none passed but the stealthy step of the Indian in the chase, are now seen the walks of civilization—and where the hum of idolatry was heard,

are now heard hymns of praise unto God, and in the place where lessons of superstition were taught, salvation through a crucified Redeemer is proclaimed. "This is the Lord's doing, and it is marvellous in our eyes." "Thy Kingdom come."

We left the Falls early next morning, and crossed Cameron's Lake, distance three miles, and entered a river which leads to Balsam Lake. We seemed indeed to have passed the dwellings of civilized life, and the silence of midnight in open day told us the hum of activity was far behind. At length the noise of many waters relieved the monotony, and warned us to stand nerved with all our energy and skill. We reached a rather dangerous rapid, the channel very narrow, and the Interpreter had not been there for five years before, but we threaded our way along and reached the entrance of Balsam Lake. This is the finest lake scenery I have yet seen. It awakens at once the emotions of the beautiful and the sublime. On the left stretches almost as far as the eye carries a margin of some elevation, thickly studded with sturdy forests. Before you distant two miles, is an island of 1100 acres, bringing the eye a little to the right, respectable buildings meet it, erected by Admiral Vansittart as I am informed. The eye returning in the same direction falls on the Indian village towards which we had now turned the prow of our boat. Still nearing the point of observation is the entrance of a river leading to Gull Lake, and immediately on the right is an extended plain, on which was fought a decisive battle between the Chippewahs and Mohawks, the former proving victors. Tradition says the latter consented to remove beyond the great Lake, viz, Ontario; and then their contentions ceased; and why did they ever exist?

We reached the Indian village about 7½ P. M., and called at the house of Jacob Craue, the chief, and met with a cordial welcome. There are about ninety souls in this village who were at this time but ill supplied with the necessaries of life. The news of our arrival having spread, the men hastened to greet us. About 10 o'clock we commenced worship, the house quite full, they heard the gospel with marked attention, and declared how happy they were to hear the glad tidings of salvation.

About noon we went out to examine the village and fields—were much pleased with indications of skill and industry. A house which they had just finished was very superior to those which had been built by contract. I encouraged them to these exertions by giving them agricultural implements at the expense of the New England Company; and promised them farther countenance in

that way. It is a matter of regret that they are so difficult of access, for they appear capable of great improvement.

In the course of conversation I asked them what they considered most needful in their situation, they promptly replied a Schoolmaster to teach their children, and the occasional visits of a Missionary. They were about to build a school-house in the hopes of getting one to teach them; several of them can speak very good English, some can read and write a little, which they learned while at the school at Mud Lake. More than thirty would attend school, were one established now.

Though the wind rose and blew hard, yet as it was very desirable to reach the Falls that night, we started about 3 o'clock P. M. We set our sail, and I stood by the sheet myself and the Interpreter steered. We seemed to fly over the angry waters, and soon passed beyond the dangerous ground. We reached the Falls about sunset, where we remained all night. This used to be one of the sacred spots in the days of Indian superstition. Before they passed the Falls in either ascending or descending they performed some religious ceremony. The Interpreter informs me that he remembers Squire Martin, one of the chiefs at Mud Lake now, once prayed nearly half an hour over the Falls before they descended. A black snake had the charge of these waters and could easily destroy them while within his domains—it used to be a season of great fear until they had passed beyond his reach. “Truly their sorrows shall be multiplied who follow after strange Gods.”

JAMAICA.

Mr. Clark, writing from Brown's Town on the 15th of January, refers to the arrival of Mr. Knibb and his friends, and adds a very gratifying account of the churches under his charge. His words are:—

You have doubtless heard through other channels of the safe arrival of our dear friend, Mr. Knibb, and his companions. I had the pleasure of meeting them when they landed last week, and on Tuesday last of attending a soul-stirring scene at Falmouth. All the brethren and sisters are well, and I think will prove great blessings to Jamaica. We were in great need of help. Some brethren were sinking under their heavy labours, others of us felt it would not be possible for us much longer to bear up; but, thank God, more labourers have come into the harvest field. May they be preserved from every evil, long spared, and their labours crowned with success.

The past year has been most remarkable, as regards the results of missionary labour, of any since the formation of the Jamaica mission. At the stations under the care of myself and my colleague, Mr. Dutton, upwards of 800 persons applied to us for baptism. While our hearts were filled with gratitude, we felt it necessary to be tenfold more careful lest we should receive mere nominal instead of real Christians into the church, and so injure the cause of the Redeemer. Again and again was every individual conversed with, the most diligent inquiries were made, and the greatest care taken to ascertain whether fruits meet for repentance were brought forth. Seven hundred and twenty-nine individuals gave pleasing evidence of having passed from death unto life, were baptized, and added to the churches at Brown's Town, Bethany, and Clarksonville. I rejoice to say that they are adorning the Gospel.

We have had, during the year, to exclude one person only from the church at Brown's Town, and one from that at Bethany.

The attendances at the stations above named, a new one formed at Sturge Town, and a small station in Clarendon, average every Sabbath-day about 5000 souls. In general, brother D. and myself each preach at two stations on the Sabbath. We are assisted by some of our negro brethren, who conduct services very acceptably and usefully; and shall now have farther assistance in Mr. Armstrong, who has arrived to take charge of our principal day-school.

One highly interesting feature of our stations, to me, at least, is our Sabbath-schools. At Brown's Town we have a regular attendance of 750 children and adults. At Sturge Town upwards of 400. At Bethany 300. At Clarksonville 450. Mount Zion, in Clarendon, 100. I am certainly underrating the number, when I say we have 2000, about half adults, under Sabbath-school instruction. A large portion can read the New Testament, and others are progressing satisfactorily. Many old people, of sixty, or thereabouts, have evinced their love to God's word by struggling on until they have learned to read the blessed book. In one day-school we have about 500 children. Evening schools are carried on on several estates.

A few young persons of decided piety and devotedness are desirous of being employed in preaching the Gospel to their perishing kindred in Africa, and I trust the day is not far distant when many of our sable friends shall be employed in the glorious work. Our hearts have been gladdened by the cheering intelligence of the Committee having taken up the mission to Africa, and that my dear relative, Mr. Clarke, and friend, Dr. Prince,

have already gone to that long neglected and benighted land.

Our people have just raised £40 currency, towards liquidating the debt of the Society. In the course of the year we shall make an effort for Africa. We have a large debt, and the expenses of the stations, support of ministers and schools, &c., will fall heavily upon us. But the people are grateful for the blessings of the Gospel, and willing to consecrate their energies and property to the cause of God.

The following paragraph will not be deemed superfluous in certain parts of the country, where such statements as our friend Mr. Clark refers to are still occasionally heard.

I regret to hear that repeated attacks are made on the mission respecting the piety of our church members and the genuineness of the work which has been going on. Allow me, on these points, to say a word. I am free to confess, that the average piety of our churches is far, very far, below the perfect standard of the Gospel; but, so far as my knowledge extends, I can say with tolerable confidence, it is quite equal to that of the churches in England. But, do not think that this contents us. We desire, we pray, for an outpouring of the Spirit on British Christians, that their piety may be pre-eminent. And all the brethren with whom I have conversed, see the importance of raising the standard of piety here, and, I think, are labouring with this particular object in view. The churches want to be more holy, more entirely consecrated to God's service, more prayerful and united, ere the whole population can be converted; and I am happy to add, they are all growing in grace.—*Missionary Herald for April.*

SLIGO TOWN, THOMAS IN THE VALE.

On Sabbath morning the 10th ult., the ordinance of Christian baptism was administered by the Rev. J. M. Philippo, to 68 persons, who had previously given evidence of having experienced repentance towards God and faith in the Lord Jesus Christ. The command of the Saviour was attended to in the Rio Cobre, in the presence of numerous witnesses, among whom were the Rev. Mr. Hume and Mrs. Hume, (a missionary and his wife, just arrived from England,) all appeared deeply interested on this solemn occasion. In the after part of the day, a very large congregation assembled at the Chapel in the town, when, in addition to the usual Sabbath-day services, the right hand of fellowship was given to the newly baptized, and the ordinance of the Lord's Supper was administered by the Pastor of the

Church, and this ended a day that proved interesting, and it is to be hoped, highly profitable to hundreds of spectators both old and young.—*Jamaica Baptist Herald, Feb. 3, 1841.*

ST. ELIZABETH'S—MIDDLE QUARTERS.

The mission in this place was commenced by the General Baptist Missionary Society in the year 1826, but want of funds, and other circumstances, together with the death of Mr. Alsop, their last missionary here, compelled them to abandon this station about the year 1830. From that time to the beginning of the year 1840 there was a total cessation of the mission. At the last named period operations were commenced by the late Rev. G. Webb, particular Baptist, in a house at the Station, rented by him. His labours were not in vain; some of Mr. Alsop's scattered sheep were gathered together, and others were awakened to a concern for salvation. About 54 persons had entered their names as Inquirers at the period of Mr. Webb's decease. The Rev. J. May, the Missionary appointed to this and the Bethsalem stations, entered on his labours at Middle Quarters on Sunday, January 24, 1841, when, after strict re-examination in connexion with the Rev. J. Pickton, he had the happiness to baptize 22 of the inquirers in the Y. S. river, a great many were spectators on that occasion, who manifested the utmost seriousness. The names of 25 others anxious about their souls were also received. In the afternoon of the day the newly baptized persons were formed into a Christian Church, and the ordinance of the Lord's Supper was administered. The services of the day were held under the shade of a large Mango tree, the usual place of meeting being far too small to accommodate the numbers that flocked to hear the gospel. The scene was most interesting, and many, we have reason to believe, will to the latest period of life cherish a hallowed recollection of it.

BETHSALEM.—After having held several services at different places connected with this station during the week, at all of which the most marked attention was evinced on the part of the numerous hearers, and after the candidates for baptism were carefully re-examined by Messrs. Pickton and May, the rite was administered on Saturday morning January 30, to 55 persons, in the Bagdale Ford. Great numbers were present to witness the ceremony, crowding the banks of that lovely stream; the most profound silence prevailed, and as they listened to the word of exhortation, solemn thoughtfulness appeared to sit on every countenance. On the following Sunday services were held in the Mission-House at Bethsalem, at which

between 400 and 500 persons were present: the recently baptized were received into communion with the Church formed in this place, and the ordinance of the Lord's Supper was administered to about 80 persons, after which, the names of many more inquirers were received.

Thus the Lord is evidently opening a great and an effectual door to a Parish containing upwards of 27,000 souls, the greater part of whom are almost totally destitute of the word of life. Prospects are most encouraging. Faithful labourers are in requisition. The inhabitants of St. Elizabeth call loudly for the exertions, the sacrifices, and the prayers of the Church of Christ. May that call be readily and speedily responded to.—*Jamaica Baptist Herald, Feb 10, 1841.*

SYRIA.

Extract from the Journal of Mr. Beadle.

As there are no stage-coaches, steam-boats, or rail-roads in Syria, it may not be amiss to describe our manner of travelling. Our party consisted of seven, Mr. Thomson and Dr. Van Dyck mounted on horses, myself on a mule, Abu Yousif, who is our Bible and tract distributor, Saliyah, a cook, and Achmet and Mustapha, two muleteers, mounted on horses and mules, and a strong horse to carry our baggage. Our beds, which were nothing more than large comfortable, were carried upon our animals, making them answer the double purpose of bed and saddle. The Arab saddles are nothing more than large stuffed sacks, covering most of the back of the animal, and allowing the carriage of a considerable burden. To those accustomed to them they are quite as easy as the English saddle—indeed for long journeys I find them much more comfortable. Our cooking apparatus consists of a few tin and copper dishes, so made as to fit into each other, and these all set into a leathern bucket which is used for water. Our household furniture is made up of a few dishes snugly packed in a trunk, and a small carpet which answers the purpose of chair and table. As there are no taverns upon the way, we took a tent, which, when folded up, may be easily carried, and when pitched affords a fine shelter.

Thus equipped we bade adieu to our friends in Beyroot on the morning of the seventh of May, and commenced our march. It should be understood that when we speak of roads we mean only foot-paths, much resembling the sheep paths of farmers in America. These are the only roads to be found in Syria.

On the 8th, at Jibeil, Mr. Beadle re-
marks—

It is quite amusing to a person unacquainted with the customs of this country to listen to the profusion of salams, or compliments, which are passed between friends and even strangers and enemies. If you meet a friend in the morning he says, "May your morning be happiness." You reply, "And yours be peace." He asks again, "How is your condition?" "If it please God you are happy." Reply. "Thank God, I am happy." "And how is your pleasure?" He answers, "May God give you peace." When he leaves you, he says, "By your permission I depart." Reply. "Go in peace." He adds, "And God give you peace." In travelling the salutation is, "May God be with you." Reply. "And God keep you." If you call at a person's door, he says, "You are welcome, do me the favor to walk in." Reply, "May God increase your bounty." Answer. "And God give you long life." Salutations of this kind were no doubt as freely used in the time of our Saviour as now, and were uttered with quite as little regard to their meaning. He also gave the benediction of "Peace;" but not as the world gave. His blessings were from the heart. The peace which he gave was heavenly and enduring, and he upon whom it rested was blessed indeed.

31. After morning prayers we took our animals and rode the distance of half an hour, to the house of an aged Greek Christian, with whom we spent a portion of the Sabbath. It was a season of much interest to the aged disciple as well as to us. He said, the Saviour had visited his house to-day. And when we wished to go, he would hardly consent to our leaving. But we promised to see him again, and proceeded to our tent. It is by no means a small privilege to meet even with one, in this desolate famishing land, who loves the Lord Jesus Christ, and with whom he can hold sweet converse upon heavenly things. This old man is totally blind and extremely poor, and yet, such is his character, that I could not help falling upon his neck and embracing him, as if he had been a father. It is now about ten years since he gave evidence of being a true Christian, and since that time he has been extremely anxious to devote all his time and strength to the cause of his Redeemer. He has a school of from twenty to thirty children in his house, where, with the assistance of his son, he daily teaches and preaches the Lord Jesus Christ. He is also much interested in the distribution of the Holy Scriptures in this land of moral darkness and famine. Blind, as he is, he procures a little boy to lead him, loads his donkey with Bibles and tracts, and goes from village to village with his precious freight, spreading the light

of life among his countrymen more betighted than he; thus endeavouring to fill up the measure of his days to the glory of his Creator and Redeemer.

TELOOGOOS.

Extracts from a letter of Mr. Van Husen, dated Nellore, (Madras Presidency,) Nov. 7, 1840.

On the 27th of Sept., in the presence of several thousand spectators, br. Day baptized the first Telooگو man, (connected with this mission,) in the Pennar river. This man has been a believer in Christ for about three years, and is engaged in the civil service of government. He is about forty years old—possesses good natural abilities, and an easy and interesting address. We cannot but cherish the hope that through his instrumentality many of his perishing countrymen will be brought to a saving knowledge of the truth. We long to see the Word of the Lord take effect on the hearts of this people. Come Lord Jesus, come quickly.

Since my arrival in the Telooگو country, my attention has been chiefly directed to the acquisition of the language. This appears to be copious and flowing. Would that I could use it freely in communicating the precious gospel. I hope soon to be able to do something in the way of direct effort for this interesting, but too long neglected people. Br. Day begins to read and speak the language with considerable ease. But it is painful to be obliged to labor in delivering the heavenly message, for want of a proper medium of thought and feeling. As the gift of tongues has ceased, we are content to work in accordance with the divine will. The Lord hasten the period when the glorious gospel shall be published in every language, to every people under the whole heaven; and when the earth shall be filled with his glory!

Of Madras, as a missionary station, Mr. Van Husen writes as follows:—

It is much to be regretted that a field so important and extensive as Madras, should remain unoccupied by the Board. An energetic, self-denying, persevering and single-hearted man, by the blessing of God, might accomplish much in Madras. Is there not one among all the devoted servants of the Saviour who will make the sacrifice, and whom the Board will delight to send?—*Am. Baptist Missionary Magazine.*

KARENS.

JOURNAL OF MR. NASON.

Jan. 5, 1840. Pyee-khya. The results of our labors here are, that we have baptized

four persons, and have excluded from our communion five, only two of whom, however, belonged to this church. Four of these latter, all members of one family, were excluded for offering to the Nats. The other was a member of the Karen school at Mergui a year or two ago, and was baptized there, or in the neighbourhood.

There was a small school here of eight persons last season. There are about forty readers in the settlement.

7. Pa-sau-oo. When on our way to this place we met a chief and his brother who live near, and both profess to believe, but they seldom assemble with the Christians; though rendering an external homage to religion, they give little evidence of true conversion. I afterwards visited the house of the chief, and found his wife at home. She professed herself a Christian, and said she prayed regularly at home, but her small children prevented her attending meeting on Sundays, as she otherwise would. The father and mother, I learn, sometimes excuse themselves to the Christians for not attending meetings on Sunday, "because our clothes are not good enough."

One of the Christians quarrelled with and struck another person last rains, but he repented and confessed his sin to the church immediately. This is the only new case of difficulty that I hear of in the church. The man that was excluded last year for quarrelling, is here to-day and appears truly penitent; he is well reported of by the brethren.

12. I baptized to-day sixteen persons whom we had previously examined and received. Four others were examined and rejected. Eighteen persons were in school last season, and our congregation to-day numbered more than eighty. We had our communion in the evening.

21. We examined six and received four for baptism. An old woman came from a neighbouring house and said she was exceedingly deaf, and could not answer the questions that were put to the candidates, but that she prayed to God continually and would like to be baptized. I recommended her to the Christians for further instruction, and promised to take up her case next year, if our lives were spared. The wife of the man who first professed himself on the Lord's side yesterday, was present this morning, and declared her intention of becoming a Christian also. In the afternoon I baptized the four persons that had been previously accepted.

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