

THE

CANADA BAPTIST MAGAZINE,

AND MISSIONARY REGISTER.

No. 9.

FEBRUARY, 1839.

VOL. II.

JOHN FRANCIS DE LA HARPE,

A CONVERTED FRENCH INFIDEL.

It is always gratifying to a believer in Christ to witness, or hear of, the triumphs of divine grace in the conversion of sinners, and especially of those who like Paul had been "exceedingly mad" against the Saviour and his cause. We are old enough to remember when the celebrated man whose name stands at the head of this article was in the height of his popularity as a lecturer on General Literature at the Lyceum in Paris, and of the surprise and delight with which we read from his lectures several passages which bore the stamp of piety and devotion, so contrary to what was generally current in a land at that time overwhelmed with anarchy and irreligion.

We have no doubt our readers will peruse with interest the following account of this remarkable individual, as given in an English Magazine, and reprinted in the "CHURCH" Newspaper.

La Harpe was born in Paris on the 20th of November, 1739. His parents, though of respectable families, were poor, and he was left an unprovided-for orphan at the age of

seven. But he had already evinced extraordinary intelligence; and being recommended to M. Asselin, principal of the college of Harcourt, was received among his pupils. His talents were now cultivated with diligence. He distinguished himself among his companions by the excellence of his compositions, and for two successive years carried away every prize. He displayed a decided taste for satire, and was accused of composing ludicrous verses on M. Asselin. He protested his innocence, but was not credited; and was accordingly committed for some months to a house of correction. The confession afterwards made in one of his publications, was, that he had composed some imprudent couplets on certain persons in the college, which his comrades had collected and enlarged by additions of their own; but that he never had the slightest intention of giving offence.

His education being finished, he became connected with several literary characters, among whom was Diderot, a confirmed atheist. In 1769 he published "Heroic Epistles,"

chiefly levelled against the priests. The tragedy of "Warwick" succeeded, written when he was twenty-four. It was dedicated to Voltaire, which led to an intimate acquaintance between them. Voltaire praised his work, though he regretted that La Harpe's principles were not more strictly infidel: he was, nevertheless, admitted a member of the Atheistical Society. His fame introduced him into the highest circles. He was appointed one of the editors of the "Gazette Littéraire," the object of which was to disseminate infidel principles. Here he first distinguished himself as a critic. His former success as a dramatist induced him to make another, though unsuccessful, attempt in that way. He then devoted himself to general literature.

The various academies offered to young men of talents the means of rising into notice. These were completely in the hands of the philosophers, who anxiously sought to propagate their opinions, and held out annual premiums to allure young men to join their societies. La Harpe was a successful competitor. In the space of ten years he carried off twelve medals, besides various secondary prizes.

With all his efforts, however, he could not gain a maintenance. He had married a woman of poor parents, utterly incapable of attending to her duties as a wife, her whole time being spent at the theatre, or in her husband's study. While thus destitute, they were invited to spend some time at Ferney, where Voltaire resided, and which was the grand resort of the most celebrated infidels of the age.

Caressed, and admired, especially by Voltaire himself, La Harpe and his wife remained for a year at Ferney. They then returned to Paris, where La Harpe engaged himself in various ways. It is needless to enter into the details of a wretched unbe-

liever's career, or to mark with disgust, as it must be marked, his impious attempts to dethrone the Omnipotent. The writings of the period, and La Harpe's among the number, testify the fearful rebellion of the natural heart against God, and the licentiousness which must ever predominate where the wholesome restraints of religion are cast off.

At the period of the Revolution, La Harpe became involved in the public misfortunes of France. At first he applauded the destruction of the ancient institutions, which he defended in the "Mercure;" but after two years his views were entirely changed. Threats were the consequence. He was obliged to make continual apologies and retractions. At length he could no longer dissemble his sentiments. He then became an object of proscription, was arrested, and committed to the Luxembourg, in November, 1793, which from a palace had been transformed into a prison.

Many of his associates had perished on the scaffold; and La Harpe knew not how soon the same fate might be his, for he incurred, by some expressions of contempt, the hatred of Robespierre. Unsupported by the consolations of Christianity, the philosopher fell into a state of melancholy. Providentially for him, the Bishop of St. Brieux, his fellow-prisoner, took an interest in his affliction. The bishop recommended him to read the Psalms, in which he would find poetical beauties that might entertain his fancy. This he proposed merely as a literary amusement, offering his services at the same time, in making comments or critical remarks upon them. La Harpe was delighted, and he applied himself to the study. As he proceeded, his admiration of their composition increased, and by degrees the light of divine truth broke in upon his mind; his heart was deeply impressed: he look-

ed back with horror upon his past life. The nature of the change wrought upon him, and some of its concomitant circumstances, are thus described by himself:

"I was in my prison," says he, "in a little chamber, solitary and disconsolate. For some days I had read the Psalms, the Gospel, and a few pious books. Their effect was rapid, though gradual. Already I had yielded to the faith, and made new discoveries of the truth; but the light I saw only terrified and alarmed me, by revealing the abyss into which the errors of forty years had plunged me. I saw the extent of the evil, but found no remedy. There was nothing around me which I could substitute for the succours of religion. On one hand, my life was before me, but such as the beams of heavenly light only made the more frightful; on the other, death,—death,—which I expected every hour, and in its most appalling form. The priest no longer appeared on the scaffold, to console the dying sufferer; if he mounted that bloody stage, it was only to fall himself a victim. Full of these disconsolate thoughts, my heart was cast down, and, addressing myself in silence to the God I had just found, but whom I scarcely yet knew, "What must I do?" I said, "What wouldst thou have me to be?" On my table there lay the 'Imitation of Christ;' and I had been told in that excellent book I might find an answer to my thoughts. I opened it on chance, and my eye caught these words of the Saviour, 'Here am I, my son, I come to thee because thou hast called upon me.' I read no more. The sudden impression I felt is beyond description, and it is as impossible for me to express it as to forget it. I fell with my face to the earth, bathed in tears, and almost choked with sighs, uttering loud and broken acclamations. I felt my heart comforted and enlarged, but at the

same time almost ready to burst. Overwhelmed with a multitude of thoughts and reflections, I wept for a long time, but without having any remembrance of my situation, except that my heart never felt an emotion more violent, or so inexpressibly delightful; and that the words 'Here I am, my son,' never ceased to echo in my mind, and to agitate all its faculties."

Thus brought by saving mercy, not only to a sense of guilt but to a knowledge of that Saviour by whom the stain of guilt is obliterated for ever, he employed his time in translating the Psalms into verse, which he afterwards published, declaring in the preface his conviction of the truth of the Bible. By the death of Robespierre he was set at liberty, and speedily bore public testimony in the pulpit of the Lyceum to the power of Christianity. His lectures were numerous attended. His zeal however again exposed him to suspicion; and his work on the fanaticism of the revolutionists caused him to be proscribed in Sept. 1798, and condemned to be transported for life to Cayenne. The Bishop of St. Brieux, however, procured him an asylum at Corbeil, a few leagues from Paris, where he remained undiscovered. Here he wrote his "Apology for Religion," consulting the Bible alone. Happier hours, he declared he had never spent than now; his feelings were those of the pious and amiable Bishop Horne, when employed in his Commentary on the Psalms. And when he was restored to liberty he went to Paris, and in public and private still sought to defend the faith he had laboured so sedulously to destroy. M. La Harpe died on the 10th of Feb. 1803, bearing testimony, in his last hours, to the truth and value of Christianity. It is true, indeed, he died in communion with the Church of Rome; but the fact that

he was led to renounce his former infidelity, and to believe on the name of the only begotten Son of God, is the point for our present consideration.

Various opinions have been formed as to the reality of La Harpe's conversion. By his former associates, as might have been expected, he was esteemed mad: the change in his views was regarded as a convincing token of a weakened intellect. But he shewed no proof of feebleness of mind—quite the reverse. His conversion was doubtless the work of God's free grace, who sheweth mercy when, and where, and as he will. Like every true penitent, La Harpe sought to repair the injury he had done; he denounced his former works; he expressed unfeigned contrition for the past, he clung to his Saviour as his only hope; and we cannot doubt that he was plucked as a brand from the burning.

WHY IS CHRIST CALLED 'THE SON OF GOD'?

There are two ways in which men may seek the proper answer to this most important inquiry. Most persons would be inclined to answer according to the tenor of a creed or a system of divinity. Such a method commends itself, on account of its facility, since it requires no independent and laborious research, but simply the echoing of another's sentiments. This is, in fact, the way in which most theological questions are disposed of by the disciples of the various systems, which at present obtain. Yet there are some who, with praiseworthy independence and patience, would seek the proper answer immediately from the Scriptures of truth. Bacon has taught us that the only sure way to study philosophy, is to ask questions of nature; so the only sure way to study theology, is to ask questions of the

Bible. The Bereans of old appear to have pursued this method, "for they searched the Scriptures daily, whether those things were so." One that has attempted to follow their 'noble' example, by consulting the 'lively oracles' with reference to the above question, offers the following as the result of that consultation.

Our Lord Jesus Christ appears to be styled 'the Son of God' for the following different reasons:—

I. In consequence of his eternal filial relation to Deity. This seems to be the view which is stated at length, in the first chapter of the Epistle to the Hebrews. And the Apostle John teaches the same thing in his writings, especially in the first chapter of his Gospel, where he speaks of the word, that was in the beginning with God, under the name of 'the only begotten Son which is in the bosom of the Father.'

II. Because the Virgin Mary was impregnated by the power of the Highest. This accounts for the origin of the title, according to Luke i. 35, where the angel says to Mary, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: *therefore* also that holy thing which shall be born of thee shall be called the Son of God. Here it is plain that the miraculous conception of our Lord is regarded as *constituting him the Son of God*. So also Adam is called (Luke iii. 38.) the son of God, on account of his miraculous origin, as having been fashioned by the divine hands and stamped with the divine image. See Gen. ii. 7.

III. In consequence of the resurrection from the dead. This is what the Apostle Paul teaches in Rom. i. 4, where he states that Christ was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. The term '*declared*' does not correctly convey the sense of the

original word, which signifies to appoint or constitute. If, then, we adopt the more accurate version of the passage, we must admit that our Lord became, in one sense, the Son of God in consequence of his resurrection. The Apostle puts the matter in the same light also in Acts xiii. 33, where he teaches the people, saying, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. With these statements of the Apostle's may also be compared the language of Christ himself in Luke xx. 36,—They are the sons of God, being the sons of the resurrection.

CAPTAIN COOK:

A visit to the place where he was killed.

BENEFIT OF MISSIONARY EXERTIONS.

It is well known that this celebrated Navigator was murdered, in 1778, by a company of savages at Owyhee, or Hawaii, one of the Sandwich Islands. The following account of a visit to the spot, and the comparison it presents of the past with the present state of that beautiful island, cannot fail to interest all who delight in the moral improvement of mankind and the progress of the Gospel throughout the world. What that Gospel has done for Hawaii, it may and will do for all other places where it is as much needed, and where it shall be as successfully propagated. Whatever degree of blame some may think due to the Captain, all will rejoice in the altered state of the people.

From the Charleston Observer.

KEALAKEEUA BAY, HAWAII, April, 1835.

RONO, one of the *Mythological* kings of Hawaii, having become insane on account of some domestic trouble, wandered about the Island—

boxing and wrestling with every one he met. Suddenly he disappeared, and none could tell aught of his departure, save that he had set sail in a canoe heading towards the ocean—when Capt. Cook therefore landed on their shores, with his glittering uniform from his heaven winged ship, they exclaimed, "*This is Rono,*" and prostrated themselves and their gods before him as he passed. After his death, they wailed his loss, and separating his bones from his flesh, preserved them in a small basket overlaid with red feathers, as the relics of Deity in their sacred houses: from which they were annually carried by the Priest, in their idolatrous processions to all the heians in the Island, to receive the votive offerings of the people to their long lost Rono. On my way to the mission house, I passed the temple which formerly held the bones of this distinguished Navigator, now crumbling and dilapidated—viewed by the natives without emotion, and passed without regard. And as I broke a fragment here, and displaced a stone there, the people only laughed at a sacrilege, which fifteen years before would have been visited with signal death. During my stay at Kaawaloa, I visited Kapiolani several times. Under her auspices, this portion of the moral wilderness of Hawaii, is beginning to "bloom as Sharon," and putting on an aspect of spiritual loveliness. She, with her late husband, Naihe, erected a school house and church, and collecting her attendants, formed them into a little flock, of which Mr. Forbes is at present, (1835) the faithful shepherd. His residence was two miles distant, on an elevation of land, commanding a most beautiful prospect, about two thousand feet above the level of the sea. The door of his humble thatch was thrown open at my approach, and from the warm hearts of the Rev. Mr. F. and wife, I received the cordial welcome which ever awaited me at

the Missionaries' home. I spent several days with his lovely family; but the time allotted to my tour was short, and I was compelled to leave this almost hallowed spot, ere I had become half acquainted with its endearments. On Sunday, at four P. M. the Rev. Mr. Forbes held divine service on board the fine ship "*Wis-casset*." We were anchored in nearly the same place where lay the ships of Capt. Cook, *but there was no sentinel's tread along the deck, and no savage huru on the shore.* The stillness of the Sabbath reigned throughout—the canoes were drawn up on the beach, and the busy trade of the week had given place to that hallowed day, the observance of which it was truly gratifying to behold.

At one o'clock Monday morning, we weighed anchor; in half an hour more, we had cleared the bay, and were moving slowly on the quiet bosom of the Pacific, and when the sun had risen, the beautiful station of Kaawloa, was hidden from our view.

In 1778, the Sandwich Islands, just rescued from the wide waste of waters, presented to the celebrated Cook a scene of thrilling interest, and excitement. He thought of the honor that would redound to him as their discoverer—he beheld their beautiful hills and vallies, fertile as Eden, and peopled by a race of noble mein, and daring character—he was welcomed to their simple hospitality—reverenced as a superior being, and worshipped as a God. But, as if to signalize to the world their savage character, he fell a victim to their wrath, and the Island, whose discovery he hailed with rapture,—*became his tomb.*—What did the voyage of 1835 behold? *He stood on the rock where Captain Cook was killed, but he saw in its vicinity a Church, consecrated to Jehovah*—he saw their ancient heians, but the people no longer gathered to its bloody rites—he viewed at a little distance the Missionary station, with

its church and school house—he conversed with the wife of Karaio-pu (Tereboon of Cook) now a Christian communicant—he attended divine service in an American ship—conducted by an American Missionary in the very bay which sheltered the "Resolution and Endeavor"—he found honesty, where they found theft—he beheld the sweets of the domestic circle, where they met infanticide, polygamy and female degradation—he saw the "olive branch of peace," where they heard the war shout of death—he found a reading people, who then had no written language—he met the Missionary of the cross, where they saw the priests of Baal; he was surrounded by men decently clad, where they beheld the tattooed savage—in fine, for I could extend this comparison to a greater length, *he met Christians where they saw a nation of idolatrous pagans.*

A sea Captain told the Rev. Mr. Holmes that he once had occasion to call at the very spot where Capt. Cook lost his life. He found there Mrs. Ruggles and a female, her sole attendant, while multitudes of the natives were on every side. Astonished at this serenity, he enquired the distance to the nearest Christian family; "Fifteen miles" was the answer. "Are you not then," said he, "in danger? On whom do you depend here?" "Upon God, Sir," was the truly pious reply. "And are you not afraid?" "*Afraid,*" said she, "*not at all.*" "And," said the captain (who is no professor of religion), "when I remembered that this was the very place where Capt. Cook was murdered, and that two solitary females felt themselves perfectly safe there, with no fellow Christian nearer than fifteen miles, I thought with myself, 'could I have all our Americans here at this moment, they would never again entertain a doubt as to the influence of the Missionaries, nor ever say, that they were doing no good.'"

The stealing of one of the ship's boats for the nails it contained, occasioned all Capt. Cook's trouble at this Island, and eventuated in his death. But does this furtive disposition still remain? let the following facts answer. While the ship of Capt. A. was lying in Kealakekua Bay, in the spring of 1829, a young native called on board in company with the Rev. Mr. Ruggles. The Captain recognised his features, but noticed that he was reserved and thoughtful. On being alone in the cabin with Capt. A. and Mr. R., he told the Captain, through the medium of Mr. Ruggles, that when on a former voyage, he had wronged the Captain in a trade with potatoes, to the amount of one barrel, worth three dollars, and he now wished to make restitution, for he had felt unhappy ever since. Capt. A. had no knowledge of the circumstance, and refused to receive the proffered compensation. The same Captain related another anecdote of a chief. The Captain had paid him for certain articles, a sum of money in quarter dollar pieces, of which, without the knowledge of the Captain, there happened to be one quarter too much; *the chief immediately returned the piece*, with the word that if it had happened before the introduction of the Gospel, the mistake would not have been rectified.

What glorious results are these! *Ye who oppose Missions, what say ye to such a change? What a conquest here, not by might, or by power, but by the Spirit of the Lord? What a TRIUMPH here, not of belligerent forces conquering in cruel wars, but of "the sacramental host of God's elect" by the glorious Gospel of the "Prince of peace."*

W. B. S.

NECESSITY OF STRIVING.

"Strive ye to enter in; for many shall seek to enter in, but shall not

be able." Many—not one, or two, but many—shall seek to enter into the kingdom of God; that is, shall think about turning to him, and shall intend to do it one of these days, and shall talk about goodness, and shall now and then take up a Bible. They shall seek—they shall look—for the way to heaven, as a rich man might look for a sixpence that he had dropped in a dusty road. But because they do not set about the work with all their heart, and mind and soul, and strength,—because they do not look for salvation as one of you would look for a golden sovereign if you had lost one from your month's wages,—therefore they shall not be able to enter in. They shall have the pain, the misery, the unspeakable woe and anguish of seeing thousands and tens of thousands entering in, but themselves shut out—shut out, observe, not because they were profligate, or drunken, or thievish, or oppressive: but because they only *sought* when they should have *striven*; because they crept when they should have walked, and walked when they should have run as in a race, (1 Cor. ix. 24;) because they did not feel during their life time that this wilderness world is no abiding place for an immortal spirit. No; they loved earth and the things of earth above God and the things of God. They gave their minds to this world, with its cares and pleasures; but knew and thought little about Christ, and had no wish to learn more. Their religion was one of days, and rites, and outward forms; instead of being an active principle, running through their whole life. They served God, partly from habit, partly for decency's sake, partly because they knew they must: but they did not serve him in the spirit of faith and love; and therefore the service was a burden to them. Sunday was to them the dullest day of the seven; instead of longing to enter into the courts of the Lord, their secret plea-

sure was to get out again. In a word they saw nothing lovely in holiness to make them desire and love it. What sort of welcome can such persons, who fancy they have been seeking heaven, but have been seeking it only as a dream—what sort of welcome, I say, can they look for from the God of holiness? What can their lot be, but to be driven from his presence into the outer regions of sin and of death? God, who in his mercy has lately preserved us from one pestilence, preserve us all my brothers from this worse, this second death!—*Rev. A. W. Hare.*

THINK.

We can give some reasons why many know little about the above term as applied to religious subjects. There is but little close and careful thinking; a bending of the mind intensely and earnestly to religious themes.

1. One of the reasons is, it is a difficult work. This arises partly from the fact that the minds of many have not been accustomed to such discipline as to give them much power over the current of their thoughts; such power as to keep the mind fixed on a single subject chosen at pleasure.

But there is a deeper cause in the soul's alienation from God. Religious themes are not pleasant themes to unholy minds. And even where the reigning power of sin has been broken, and the mind has become interested in sacred things, they are still comparatively strange things. They have not in most minds the power to command deep and intense thought. The world is crippled indeed, but its power is yet strong. There are gleams of sunshine, the presage of a brighter day; but there are dark and heavy clouds still lingering above the horizon. Most Christians find it a difficult thing to fix their minds intently on given religious subjects.

2. Some are afraid of the result of deep thought. Here is one neglecting the salvation of his soul. He has no sort of intercourse with God. Sin has made a fearful gulf between him and his maker. Now should he think deeply on any religious subject which would bring his own moral and religious prospects into light, he would receive the reproaches of his conscience and be made unhappy. He sees this every time his thoughts happen to take a religious direction. It will not do to follow out such strains of thought. Hence that mind will not soar upward to eternity. It will bend down its powers to earth and keep them there.

Little does such a man regard the fearful truth, that think he must forever, and think forever too on religious themes. The realities of eternity, now rejected as themes of thought, are to be present soon in overwhelming power. And if the mind cannot bear their presence now, how can it endure their awful brightness then! "If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses?"

But be the difficulties in the way of deep and earnest thought on religious subjects what they may, they can be overcome, and the habit of close thinking is of the utmost importance.

1. It is the only way of getting clear and definite conceptions of truth. Loose and superficial notions, are from loose and superficial thought. It is not the hasty stroke of the chisel, that changes the marble block into the beautiful statute. The various lineaments of the form divine, appear one after another, in all their well defined preparations by patient labor and skill. It requires more than moonbeams to remove the mist from the landscape. The burning sun will do it. So it requires more than feeble superficial thought, to give the

mind clear apprehensions of the great truths of the gospel. Think deeply, if you would see clearly.

2. And do so, also, if you would feel deeply. There are emotions which a breath only will arouse; but then a breath will allay them. A zephyr will ripple the sea, but its mountain waves are heaved by another agency. Those that think little, may flash and blaze, but they do not feel deeply. No religious subject penetrates the inward mind, and takes powerful hold upon the great springs of action, which is not held firmly before it in intense thought.

3. The glory and beauty of spiritual objects can be best seen only by deep thought. The traveller that hastens through Palmyra or Petra, casting but a passing glance at the wonderful scenes of greatness in ruins there, will have but feeble impressions concerning them. If he would have the deepest emotions of wonder, awe, and pleasure, let him pause, examine, view from this point, and then from that. Let him fasten his mind on the various subjects before him. It will be while he thus mures that the fire will burn. He that rushes through a landscape in a railroad car, can have but poor apprehensions of its beauties.

More especially in relation to spiritual objects, is careful thought needful to discern their excellence. There must be many strokes of the pencil, before the fancy sketch of the painter glows before him in the finished beauty. So the more thought the sublime truths of religion receive, the clearer and more delightful will be the mind's apprehension of their spiritual beauty. What delightful visions of the glory and beauty of divine truth remain yet unrealized by multitudes of the disciples, because they bestowed so little patient and fervent thought upon them! They may have picked up a few glittering pebbles about the shore, but they have not

plunged in and brought up the precious pearls that are found in the depths.

4. Powerful and abiding principles of action, are the results of deep thought. Why do so many in a religious life start off like a rocket, flash brightly along a small section of the Christian race, and then are suddenly eclipsed and are seen no more. They had thought indeed of serious things, or they would not have started at all. But they had not thought deeply. The mind had not been fixed upon divine things, so fixed as to be penetrated by their power. There had been thought enough to convince of duty, but not enough to make a sense of duty a powerful principle of action. The mind has seen some of the motions which should impel its action, but it has seen them as through a glass darkly. Deeper thought would have given it such an impulse, that it would not have been like the rocket, but like the deep river rolling strongly on in spite of every obstruction.

When, therefore, we urge thought, much thought, deep thought, upon religious subjects, we urge a course which will put men in possession of clear and definite views of truth. It will awaken deep emotions in view of it. It will give delightful apprehensions of the beauty of spiritual objects, and powerfully aid in fixing in the mind the great principles which should sway human conduct. Therefore, we have good reasons for saying, in great earnestness, THINK!—*Boston Recorder*.

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To the Editor.

UPPER CANADA, Dec. 25, 1838.

SIR,—The following is an account of the awful length to which priest-craft and superstition have gone in this place, and that by those who presume to be the only people possessed of the truth. A friend of

mine, living amongst Roman Catholics, was lately induced, to please her neighbours, to be one of a party, in the character of a nurse, to attend a child to the priest's for baptism. The priest asked the father what was to be the name. He said Mary; for, says he, that was the name of her sister who died, and I mean to raise up the name in the family. You do that very well, says the priest, for that child is just now in the gate of heaven with a *white* or tallow candle in her hand, praying for you, and this child. So after the salt, spittle, water, &c. were applied, and the party about to take their leave, the priest said to the father, You have brought that child here a lost *sinner*, and you now take her away a *saint*. The party returned home, quite happy at the mysterious change, to restore the little saint to her joyful mother; and, as they went, entered the first tavern to take a glass of grog. Just as they were sat down a neighbour came in, of the same faith, who was offered a share; but, being a temperance man, he would not partake, and said to the other he ought not to take it himself. Well, says the man, the priest told me there was no harm in it, as long as it will not lead me to commit *mortal* sin. But, enquired the other, may it not send you to purgatory? He replied, I believe it may. Well, says the temperance advocate, "Is there no evil there? If you follow my advice you can have full proof of the evil of it, and that according to your own acknowledgement. Take a glass of rum in the one hand, and a live coal of fire in the other, and see whether your pain from the one, or your pleasure from the other, exceeds. Now, if your pain is so great from the fire of this world, and that for a moment, how great must your pain be in the fire of purgatory, which is far hotter, and that for years together. More than that, I believe, should your wife die, you would kill a cow per-

haps, and a sheep too, besides plenty of rum, &c., and the whole expense would not be less than twelve pounds, which will cost you years of labour to pay it off. Now, would it not be much more natural and reasonable to call together a number of your friends, and quickly bury your wife, without either *fasting* or *drinking*, and save that money? Then give four dollars to one priest, five to another, and six to a third, and the three priests would offer up so great a sacrifice at the same time, that the soul of your wife would get out of purgatory all at once; while, on your system, it must lie there burning for years, and you have not a penny to take it out. Besides, if you continue to drink rum, &c. you must lie with your wife, and suffer too for years, and no means left to take you out." The man was sincere in his belief of purgatory, and looked on money as supplying the efficacious means of redemption out of it; and that is the general belief in this country.

A list of all the souls remaining yet in purgatory from this vicinity, was lately read in one of the congregations of this county; and, as one of the number, was mentioned the Rev. Mr. Fraser, who laboured faithfully for Christ in the village of St. ———, and who has now been dead for three years. How gloomy the hope of such a religion at the hour of death! Alas! alas! for the people, when the best of their priesthood, supposed to possess such power for others, must continue themselves burning in the fires of purgatory for years together. But there is a useful article called *gold*. and when the priests get a true and sufficient share of that, the souls of the faithful obtain a hasty passage through these *imaginary regions*. But, my Dear Sir, "the blood of Jesus Christ *cleanseth us from all sin*." "without money, and without price." Is it not evident that these people are as ignorant of the Gospel of Christ as

Hindoos or Burmese? How loudly does this call on the friends of the truth to exert themselves in their behalf, by the distribution of Bibles and Tracts, and labour from house to house, to remove the moral darkness by which their minds are enveloped, and to bring them to "the knowledge of the truth as it is in Jesus." How inconsistent and unreasonable for a Protestant Government to help forward such delusion, superstition, and idolatry, by giving State stipends to their priests, and Government grants for the building of their chapels. But why do I wonder, so long as thousands of British money are given yearly for the support of *Juggernaut*? Whatever is religiously wrong, can never be politically right. "Oh! that the salvation of God may come out of Zion," and every error be cleared away before the power of divine truth. Your's in the Truth,

ALPHA.

SARDIS.

The Rev. S. H. Calhoun, the American Bible Society's Agent in the Levant, has communicated to the Society a Journal of a six weeks' tour in the interior of Asia Minor. His object was to become, from personal observation, better acquainted with its moral condition, and find out what openings there are for the distribution of the Holy Scriptures in that extensive region. The following account of what was Sardis, will afford both instruction and warning to churches of the present day.

'Cassabar is a town of considerable importance, being the great thoroughfare of all the caravans from a vast extent of country. It contains, perhaps, 2000 houses, the most of which are Turkish. It has extensive gardens, and gives its name to the best melons found in the market of Smyrna. We notice here many storks. The stork is a large bird, held in high

esteem by the Turks, who never allow one to be killed. The nest, which is at least three feet in diameter, is usually built on the tiles of Turkish houses.

Six hours from Cassabar (about eighteen miles) brought us to

SARDIS,

or rather to the spot where Sardis was. The situation of this city, so famous in sacred and profane history, was admirable. It occupied a gentle swell of land which overlooks a magnificent plain (the Lydian or Sardinian), stretching away to a great extent easterly and westerly. Across the plain to the north, five or six miles distant, on another moderate elevation, can be seen the immense mounds built by the Lydian kings, either to secure their treasures or to bury their bodies; and among them, and eminently conspicuous, that of Alyattes, the father of Croesus. This barrow, or mound of Alyattes, was described by Herodotus as beyond comparison the greatest work in Lydia; inferior only to the works of the Egyptians and Babylonians. Just behind the town to the south, rose the Acropolis, a detached and rugged hill, 600 or 800 feet in height, with a strong castle on its summit; and behind this, Mount Timolous, towering away almost to the clouds. The Pactolus, a mountain torrent, which is said to have brought down sands of gold, washed the city on the west. Sardis must have been a delightful residence for the wealthy monarchs who made it their capital.

But what is Sardis now? Uninhabited, except by six or eight most miserable Turkish families, living in huts of the rudest construction. The walls are still standing of two rooms which are supposed to have formed a part of the house of Croesus. These rooms are in a line, with a passage between them. Each of them is 144 feet in length, and the passage is 54.

The walls are of brick, and are ten feet in thickness. They were covered with plates, of what metal I do not know. The plates are all gone, carried away by rude hands, but many of the small spikes by which they were fastened, are still seen sticking in the walls. The bricks are in a good state of preservation. They are of various sizes, mostly, however, broad and flat. More than 1600 years ago this very building was mentioned by Roman authors (Pliny and Vitruvius) as an example of the durability of the ancient brick. It seems to have been preferred, in some instances, to marble itself.

The voice of mirth is no more heard within those walls. The storks hold undisputed possession. I counted a dozen of their huge nests on the top of them.

In a most retired spot, between the Acropolis and the mountain, and on the bank of the Pactolus, are yet seen the vast ruins of a very ancient Ionic temple. Two columns only are standing, and the chapter of one of these has been moved twenty degrees out of its line, probably by an earthquake. The building is of marble, and bears a date, it is said, as ancient as six or seven centuries before the Christian era.

The remains of several churches indicate that Sardis was a magnificent place for a long time after the introduction of Christianity.

Sacred associations will ever make Sardis an interesting spot to the Christian. To the church planted there, the Saviour sent a special message through his servant John. That message was of solemn import, and with peculiarly solemn feelings did we read it, and pray over it amidst her ruins. "Thou hast a name," (Rev. iii,) said the Redeemer, "that thou livest, and art dead." "Be watchful." "Repent." "If therefore thou shalt not watch, I will come on thee as a thief." The declaration has

been made good. Sardis was, but is not. A loud warning to dead churches, and dead members. Still, while standing amid her desolations, it was pleasant to read in the same epistle, that, in those early days, there were "a few names even in Sardis, which had not defiled their garments," and to be assured, on the authority of Christ himself, that some had lived there who should "walk with him in white." I knew positively that some souls were rejoicing before the throne of God, who had gone up from the spot where I was then standing.

Finding no resting-place near Sardis, and not even food for our horses, we came on two hours further (6 miles) to Salicklie, a small Turkish village. There being no khan for the entertainment of strangers, we are provided for the night with a mud-house, of a single room, and with the earth for a floor. Safe, however, in the arms of a covenant-keeping God and Saviour, we lie down to rest, happy and contented. The Lord is our Shepherd, and we shall not want."

To the Editor.

SIR,—By a notice of a communication of "Trinitarius" in the Magazine for this month, I perceive its drift is not perceptible to you. With a view of making it so, I beg leave to impose a few observations more upon your patience; and also to add, that in studying and attempting to expound prophecy, I feel, I trust, no disposition to dogmatize. What I have written I merely submit as my opinion, ready, while I am disposed to give every reason in my power in support of my own, to defer with due respect to those of others.

Passing over the subordinate meanings of the scenes prophetically brought before us by St. John, such as the identical characters, time and place, except in so far as they are necessary to elucidate the highest and

most important view of the subject, I respectfully invite your consideration of the following opinions, leaving it to your Christian prudence and better judgment to use them in public or not. My chief object in this essay is to shew to mankind the various parts they are severally acting in the grand Drama of Life, if the term is admissible, as foreseen and foretold by the prophet.

The 12th chapter of Revelation, the 13th, and part of the 17th, seem sufficient for my purpose; for I believe the same events are exhibited in other parts of Scripture, under different characters.

CHAP. xii. v. 1.—The Church of Christ is represented by the woman, the sun represents the divinity of her child, the moon his humanity, and the twelve stars the twelve apostles.

2. The birth of Christ: the fulness of the time was come.

3. The Devil, watching the advance of the Saviour to defeat his mission, as well by his own personal effort, as by means of the powers of the world. "For, of a truth, against thy Holy child Jesus both Herod," &c.: crowns and creeds, real enemies, and false friends were arrayed against him.

4. Here is an apostrophe, referring to Satan's rebellion, and the expatriation of the multitude of rebels, drawn by his tail or influence from their allegiance to the Supreme Lord of All; and the object of the Devil, to oppose Christ's errand.

5. The birth and ascension of our Saviour.

6. The church obscured by persecution—the period of her exile—and the protection of God afforded her.

7 and 8. The defection of Satan and his tools, and then banished from heaven. Compare 3d and 9th verses.

10, 11, 12, and 13. The triumph of Christ proclaimed in heaven over fallen Satan in behalf of faithful and martyred saints. A canticle of rejoicing at the event; and a wailing on behalf of the saints, in the prospect of their being still subject to the wily and wicked influence of the old serpent.

14. Compare verse 5. Wings of an eagle—soaring by divine influence above all earthly considerations.

15. Persecutions. 16. The earth or earthly—unregenerated—even they were constrained to stay the persecutions—as, Antoninus Pius, and others.

17. When the general persecutions failed, he pursued them (the Christians) in detail.

The Devil having hitherto failed in his designs against Christianity, changes his tactics, changes his ministry, but changes not his purpose.

CHAP. xiii. v. 1.—Out of the sea of party strife arises prospectively a second monster, having seven heads, ten horns, and ten crowns upon those horns; and on the heads the name of Blasphemy.

The seven heads represent seven false religions—imperial or crowned, and blasphemous, either negatively or positively. Here permit me to designate them according to my view of them: Paganism, I shall put first; then Judaism; Deism, in all its forms; Popery in the middle—Arianism, Mohammedism, and Unitarianism, with its sisterhood Socinianism. Whether these are correctly classified or not, it is certain that they form a monstrous coalition, differing in almost every thing but one—that is, in their opposition in some way or other to Christian truth. Popery wears four crowns on her four powers—that is, the Tiara, besides her secular share as an empire or state.

2. The Characteristics of the Beast: the nature of each head shows itself as a spot on the skin, by a boisterous bloody mouth, and by grasping and hold-fast talons and jaws.

3. Popery wounded by the Reformation.

4. By false doctrine and unholy conduct, the Dragon or Devil is worshipped; and none are more bold in proclaiming their practise than the most erroneous, nor more tyrannical in enforcing their tenets.

5 and 6. The character of the monster repeated, and the period of its existence.

7 and 8. The extent and influence of anti-Christianity.

9. Attention, for the subject is important!

10. Be patient, Christians; let wars and calamities arise; shun them as much as possible, for the actors shall consume each other.

Nor yet is Satan satisfied, though this beast has done much to promote his power. It does not answer, however, for the saints are not all destroyed.

11. Another metamorphose arises out of the earth—out of the unconverted mass—with two uncrowned horns, and no apparent head. This beast professes no religion; it professes rather to view all false and true alike. It is the mere politician, whose creed is false philosophy, human policy, and morality enough to enable him to pass for a mild, good man in the world. See, then, if this kind hold not great sway this day in the nations of the earth.

12. This beast or power is endeavouring to promote, to influence every character as a party or power, which composed the second beast, with very little regard to her religion. Is there a respectable print in Europe or America that does not chronicle the facts?

For the last dozen years the plot has been thickening.

13, 14, 15. The extraordinary political events which have transpired, and are daily manifesting themselves, declare most truly the present existence of this little two-horned lamb.

16, 17. The mark in the right hand is a bribe, and that on the forehead is partizanship; and by its political influence none beside his own creatures shall hold power or place—buy or sell—and all that have not the mark of the beast shall be politically killed.

CHAP. xvii. v. 1—3.—The woman, the great whore, here, is Popery—sitting upon, controlling, or riding the other six heads of the second beast.

4. Her resuscitation to power is here promised; and though Popery seems, cannibal-like, to be in many places devouring herself, nothing is more certain than that she is politically strengthening herself, especially in nominal Protestant countries.

5, 6, 7. Nothing particular.

8. The beast was in power declined—and becomes powerful again. Such is the fact to a certain extent, even at this day, of all the seven anti-Christian heads. But who can say what they will shortly be, when they must be all conciliated by the ungodly politician, to sustain his influence?

9. The seven heads are seven mountains on which the woman sitteth. These are figurative eminences. Popery is proud of her name, and so is Mohammedism, and so is Infidelity beginning to be, and so forth. At all events they are heads, and chief characters, and no one can deny that they are all anti-Christian, except such as know not Christ. The idea happens to chime with the fact, as Rome is seated on seven hills, she must be the great whore; and perhaps it was so designed by Providence the more distinctively to mark her character.

10. Know not.

13. All the Anti-Christian powers shall unite against Christianity, under, chiefly, the influence of popery.

14. But they shall fail in the contest.

15. The extent of Popish influence.

16. Here will be a reverse. No doubt the overbearing tyranny of Popery will reach to such a pitch, that she will presume to rule despotically the powers of the world. Then shall the Lord shew them their folly, and they shall chastise her, and persecute her almost inextinguishably—burn her with fire, and eat her flesh.

17, 18...27 Peers and 44 Commoners of England were, in 1835, Unitarians. Popish Churches have grown in England in 35 years, (1800—to '35) from 40 to 500.

TRINITARIUS.

THE PRESENT CRISIS

AND ITS DUTIES.

Although the general principle of Christian obedience is the same at all times, the calls and obligations to particular duties will vary with the state of society and the changing circumstances of the church. In seasons of persecution, steadfastness and patience are the appropriate virtues. When luxury prevails, both in principle and practice, it becomes Christians to rouse themselves for the purpose of correcting the evil. When the world appears to be encroaching on the church, every faithful subject of the "King in Zion," should be armed and active to repel the aggression. In short, whatever threatens to corrupt the purity of the gospel, to damp the zeal of its professors, or to draw off their minds from spiritual and eternal objects to those which are secular and temporary, should be regarded with a "godly jealousy," and opposed with all the energy of Christian zeal and holiness. As every age has its peculiar temptations, and every crisis its especial duty, so the circumstances of the period in which we live are exerting an influence upon members of the Christian community, and demanding their attention to the situation which they occupy, and the manner in which they ought to conduct themselves in it. It becomes, therefore, every Christian to enquire in what direction, and to what extent, these circumstances are affecting his character and his heart.

Natural feelings prompt us to the love of country, and there is nothing in Christianity which forbids it. The gospel only expands the principle into one of universal benevolence. The order of the sentiment in its progress to this point is, for the consistent Christian first to love his family and friends, "especially them who are of the household of faith;"

"His country next, and next all human race;" only taking care that his affections

be equitably distributed, according to the respective claims which each may make upon his regard. He loves his country, then, as the place where he can most successfully exert his influence, and the inhabitants of it as those with whom, in the nature of things, he can most cordially co-operate. His preference is the necessary consequence of his limited agency, and his social feelings; and it is cherished not from interested motives alone, but also from those of benevolence and patriotism.

When danger threatens his country, he prepares for its defence: not wishing to injure others, his desire is not to retaliate, but to defend from aggression the sphere of his own activity, the scenes of his own enjoyment, and the interests of his friends and fellow-citizens. This is no more inconsistent with Christian philanthropy, than the punishment, by the civil magistrate, of those who disturb the public peace, or invade the rights of others in the same community. In such a condition have the loyal inhabitants of this Province been recently placed; their exertions have been imperatively called for by the unusual state of things among us; they have been compelled to unite for the common good, for the preservation of all that is dear to a peaceable and loyal people; and whether they have been preparing, and stand ready, to repel aggression or to put down revolt, they have been equally engaged in the performance of a duty.

Every one whose heart is not encased in utter selfishness will feel himself called upon to do what he can for the preservation of the common safety, and will respond to the call with conscientious alacrity. But there is danger lest this new state of things should interfere too much with ordinary occupations, and beget a taste and induce a habit at variance with domestic, and common, and

every day duties, which are the chief support of a state, and indeed essential to its stability. To this danger the lively and ardent minds of the young are more especially exposed, and hence the necessity of caution on their part, lest the military spirit should, by insensible or more obvious encroachments, displace the sentiments and habits of more quiet times. If this caution be neglected, a return to peaceful occupations will be rendered more difficult, if not impracticable, when the danger shall be over, and the daily event of life again flow in their accustomed channel.

It is incumbent upon Christians, at the present crisis, to exercise caution on many accounts, some others of which we proceed to notice. The time occupied in military exercises will sometimes interfere with religious duties, with attendance on the means of grace, with domestic worship, and even with private devotion. Care should be taken, therefore, that these interruptions occur as seldom as possible, and such arrangements made as to counteract the evils arising from them, if they cannot be altogether prevented. The head of a Christian household should be at least as much alive to the spiritual claims of his own soul, and of those who are placed under his care, as to the secular claims of himself and his country, and should take care to keep alive the flame upon the family altar.

But not only the time employed, the very nature and character of the occupation itself, must have an unfriendly influence upon him who does not intend to make it the business of his life. The thoughts suggested, and the feelings excited, by it, require an effort to give them a right direction, and keep them within proper limits. Indeed, the strong impression which the present state of the country makes upon us all, whether engaged in active preparation or not, has a strong tendency to divert the mind

from spiritual objects and pursuits, and to give to present things an undue ascendancy in the soul.

In addition to this, the necessity of associating more frequently and more familiarly with those who fear not God, must produce upon the mind of the Christian an anxiety lest he should, in an unguarded moment, betray the cause of his Lord and Master, or at least receive injury from the "evil communications" which "corrupt" good principles as well as "good manners." He will feel the need to be especially on his guard, and will be often lifting up his heart to God that he may be preserved from evil himself, and rendered useful to some of his companions in arms, by directing their minds to themes of greater importance than the fleeting interests of time. Much, perhaps, he will hear, by which his feelings may be shocked, and much he will see that he cannot approve, and possibly without being able to correct either the one or the other. It behooves him, however, on every suitable occasion, to make the attempt, kindly, and in the fear of God.

The absorbing interest that we all take in the events that are passing over us, the unsettled state of the public mind, the ever-varying and sometimes gloomy aspect of our affairs, the impossibility of seeing, or even conjecturing, where and how things will end, unfit us in a great degree for the calmer exercises and enjoyments of religion; but at the same time they urge us with a pressing vehemence to place our hopes where they *cannot* be disturbed, and to seek a kingdom which can *never* be moved.

It becomes us, then, to live very near to God in meditation and prayer, to be watchful over our own spirits, to guard against evil example, to set a good one ourselves, to "possess our souls in patience," to remember that "the Lord reigneth," and to console ourselves with the delightful assurance

that out of these seeming or real evils, he will educe permanent and extensive good.

The Great Ruler is evidently calling upon us to "consider our ways." It will be wise to attend to the call. Nations, as such, will have no existence in the future world, and therefore can only receive moral treatment, in their social capacity, here. God "loveth righteousness and hateth iniquity," as much now as when he destroyed the cities of the Plain, and deluged the world for their crimes; and sometimes by awful tokens vindicates his righteous character. "Shall not I visit for these things," saith the Lord, "and shall not my soul be avenged on such a nation as this?" Let us, then, as individual members of the community, relinquish our false confidences, repent of our sins, forsake them, and turn unto God. Let us commit our country into his hands, and ourselves to his care,—humble ourselves before him, and labour to promote his cause, and ALL WILL YET BE WELL.

CONDENSED ARGUMENT.—A very celebrated Scotch divine says: "The world we inhabit must have had an origin; that origin must have consisted in a cause; that cause must have been intelligent; that intelligence must have been efficient; that efficiency must have been ultimate; that ultimate power must have been supreme; and that which always was, and is supreme, we know by the name of God."

SINGULAR INSCRIPTION.—On the font, made for sprinkling infants, in the Cathedral Church in Berlin stands the inscription—"He that believeth and is baptized shall be saved." How appropriate!—B. D.

BURMAH.—A periodical paper has recently been undertaken at Maulmein. Forty of the natives have commenced subscribing thereto, and it gains ground among them.

INDIA.—A petition has been signed by thousands of natives praying the Government to institute *Sanscrit* Schools, in order that one general language may supersede the various dialects of Bengal.

M. Salvador, a Jewish writer, author of some interesting works, has just published in France, a work on Jesus Christ and his doctrines, with the history of the Christian Church during the first century. Some further account will shortly appear.

The Library of the celebrated Dr. Leander Van Ess, of Bavaria, consisting of upwards of 13,000 volumes, has recently been purchased by the Directors of the New York Theological Seminary, and is now on its way from Germany.

DIVINITY OF CHRIST.—Two gentlemen were once disputing on the divinity of Christ. One of them, who argued against it, said, "If it were true, it certainly would have been expressed in more clear and unequivocal terms." "Well," said the other, "admitting that you believed it, were authorized to teach it, and allowed to use your own language, how would you express the doctrine to make it indubitable?" "I would say," replied the first, "that Jesus Christ is *the true God*." "You are very happy," rejoined the other, "in the choice of your words; for you have happened to hit upon the very words of inspiration. St. John, speaking of the Son, says, 'This is *the true God* and eternal life.'

Poetry.

ELIJAH'S INTERVIEW.

BY CAMPBELL.

On Horeb's rock the Prophet stood—
The Lord before him passed;
A hurricane in angry mood
Swept by him strong and fast.
The forest fell before its force,
The rocks were shiver'd in its course.
God was not in the blast;

'Twas but the whirlwind of his breath,
Announcing danger, wreck, and death.

It ceased. The air grew mute—a cloud
Came, muffling up the sun:
When, through the mountain, deep and loud
An earthquake thundered on;
The frightened eagle sprang in air,
The wolf ran howling from his lair.
God was not in the storm;
'Twas but the rolling of his car,
The trampling of his steeds from far.

'Twas still again, and nature stood
And calm'd her ruffled frame;
When swift from heaven a fiery flood
To earth devouring came;
Down to the depth the ocean fell:
The sick'ning sun look'd wan and dead;
Yet God fill'd not the flame;
'Twas but the terror of his eye
That lightened through the troubled sky.

At last a voice all still and small,
Rose sweetly on the ear,
Yet rose so shrill and clear, that all
In heaven and earth might hear;
It spoke of peace, it spoke of love;
It spoke as angels speak above—
And God himself was there;
For oh! it was a father's voice,
That bade the trembling world rejoice.

STANZA.

"I will arise and go unto my Father."—*St. Luke*
xv. 18.

When morn with fresh'ning sunbeam breaks,
And thought from hours of sleep awakes;
When ev'ning brings, on wings of peace,
The time when toil and labour cease—
Father, I would arise and go to thee,
Perpetual spring of benefit to me.

In time of poverty or wealth,
In time of sickness or of health,
When evils threaten, or when praise
Crowns the bright course of prosperous days—
Father, I would arise and go to thee,
Perpetual spring of benefit to me.

For guidance through life's varied day,
For peace which none can take away,
For all thy rich supplies of grace,
For strength to run the Christian race,
Father, I would arise and go to thee:
Thou art the source of every good to me.

JAMES EDMESTON.

—*Christian Messenger*.

Sir E. C. Smith's Prize for the best Essay on Schism, as opposed to the Unity of the Church, has been awarded to the Rev Professor Hoppus, London University College. The Essay will shortly be published.

MISSIONARY REGISTER.

FEBRUARY, 1839.

UPPER CANADA BAPTIST MISSIONARY SOCIETY.

We have received letters from Elder Oakley, the Agent, and Br. Z. W. Camfield, the Secretary of this Society, with communications of great importance, as bearing upon the operations of both the Societies established among the Baptists for Missionary purposes in Canada.

The Secretary states that a letter from Elder Rees, then in England, had been received, containing a resolution of the London Canadian Missionary Society, to this effect—That the funds collected by Elder Rees for the Institution shall be added to the funds already collected by Mr. Gilmour; that delegates shall be elected from the two bodies of Baptists in Lower and Upper Canada, to meet next July in Haldimand, to compare the offers that have been made in support of the Seminary, and to consider the best site for its location; and that, if the delegates cannot agree on the place, they must refer it to the decision of the London Committee.

Elder Rees wishing to have the opinion of the Board upon the subject, the members met in Townsend on the 23rd of October last, and adopted the following resolutions:

1. *Resolved*, That we will unite with them according to the above resolution.

2. *Resolved*, That we approve of Elder Rees's labouring under the patronage of the Committee of the London Canadian Missionary Society, in obtaining funds for the benefit of the cause in Upper Canada.

The Board again met, at Beamsville, on the 19th of December, when the following resolutions were passed:

1. *Resolved*, That it is our desire that the two Magazines published in Upper and Lower Canada should be merged in one.

2. *Resolved*, That Elders Oakley and Harris, and Br. Camfield, be a Committee to draft resolutions for the above purpose.

The Committee reported the following Resolutions:

1. *Resolved*, That, from various causes, it seems inexpedient to have two Magazines published among the Baptists in Upper and Lower Canada, and that it will conduce more to the advancement of the Redeemer's Kingdom, and save considerable expence, to merge the two in one.

2. *Resolved*, As our Agent, Elder Rees, is now labouring under the patronage of the Committee of the London Canadian Missionary Society, and as they have proposed (and we agreed to do so) that we shall appoint one delegate from each Association to meet in Haldimand next July, with delegates from the Baptists in Lower Canada, to try to agree with them on the location for a Seminary, that it is our wish that, when the delegates meet, they shall take into consideration the expediency of publishing but one Magazine, and make arrangements for the same. Report adopted.

3. *Resolved*, That we forward the doings of the last meeting of the Board, and of this meeting, to the Editor of the *Canada Baptist Magazine* for insertion.

4. *Resolved*, That we request them to state their views in regard to uniting the two Magazines, in the same Number, and that we request them to forward 200 copies of the same to our Secretary, and we will pay for them.

5. *Resolved*, That we propose the Tuesday following the first Wednesday in July next, as the time for the delegates to meet in Haldimand, and if it meet the minds of the brethren

in Montreal, we wish them to insert it in the *Magazine*.

By order and in behalf of the Board,
ZIBA WM. CAMFIELD, *Secretary*.

Elder Oakley gives us the following notice of ORDINATION, which we insert with pleasure.

DRUMMONDVILLE, U. C. Dec. 24, 1838.

Yesterday brother Divey, formerly a member of Dr. Ryland's Church, Bristol, England, and who was first sent out to preach the Gospel by that church, and who has since been several years usefully employed as a preacher in several parts of this Province, and especially within the neighbourhood of the Drummondville Church, was proposed according to the unanimous wish of the brethren, and agreeably to public notice, previously given, to be set apart by solemn ordination to the full work of the Gospel Ministry, as an Evangelist. After hearing his Christian experience and doctrinal sentiments, Elder Johnson prayed and read select portions of Scripture,—Elder Oakley delivered the ordination discourse, from Acts xiii. 2. (latter part); Elder Johnson gave the charge from 1 Tim. vi. 20, first clause. Ordination prayer by Elder Oakley, and laying on of hands with Elder Johnson.

BAPTIST CANADIAN MISSIONARY SOCIETY, LONDON.

A letter from Jos. U. Harwood, Esq., Secretary of the above Society, communicates the following Resolutions of the Committee :

FEN COURT, Sept. 12, 1838.

1. *Resolved*, That the Rev. Messrs. Sommers and Rees have the sanction of this Committee to collect funds for establishing a Literary and Theological Institution in Canada, and that such funds shall be added to the money already collected under the sanction of this Committee for that object.

2. *Resolved*, That a Committee consisting of one individual chosen by each of the Baptist Associations in Upper and Lower Canada, together with the Rev. Messrs. Gilmour, Dr. B. Davies, (and Mr. John Try, if in Canada) be empowered to choose a site for the proposed Institution, and that in case the said Committee shall be unable to come to an unanimous decision on the subject, then the whole question shall be referred back to this Committee for final decision.

3. *Resolved*, That the Rev. Newton Bosworth be requested to communicate the above resolutions to the Secretary of the Upper

Canada Baptist Missionary Society, and also to each of the Baptist Associations in Upper and Lower Canada, and to arrange with them the most convenient time and place for summoning the said Committee.

Extracted from the Minutes of the Committee of the Baptist Canadian Missionary Society.

JOS. U. HARWOOD, *Secretary*.

GENERAL MEETING OF THE SOCIETY, IN ENGLAND.

From the London PATRIOT of Dec. 6th, we learn that, at a General Meeting held in Park Street Chapel, Southwark, on the preceding day, a proposal was made and adopted to change the name of the Society into that of the *Baptist Colonial Missionary Society*, and to enlarge the sphere of its operations so as to embrace all the British Colonies throughout the world. We must defer other particulars till we receive the official statement.

CANADA

BAPTIST MISSIONARY SOCIETY.

At a meeting of the Committee of this Society, held in Montreal, on Monday the 21st January, the proposal from the brethren in Upper Canada respecting the Magazine was taken into consideration, when it was

Resolved, That we cheerfully concur in the proposal to make the Magazine the only organ of the Denomination in the Canadas, and shall be glad to adopt such measures as will render its united support agreeable and profitable to the body generally; but that in the mean time we must obtain a promise of at least one hundred and fifty additional subscribers from the Upper Canada brethren (by the 20th of April) before we can risque the issue of another series for the ensuing year, beginning in June.

It will be seen, from the third resolution of the London Society's Committee, that Mr. Bosworth was requested to communicate those resolutions to the Secretaries of the Upper Canada Missionary Society and of the various Associations, and

to arrange with them the time and place of meeting to decide upon the location of the Seminary. As Mr. B. was not acquainted with the names of all the Secretaries alluded to, he had no means of communicating with them but through the Magazine. A favourable opportunity having presented itself, in the order to send 200 copies of the next number to our brethren in the Upper Province, and a time and place having been suggested by them, Mr. B. deemed it proper to lay the matter before the Committee at Montreal, for the purpose of giving their judgment in connection with his own. The Committee, referring to that part of Mr. Canfield's letter in which the proposal is made, adopted a resolution, approving the arrangement: and he therefore takes this method of announcing to the Secretary of the Upper Canada Society and the Baptist Churches generally, that a meeting of Delegates, one from each Association, with the gentlemen named in the second resolution of the London Committee, will take place at Haldimand, near Cobourg, U. C., on Tuesday the 9th day of July next to determine on the best site for the intended building.

Payments to the Treasurer of the Canada Baptist Missionary Society, since last Report.

J. McLennan collected on the Id. per week system.	£0	5	5
J. Wenham, Esq. quarterly Subscription, to 1st April for Ed.	2	10	0
Do. do. for Missionary purposes.	1	5	0—3 15 0
Wm. Greig, do. do. for Education to 1st April.	0	15	0
Do. do. do. Missionary do.	0	5	0—1 0 0
Allan McDiarmid, Bredabane, Donation.	0	10	0
Donald McDiarmid do. do.	0	10	0
James McDiarmid do. do.	0	10	0
Alex. Campbell, do. Subscription for 1838.	0	5	0
A Friend, per Rev. J. Gilmour—Donation.	1	5	0
R. Campbell, for Education, to 1st April.	1	5	0
J. Mills, Miss. Subscription to 1st Oct. 1839.	1	0	0
Do. Quarter's Sub. to 1st April for Ed.	0	12	6
Thos. Churchill to do. for Ed.	0	6	3
Do. do. to do. Missionary Sub.	0	5	6—6 11 3

January 21, 1839.

JAMES MILNE, *Treasurer.*

NOVA SCOTIA.

Our brethren in this Province continue to exert a laudable activity

in publishing the "glad tidings" all around them, and in promoting the education of the young, both for secular employments and ministerial usefulness. From the *Christian Messenger*, a well-conducted periodical issued weekly at Halifax, we learn that "the Baptist denomination enjoys the credit of having contributed more liberally than any other in the Province towards public institutions of learning." An example worthy of imitation in Canada; and though our proportion of inhabitants, whether in number or in wealth, is not equal to that of our brethren in the sister Province, we ought to adopt the same principle of action, and endeavour to advance the cause of God both by education and missionary efforts.

YOUNG MENS' TRACT SOCIETY,
MONTREAL.

The Anniversary Meeting of this Society was held on the evening of Tuesday the 22d ult., in the Session-room of the American Presbyterian Church. The proceedings, with the exception of prayers and an address by the Rev. Messrs. Strong and Bosworth, were conducted by the young men themselves, in a very becoming and orderly manner. We are much pleased with this Society, think it worthy of every encouragement that can be rendered to it, and heartily wish that many others from the various congregations in this city would unite themselves, with it. Its members belong to different churches, and act upon the principle of that union, which, whenever it is practicable without undue compromise, is always so desirable among Christians. It forms a very important and effective auxiliary in the work of Tract distribution. We have neither time nor room for an extended notice in this number, but shall be happy to give a further account of the constitution and proceedings in our next.

AMERICAN MISSIONS.

The number of missions under the care of the [American] Board, including some in each of the four quarters of the globe, and among the islands of the sea, is 26; embracing 85 stations, at which are labouring 126 ordained missionaries, 9 of whom are physicians, 11 physicians not preachers, 25 teachers, 18 printers and book-binders, 8 other male, and 178 female assistant missionaries: in all 358 missionary labourers sent from this country; who, with 7 native preachers and 108 other native helpers, make the whole number of persons labouring at the several missions under the patronage of the Board, and depending on its treasury for support, 473. Of these, 7 ordained missionaries, 1 male and 10 female assistants—in all 18, have been sent forth during the year now closed.

Through the instrumentality of the missionaries, 49 churches have been gathered among the heathen, embracing 6,062 members. Seven seminaries have been established by the missionaries, and are sustained at the expense of the Board for the education of native preachers and other assistants, in which are 336 pupils. There are also 8 other boarding schools, embracing 304 pupils; besides 154 free schools, in which 6,140 children and youth are receiving a Christian education. Under the care of the missions are 13 printing establishments, with three type founderies, and 24 presses. The quantity of printing executed at these presses during the past year, including school-books, portions of Scripture, religious tracts, &c., amounted to 665,862 copies, and 29,880,404 pages.

LONDON MISSIONARY SOCIETY.

General Summary, from the Forty-Fourth REPORT.

In the several parts of the world connected with the Society's operations, there are 455

stations and out-stations, 135 missionaries, 32 European, and 475 native assistants; making a total of 640 European missionaries and assistants. Under the care of these are 93 churches, with 7,347 communicants, and 568 schools, containing 36,974 scholars: being an increase reported during the year of 27 stations and out-stations, 44 agents, 9 churches, 932 communicants, 52 schools, and 2,732 scholars.

There are 17 printing establishments, nearly all of which have been continued with increasing activity during the past year, and at Malacca and Bellary especially, the operations are rapidly extending. The details, so far as the directors have received them, will be found in connection with the reports of the several stations at which presses have been established.

Missionary Students.—The number of students who are at present pursuing a course of preparatory study with a view to missionary labour, under the auspices of the Society, is thirty-two.

Funds.—In relation to the funds, the directors have to report that the amount of legacies received during the year has been £3,740, being £4,037 less than the legacies received during the preceding year.

The contributions for the ordinary and special objects of the Society have been £66,514, making, with the legacies, a total of £70,255, being an increase beyond the income of the last year of £5,882.

The expenditure of the year has been £76,818, being an increase beyond the expenditure of the previous year, to the amount of £12,658, and an excess beyond the income of the past year of £6,563.

SANDWICH ISLANDS.

The intelligence from these Islands is remarkably cheering.

Writing from Hilo, on Hawaii, Mr. Lyman remarks:

“There has been a constantly increasing attention to the word of God during the last six or seven weeks among our people. The last week of October was one of much interest in the boarding school. The ordinary school exercises not unfrequently gave place to efforts for the immediate conversion of the scholars. From the first of that week the general aspect of the school has been much changed. There has seemed to be a growing sense of the reality and importance of divine things. Most of the scholars profess to have chosen the Lord for their portion. How many have really become the children of God, is known to Him alone. We hope, however, that much fruit

will be brought forth to the glory of his grace. No means appear to have been more blessed than the affectionate, and, I may add, personal, application of truth at the time of morning and evening prayers.

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

Mr. Lyman states that much interest was manifested by the people of the island in the boarding-school for training teachers which had been established at Hilo. One chief subscribed twenty dollars, and the natives of Kaavaloa had contributed forty dollars more. Others seemed disposed to aid in sustaining the school, rather than it should be suspended from deficiency of funds received from this country.

Mr. Coan writes—

"On the first Sabbath of the present month thirty-one persons were added to the church on profession of their faith in Jesus. We expect to receive as many more at our next communion. God has wrought a blessed work among our poor people in the course of the past year. To him be glory forever. The fruits of penitence and reformation are constantly springing up around us, and we have every encouragement to 'abound in the work of the Lord, for as much as we know that our labour is not in vain in the Lord' Nothing is a plainer matter of fact than that the Gospel of Christ 'is the wisdom of God and the power of God unto salvation;' and it is a heartfelt, consoling truth, that those who sow in tears shall reap in joy.

On the 5th instant we commenced a protracted meeting, which continued for eight

days. It was well attended to the last. Many came from the distance of fifty and sixty miles to hear the gospel. It was a season of deep and solemn interest. God's work was with power, and his work was glorious. Multitudes wept and trembled, and hundreds evidently think they are converted. How many will bring forth fruits meet for repentance remains to be seen. Of one thing we are sure—that God is in this place, and that he has spoken to many hearts. We expect to return with many sheaves for Christ."

Letter from Mr. Bingham, dated April, 1838.

"The Lord has condescended to bless the preaching of the gospel by four missionaries here to an unusual degree, and we are all ready, with united voice, to glorify God for his goodness, and for his wonderful works among the Sandwich Islanders, by the power of his word and Spirit, manifested freely at all the stations at the present time, and wherever the truth is proclaimed. To our latest breath, and to eternity, there will be occasion to remember this year of the right hand of the Most High. The Spirit of God is showered down upon the whole extent of the Sandwich Islands; and those of us who have seemed to think that the gospel could hardly gain a lodgement in the hearts of this people, because of their alledged stupidity, or ignorance, or want of conscience, are now constrained to admit that they can be as readily affected by the word and Spirit of God as any class of men with whom we have been acquainted. About five hundred have been recently selected on this island (Oahu) for admission to the church, and in part admitted; and on Hawaii nearly three thousand have been admitted within the last year. There may be much chaff and many tares in this mass—many who, on trial, may be found to need to be converted lest they perish; yet we trust Christ has a precious seed among them, a chosen flock, redeemed by his precious blood, who hear his voice, and shall never be plucked out of his hand.

I have preached the last four days seven times, travelling in this district twenty-five miles, the first and the last time to the regular congregation here, very large; and once standing on the threshold of Mr. Smith's large school-house, and addressing a congregation twice as large as could be accommodated within. A mother and a daughter came last Sabbath twelve miles to hear me, and returned home the same day. The next day, when I visited their place and preached, the little girl came to me after the services were ended, and said she had forsaken her sins, and now chose the Lord. Last evening a man and his wife came here from that place, where there has been but little attention heretofore given to

religion, both professing to have chosen the Lord recently. The woman has come often lately, and I have some hope, that she is a true convert. She seems humble, tractable, and grateful; and says, with every appearance of sincerity, that she does repent and believes on Christ, and desires to serve him faithfully. This is one example out of hundreds under my own eye. The protracted meeting here, about the time of Nahienacna's funeral, appears to have been crowned with many fruits; and a meeting held here the commencement of the present year promises to turn out a still richer harvest. We ought to expect the gospel, 'the power and wisdom of God,' to produce great and happy effects when it is proclaimed in its naked simplicity. In these effects we rejoice."

OBITUARY.

The London *Baptist Magazine* for December informs us of the decease of two Ministers, in our connection, with whom, it is probable, many of our readers were acquainted in their native land—the Rev. T. Waters, of Worcester, and the Rev. J. Geard, of Hitchin in Hertfordshire.

REV. T. WATERS, M. A.

With great regret we record the decease of the respected pastor of the Baptist Church at Worcester. Mr. Waters died on the 31st of October, at Oxford, at the house of his son. He was returning from Jersey, having visited that island by the advice of his medical attendants. During the latter part of his illness, which continued six weeks, he experienced at times great bodily sufferings from the rupture of several abscesses on the lungs. The great truths of the gospel which it had been his delight during thirty years to make known to others, were, we are informed, the stay and joy of his own heart; and the firm and tranquil hope which he manifested in the prospect of dissolution, proves a great support to the minds of his afflicted widow and twelve children.

Mr. Waters was in the 53rd year of his age. He had been successively pastor of the churches in Wild Street, London; Pershore, and Worcester. At Worcester, he had laboured about eleven years.

REV. JOHN GEARD, M. A.

On Nov. 20, at half-past two in the morning, died the Rev. John Geard, pastor of the Baptist Church, in Tilehouse-street, Hitchin, Herts. He had been confined to his house for several years, and for some months past to his bed; but on Friday the 16th instant

he told his medical attendant that he "felt in a different manner from what he had hitherto done," and asked whether he "had any fresh disorder?" The gentleman replied, No, his was a general decay of nature. Mr. Geard then said, "I now feel the force of those words of Mr. Henry, which I have so often admired: 'As dying is a work we never did, when we come to it, it will require strength we never had,' and so I now find it."

He continued nearly in the same state till the following Monday, when he was thought to be rather better. In the night, he requested one of his daughters, who sat up with him, to repeat some of those passages of Scripture which were sources of consolation to him; she accordingly did so, and among many others, that of Heb. iv. 9: "There remaineth therefore a rest to the people of God." He immediately exclaimed, "That is it; that is what I want;" and, lifting up his hands, soon afterwards expired. Such was the happy end of this venerable, useful, and amiable servant of God, whose praise is in all the churches throughout the counties of Hertford and Bedford. He was in the 89th year of his age, and the 64th of his pastorship, having been ordained over the church at Hitchin, April 13th, 1775.

For the last seven years the Rev. T. Griffin (late of Prescott-street) has been associated with him as co-pastor. S. J. B.

The OTTAWA ASSOCIATION

Held its Anniversary Meeting in rear of Chatham, on Wednesday the 23rd ultimo. The letters from the churches gave accounts which were upon the whole encouraging, compared with their state the preceding year. The Circular Letter was ordered to be printed in the Magazine. The church at Laprairie was admitted into the Association. The next meeting to be at St. Andrews. The Minutes, &c. will be inserted in our next number.

At the close of the meeting, Br. D. M'Phail was ordained to the work of the Ministry. At the request of the Chairman, Br. J. Edwards, sen., he related his religious experience, made a declaration of his faith, and gave a statement of his call to the ministry, in a clear and interesting manner. The Ordination Prayer was offered by Br. Edwards, who then united

with brethren Fraser, of Bredalbane, J. Edwards, jun. of St. Andrews and Chatham, and Dr. B. Davies, Tutor of the College. Br. Edwards, jun. delivered an affectionate charge to the candidate, and the interesting service was concluded by praise and prayer.

C A N A D A

BAPTIST MISSIONARY SOCIETY.

This Society held its Anniversary at the same place on Thursday and Friday the 24th and 25th ult. The attendance was good, the spirit lively, and the contributions liberal. Several additional names were given in, as subscribers to the Magazine. Our next number will contain the Report for the last year, and an account of the proceedings at the meeting.

The following Subscriptions and Donations were collected :

A Friend, St. Andrews.....	£0	5	0*
D. M ^c Martin, do	0	5	0
Christian M ^c Farlane.....	0	2	6*
R. M ^c Gregor, Chatham.....	0	5	0
Rev. A. Jamieson, Hull	0	10	0
A. M ^c Gregor, Chatham	0	10	0
A. Sinclair, MartinTown, 1838	1	5	0
Malcolm M ^c Callum, do.	0	5	0
A. Fisher, Osgood, 1838	0	5	0
D. M ^c Laurin, do. do.	0	5	0
Peter M ^c Gibbon, Chatham, 1839	0	5	0
Alex. M ^c Gibbon, do. do.	0	5	0

Per Mr. Fraser, in Bredalbane.

Alexander M ^c Kay, 1838.	0	10	0
Mrs. M ^c Kay, do.	0	5	0
Jane Lothian, do.	0	5	0
Duncan M ^c Donald, do.	0	5	0
Mrs. D. M ^c Donald, do.	0	5	0

Per Mr. J. Edwards, sen., in Petite Nation :

Mary Hughes	0	5	0
Lucy Tucker.....	0	5	0
Stephen Tucker.....	0	10	0
Thomas H. Luagril.....	0	2	6*
John Hatton	0	2	6*
Edward Cole.....	0	5	0
George W Cameron.....	0	5	0
Mary Cole.....	0	2	6*
John A. Cameron.....	0	2	6*
V. L. Hayes.. ..	0	5	0
Susan Hayes	0	2	6*
John Wilson.....	0	2	3*

Per Mr. J. Edwards, sen., in Clarence :

John Edwards, sen. 1839 ...	1	5	0
Mrs. Edwards do. ...	0	5	0

William Edwards, 1839 ...	£0	5	0
Mrs. William Edwards, do. ...	0	5	0
Nicholas Ayer, do. ...	0	5	0
Mrs. Ayer, do. ...	0	2	6
Martha Ayer do. ...	0	2	6
Andrew Sheriffs, do. ...	0	2	6
Robert Smart, do. ...	0	2	6
John M ^c Dougall, sen. do. ...	0	5	0
Martha Roe, 1838	0	2	6
Robert Smart, do.	0	4	4
C. O. do.	0	5	0
A Friend, do.	0	10	0
O. Larwill, Buckingham, 1838.	1	5	0
D. M ^c Martin, Osgood, 1839.....	0	5	0
Archibald M ^c Faul, Chatham.....	0	5	0
M. M ^c Gregor, jun., do.	0	2	6
Charles Close, St. Andrews.....	0	5	0
Isaac Connor, Chatham	0	2	6*
Mrs. M ^c Connell, St. Andrews...	0	2	6*
John M ^c Connell, do.	0	2	6*
John Gibson, St. Andrews.....	0	2	6
Mr. Peter M ^c Gibbon, Chatham	0	2	9
Mr. John Edwards, jun., do.	1	5	0
A Friend, do.	0	1	3
John M ^c Arthur, do.	0	5	0
John Stewart, do.	0	5	0
Daniel Woods, do.	0	2	6
James Cadlum, do.	0	1	3
Margaret Dole, do.	0	5	0
David M ^c Gregor, do.	0	1	7
Mrs. Young, do.	0	2	6
Donald M ^c Kercher, do.	0	5	0
Mrs. M ^c Arthur do.	0	2	6
Collections at the Door in do.	0	6	2
From a Child	0	1	3

Total collected £17 19 2

Subscriptions to be Collected.

John Calder, Chatham.....	£0	10	0
Mrs. M ^c Gibbon, do.....	0	5	0
John M ^c Carter, do.....	0	2	6
Catherine M ^c Carter, do.....	0	2	6
Duncan M ^c Gibbon, do.....	0	10	0
John Jackson, do.....	0	2	6
Mr. John Jackson, do.....	0	2	6
Malcolm M ^c Gregor, do.....	0	5	0
Mrs. M. M ^c Gregor, do.....	0	2	6
Duncan M ^c Laurin, Osgood ...	0	10	0
Mrs. M ^c Laurin, do. ...	0	5	0
Archibald Fisher, do. ...	0	10	0
Mrs. Fisher, do. ...	0	5	0
Peter M ^c Caul, do. ...	0	10	0
Mrs. M ^c Caul, do. ...	0	5	0
Duncan M ^c Donald do. ...	0	10	0
John Ferguson, do. ...	0	5	0
Donald Ferguson, do. ...	0	10	0
Alexander Meldrum, do. ...	0	5	0
John Meldrum, do. ...	0	5	0
Christian Ferguson, do. ...	0	2	6

* Donations. All the others are Subscriptions.