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CANADA BAPTIST MAGAZINE,

AND MISSIONARY REGISTER.

No. 11.

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VOL. I.

[FOR THE CANADA BAPTIST MAGAZINE.]

ON THE CHRISTIAN LAW OF OFFENCES.

"It must needs be that offences come." The unhappy propensity of our nature carelessly or designedly to give offence, and easily to take it, occasions perhaps as much misery in the world as any other cause that may be mentioned. Our Divine Teacher who "knew what was in man," and what was best adapted to restrain and regulate his passions, has given us the most amiable rules for the treatment of offences. The law which prescribes the duty of abstaining from every thing which would give offence to another is more readily apprehended, and perhaps more easily reduced to practice than those which relate to our conduct when we have received offence, and the means to be taken to effect a reconciliation; and hence we find the directions are more numerous and explicit in the latter case than in the former. The reason of this difference it would be easy to assign; but our present enquiry is into the nature of the law which infallible wisdom has prescribed to guide us in our intercourse with each other, when any thing has been done to us at which we have cause to be offended.

The general rule is announced, or rather included, in the specific directions which our Saviour gave to his disciples, as they occur in Matt. xviii. 15—17. The offended party is first to try the effect of private expostulation; if this fail, to take with him witnesses and renew the attempt; and if this should not succeed, to bring it before the Church. Should the offender continue contumacious, he is to be considered as a heathen man and a publican. This seems, on the face of it, to be all very plain; and no doubt the great principle of action is clearly laid down: but I apprehend the whole passage is not so perfectly understood as is generally supposed. Three questions occur in relation to the whole proceeding. 1st. What is the nature of the assembly here denominated "the church?" The word *ecclesia*, it is known, denotes any assembly of people: here, probably, the congregation of the synagogue. Such a society as what is now designated as a Christian Church, consisting only of the faithful, or those who appeared so, was not then in existence. 2. To whom is the direction

given? Those who take it for granted that the assembly in question is exactly what we now mean by the terms Christian Church, conclude at once that cutting off, or excommunication from the church as an obstinate and wilful offender, is intended. It may be so; but I am doubtful whether the words here used express so much. The terms employed "Let him be to THEE" would rather convey the idea that the *offender* himself was thus to regard his offending brother; and no longer to have any friendly intercourse with him while he continued in this intractable state of mind. 3. What are we to understand exactly by the treatment here prescribed? It consists of two parts: he is to be regarded, first, as a heathen man, and consequently any close or friendly intimacy with him is forbidden; and, secondly, as a publican. What particular treatment this required does not appear—probably nothing very different from the former. The publicans, or farmers of the revenue, from the extortions which they practised, would be objects of dislike and avoidance to the Jews who were oppressed by them—and so would this impracticable brother be to him whom he had offended.

The rule we have been considering refers chiefly to the reconciliation of the parties, when it can be effected, and to the behaviour of the injured to the injurer, when it cannot. The law of forgiveness, on the repentance of the offender, is laid down with the utmost clearness. "If he repent, forgive him. And if he trespass against thee seven times in a day and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." From this it appears imperative upon the offended party to accord forgiveness to his brother on his profession of repentance; and lest revenge or selfishness should limit the instances of pardon to the number

first prescribed, our Lord extends it in his reply to the enquiry of Peter to seventy times seven, hereby intimating, most unequivocally, that no reservation or limit should be maintained on this subject, but that forgiveness should be absolutely commensurate with the profession of repentance. From this passage many have supposed, that, as it is the duty of the offending party to repent and seek forgiveness, the other party against whom the offence is committed has nothing to do but to wait for the penitence and confession of the offender, merely holding himself ready to accord forgiveness when it is sought for, but not as being under any obligation himself to seek reconciliation with his brother. This appears to me an erroneous and inadequate view of the subject. Every Christian, whether offending or offended, is bound to look out for and embrace every opportunity of restoring peace among brethren who ought really never to have been at variance. There is a passage which I cannot help thinking places this matter beyond dispute. It occurs in Mark xi. 25: "And when ye stand praying, forgive, if ye have ought against any,"—if ye remember any cause of complaint against your brother. From this injunction—from the spirit if not from the letter of it—it appears very plain to my mind that we ought to place ourselves in the way of reconciliation; not to degrade ourselves by appearing to disregard the distinction between right and wrong; but to let it be seen, on every suitable occasion, that we are not implacable, but perfectly willing to be reconciled to our brother, whenever an object so desirable can be accomplished. I am inclined to think we should carry this amicable disposition farther than is generally supposed and acted upon. A haughty, repulsive, and forbidding air should be avoided, as equally inimical to our own peace and the

spirit of the Gospel; and the excellent character and tendency of the religion we profess should be constantly displayed in the spirit that we breathe, and the resemblance that we bear to Him whom we call our LORD.

JUSTUS.

TENDERNESS OF CONSCIENCE:
BIGOTRY: INFLUENCE OF THE
HOLY SPIRIT.

Tenderness of conscience is a quick susceptibility to right or wrong, either perpetrated, or contemplated, either by one's self or another. A tender conscience shrinks back from the commission of wrong with irreconcilable repugnance. The person who cherishes such a conscience will not deliberately violate its dictates for any consideration whatever. To parley with temptation, is to turn away from the counsels, and silence the voice, of conscience—a course which cannot be followed without infinite hazard.

A tender conscience is also an enlightened conscience—one that has been well instructed in the law of God. This is the standard of all moral affections and duties, prescribing the kind of feelings we should indulge, and the kind of conduct we should pursue in our various relations to God and man; and a tender conscience is quick to mark and reprove the least deficiency, or deviation from this standard.

A weak mind, or weak conscience is troubled about *indifferent* things—such as the posture in prayer, whether it should be that of standing, or kneeling, or prostration—for we can hardly believe *sitting* in public worship to be a matter of indifference, especially with healthy men and vigorous youth—and other things which are not subjects of special divine legislation, as the fashion of dress which we and others wear, the ostentatiousness of houses of worship, &c. In regard to apparel, there are only

general precepts in the Bible enjoining moderation, and forbidding extravagance, while they seem to leave it to common sense to determine what is extravagance, and what the happy medium.

These two kinds of conscience will be still better understood from a careful perusal of Paul's first epistle to the Corinthians, as also two or three chapters from the epistle to the Romans, in which he treats of eating meats. That these meats were, *in themselves*, indifferent, he has himself plainly taught, by saying: "neither if we eat, are we the better; neither if we eat not, are we the worse." But the weak conscience of the one might be defiled by eating, or by seeing another eat, while he regarded the import of the action the same as doing homage to an idol. But the person of an enlightened conscience might eat without any scruple on his own account; but was bound to abstain simply from a regard to the weak brother's conscience. For the same reason we may abstain from a thousand things, indifferent in themselves, pertaining to our food, dress, equipage, expenditures, &c. Such respect paid to the weak consciences of our brothers and sisters, is the fruit of genuine Christian benevolence, acceptable to God, and greatly promotive of the peace and edification of the church.

Tenderness of conscience has no relation to *bigotry*. A blind and obstinate attachment to some creed, party, ritual, or practice, is what is generally meant by *bigotry*; and the less reason any one can give for this attachment, the more obstinate he generally is. The least important facts of his own creed are those which he is the most reluctant to give up. The pharisees of our Saviour's time strenuously exacted and scrupulously paid tithes of all manner of herbs, while they neglected the weightier matters of the law.

A punctual exactness in the performance of religious duties is not bigotry. The father of a family does right in calling his household together at specified seasons every day, for reading the Scriptures and prayer. He would do wrong to allow any ordinary event to set this service aside. But suppose at the hour of prayer, a message comes requesting his presence by the bedside of a dying fellow man, or his assistance in quenching a fire which was consuming his neighbor's house, let him, by all means leave his domestic altar, even before the offering has been laid upon it. This is a case in which God would have mercy and not sacrifice. To suppose that he must go through the regular form in such a case, would appear more like bigotry than tenderness of conscience.

Again; it is not bigotry for a person to attend constantly on his own religious meeting. Every man ought to have his place of worship, and especially every professing Christian, and to adhere to it, till the providence of God, or some new arrangement made in a proper way, shall take him from it. The laws of the mind require this kind of regularity in order to spiritual improvement. And general considerations urge it, with no less force. But if such worshipper be called to pass a Sabbath at a distance from his home, it would be bigotry to conclude that he must not attend public worship, because he cannot attend at his *own* meeting.

As to the question, how we may know when we are led by the Holy Spirit, &c. we must determine this by the results. If we experience any good in our own souls, or do any good to others, we may pretty safely ascribe it to the Spirit of God. The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith. Wherever we see these fruits; there we may be certain the Spirit has been operating. It is not possible to distinguish, for the time being, his

operations from the exercise of our own minds; to say what is his, and what our own—they are concurrent. We should exercise our own powers to the utmost, and pray to God for the Holy Spirit to work in us all the good pleasure of his goodness, and the work of faith with power.—*Portland Mirror, quoted in the Bost. Recorder.*

“ERRATA”: *To the Editor.*

SIR,—You know that impressions made upon the mind in youth are frequently deeper and more lasting than those made at a later period. The perusal of a paper entitled “*Eyes and No Eyes*,” in that delightful work, *EVENINGS AT HOME*, gave an impulse to my mind which has not yet ceased to operate. I used to look about me, before I read that lively narrative; but from that time I felt as though I had only looked with “half an eye” on the objects which came within my notice. It was much longer ago than yesterday, that I received this lesson. How much more attentively I used my faculties, and how many new observations I made, in consequence of it, I pretend not to say; but I have got into such a habit of observing, that I sometimes fancy I can point out some things which are not seen by every body, and which yet, are worth every body's notice, as far as they will apply to their case or their instruction. I have read your work from the beginning, and am happy to find that such a periodical is established among us: it was much needed, and I hope will do much good. I have no desire to keep my observations to myself, and as I have a spice of benevolence in my character, I wish to place them where they may be useful. On this account I shall offer some of them to you. If, by the title I have placed at the head of this letter, you think I am about to assume the office of a censor, and

expose the faults of my brethren, I must own there is some truth in the conjecture. My intention, at present, is to point out errors to be corrected; but this will be done, I hope, in a kind way, with a view to their correction, and not with a desire to irritate or offend. It is difficult to know one's self, but yet I think I can say—indeed, I know I can—that I have no consciousness of any malignant feeling, in thus attempting to call the attention of your readers to what should be avoided or amended. I may often need the reproof I give; and I hope I shall be disposed to take it. Do not suppose I hate my brother, because I see a spot upon him which I am desirous of removing; besides, as I do not mean to be personal, nobody need wear the cap if it does not fit him.

After all, some may gravely admonish me that I had better “look at home.” My gentle friend, I have done so; I do so every day; and mean to do so as long as I live. I often find things out of order there—much sweeping, and cleaning, and putting to rights is necessary, as surely as the day comes. But, you know, Sir, I cannot always be keeping in the house. One must go abroad sometimes, and see others as well as one's-self; and the habit of which I have told you will set me upon making observations, whether I look out of my own window, or walk by the way, or join my friends and neighbours in social intercourse or religious worship.

But where shall I begin? I have a pretty long list of “Errata,” noted down as I happened to be looking at one part or another of the Volume of human life, and therefore without much order or method of arrangement, I shall commence with an error which is by far too common, and which perhaps may be committed by some of the readers of this paper—that of *forming hasty judgments*, both

of persons and things. We hear some partial statement, and without examining the whole question, draw our inference at once, as though we had all the data to form a sound judgment, whereas when we come to know more of the matter we find the case very different from what we supposed. We are thus led into many mistakes, both as to characters and facts. Our neighbours on the other side of “the Line,” seem to have fallen into this error, and for the very reason I have stated. Had they taken the trouble to enquire into the plain truth of the case, and made themselves masters of the subject, they never could have judged as they have done, and could not, we may suppose, have acted as they have done. This hasty judgment of theirs, drawn from partial views, is likely to bring upon themselves, and perhaps upon us, troubles which might have been avoided by a little more consideration, and by looking at “both sides” of the question. In religion, too, many errors arise from this partial dealing, in our examination of the Scriptures. Instead of looking at the Bible as a whole, and endeavouring to harmonize its several parts, your hasty men often fix upon detached passages, and set them in array against others, and thus imbibe errors, or shut themselves up in narrow nooks of truth, instead of expatiating with delight upon the wide field of God's rich revelation to man. The human mind is naturally averse to suspense, and amazingly fond of coming to a rapid conclusion on almost every point; but on a subject so important as religious truth, in which not the interests of time only, but those of eternity are concerned, we cannot be too cautious, too humble, or too deliberate. Your's respectfully,
CRITO.

Tasso, being told he had a fair opportunity of taking advantage of his bitter enemy,—“I wish”—said he—“not to plunder or deprive him of his honour, his wealth, or his life; but his ill-will!”

To the Editor.

SIR,—The following letter on EMANCIPATION, written in England to a friend, was published in a little periodical whose object was to assist the funds of the *Aged Pilgrim's Friend Society*. If you think it is calculated for the Baptist Magazine in aiding the cause of freedom, I should be gratified by its insertion, hoping it may in some way contribute to the glory of him who redeemed us to God by his blood. MOLÆ.

BELOVED IN THE LORD,—Passing through the street this morning on business, my eye was arrested with a print on Negro Emancipation. The father represented with eyes and hands uplifted, and his whole countenance expressive of rapturous joy; the mother raising, with extended arms, the babes as free born, with every demonstration of delight; the boys digging a grave to bury their chains, &c. I felt a glow of thankfulness in my soul on their behalf. But how must the slaves in all our Colonies have hailed the 1st of August, the day of their emancipation! While thus musing, my thought was arrested with the eternal emancipation of our beloved sister W—n, who, on the 5th, entered into the glorious liberty of the sons of God. Her spirit was emancipated from the galling connexion of sin; the chains of weakness, pain, and sorrow, dropped for ever, and her disembodied spirit entered into the joy of her Lord. What a sensation! what a rapturous exchange! to behold her glorious Lord, and to be immersed in his glory, to breathe in an atmosphere where holiness is the element, and bask in the rays of redeeming Godhead, where it is always "sacred, high, eternal noon!" When I contrasted the emancipated Negro and the liberated Saint, the former died away in its faintness in the light of the mid-day sun. What

a translation for the regenerate spirit, when emancipated from a corruptible body, when its league with a principle of sin is in a moment destroyed for ever; when the redeemed spirit goes everlastingly free, and enters on her jubilee to go no more out. What a deliverance, to have the whole mind fixed on heaven's centre of felicity, the Lord Christ, without a thought falling back on self, without an unbelieving suspicion, or an infidel thought, to be wrapt up in his glory: here a thousand things divert us, but there it is one undiverted gaze. What an emancipation! the being of sin expires, and holiness pervades all the powers; all the clouds of ignorance give place to perfect understanding—distant glimpses to immediate vision—ungodly society to heavenly society—and all the trifles of a moment to the substantial glories of eternity.

What a transition, to emerge from all her contracted views and narrow ideas to unlimited apprehensions of the infinite glories of her complex Lord, to gaze on attributes divine through the mirror of humanity, to behold the plans of eternity developed in the living word, and the most endearing display of divine persons, in all their relative glories, revealed in the Christ of God. Auspicious moment! to drop the cares of mortality for the satiety of eternal rest in a Saviour's bosom; to have the mind unfettered from the clogs of earth, to inhale unmingled pleasures at his right hand for evermore. What an emancipation! the moment's sorrow lost in the eternity of joy; the drop has given place to the ocean, the dawn of the morn to the bright opening of everlasting day, and the limits of faith to the ravishing vision of his unclouded face.

What heart can conceive, or tongue express, the boundless felicity of an emancipated soul, when it emerges from a corruptible body,

and enters the regions of unclouded felicity; but the language of the poet is our's,

"What have I left, that I should stay and groan?
The most of me to heaven is fled;
My thoughts and joys are all pack'd up and gone,
And all their old acquaintance plead.
O shew thyself to me,
Or take me up to thee!"

But ere I close let me notice, by way of parallel, the Negroes emancipated, and the Saints of God—the one is temporal, and the other eternal. It is only the slaves in our own Colonies that are free, and only the saints, those that are united to Christ, and connected with him, that will finally go free. It openly originated in Parliament, and was carried, on the costly condition of paying twenty millions to the owners. So was the church's freedom the result of covenant engagements on the footing of the life of the Lord of glory, the costly sacrifice of his heart's blood. They were virtually free prior to the 1st of August when the Bill had the Royal sanction; so are the saints of God ere they reach the shores of bliss; they have the knowledge, assurance, and pledge of it in the witnessing grace of the Lord the revealer; and the day is fixed when the whole body redeemed shall everlastingly go free, sin shall be extinct in the whole election of grace to the everlasting praise of Zion's triune God, and they shall enter on their eternal jubilee of rest. Wishing you a heart consecrated by an application of liberating blood, that gives boldness to enter into the holiest of all, with many fore-thoughts of glory, is the prayer of your's in Jesus,

E. M.

THE EVILS OF WANDERING.

To the Editor.

SIR,—A very excellent friend of mine in England, now gone to his rest, drew up some remarks upon this subject which were circulated with

good effect. The impression produced upon my own mind by these considerations, leads me to suppose that a similar advantage may attend them where such advice is needed.

As a bird that wandereth from her nest, so is a man that wandereth from his place. Prov. xxvii. 8.

From this comparison the writer deduces a moral which he applies to four classes of persons, denoted by *The Inconsiderate Student, The Improvident Tradesman, The Unsteady Worshipper of God, and The Roaming Pastor of a Church.* It is from the third head, that the following remarks are copied.

"The unsteady wor-shipper is a character not unfrequently to be found in our congregations. When he first united himself with the people of God, and became an attendant at the 'house of prayer,' he seemed to consider that neither comfort nor happiness could be found but in an attendance upon the ordinances of public worship. At that period his seat was never empty; and the labours of his minister were never neglected, and but seldom unattended with edifying effects. His spirit exemplified the influence of the truth upon his heart; and his example and prayers were the occasion of exciting and animating others to a regular observance of the means of grace. The usefulness of his life, at this time, was only exceeded by the peace and tranquillity of his mind. The place of worship was to him as the 'house of God,' and the secret recesses of the closet as the 'gate of heaven.' But since he became indifferent to the public services of religion, and to gratify a restless and dissatisfied mind, has gone from one place of worship to another, to hear every new preacher to whose character any kind of novelty was attached. He has become uncomfortable in his feelings, and unlovely in his temper and conduct. Unsteady and unhappy, he finds fault with every thing around him; and, generally, most of all, with what he calls the unedifying ministry of his pastor. Through the influence of such an unamiable disposition, he gradually loses the esteem and confidence of his fellow worshippers, till at length he sinks into insignificance and dis-esteem, and finds, by the universal neglect with which he is treated, that, 'as a bird that wandereth from her nest, so is a man that wandereth from his place.'" I. T.

"In all thy ways acknowledge God."

TOMBS OF ROUSSEAU AND
VOLTAIRE.

[We have frequently been pleased and instructed by the sensible, and often eloquent, remarks of Dr. Humphrey, on the various objects which presented themselves to his notice in his recent tour in Europe. They are contained in a series of well-written letters communicated to the New York Observer. The following account of what he saw in the vaults under the Pantheon at Paris, shews how God, in his providence, sometimes frowns even in this world on the daring impugners of his Truth and righteousness, and puts out their lamp in utter darkness.]

"Preceded by a trusty guide with his lighted lamp, we descended into the dark vaults beneath. A great many tombs are already chiseled with illustrious names, and yet there is room for hundreds more. In traversing those gloomy and silent labyrinths, my attention was first arrested by the tombs of Rousseau and Voltaire; and the more so, because they are already in a dilapidated state, and appear to be entirely neglected. Is this, thought I, the immortality of the sentimental libertine and the sneering atheist? 'Glory, honour, and immortality,' beyond the tomb, they sought not, coveted not; and how little did they suspect, that in half a century their bones would scarcely be protected from the moralizing gaze of the Christian traveller—hardly kept from falling out and being trodden under foot! How happy for France, had all their infidel and anarchical writings been consigned to the same corruption and neglect with their bodies!

"But my attention was still more strongly arrested by a marble statue of Voltaire, which the guide pointed out to us, in one of the farthest and darkest nooks of these chambers of death. By whom, or for what reason, it was placed there, 'hid from the eyes of all living,' I could not learn. I had expected to find it in the garden of the Tuilleries, or the Champs Elysees, or some other place of great public resort. But I confess that this subterranean location, which the light of heaven never visits, struck me as pre-eminently judicious and appropriate. That malignant, self-complacent, indescribable leer, true to the original, I have no doubt, almost made me shudder, as the impious edict, '*Crush the wretch*,' seemed ready to issue from those marble lips. Would the

Arch-Anarch, the great High Priest of Atheism, have chosen this spot, to be enthroned by the sculptor? Would he have believed that an admiring and almost adoring country would ever thus consign his statue to everlasting darkness and forgetfulness! But God will sooner or later, even in this world, pour contempt upon those who deny his being, vilify his attributes, and blaspheme the name of his Son, while 'the righteous shall be had in everlasting remembrance.'

A WORD IN SEASON.

The late excellent Rowland Hill, at the conclusion of a sermon in which he had been exhorting his hearers not to be conformed to the world, related the following very interesting circumstance:—

"It is now many years since a young man, who had been conformed to this world, and who had lived a very wicked life, made up his mind to come to this chapel to hear the man preach, who, in his estimation, was beside himself. He came; and He, who by the foolishness of preaching can make many wise, put words into my mouth to suit his case. He went away sorrowing, with an arrow in his heart.

"Now he had a brother, who had pursued the same thoughtless ungodly course as himself, and he told him where he had been, and how he felt. 'Brother,' said he, 'we have lived very wicked lives; I wish you would come with me; for I think if you were to hear the same man preach, you would feel the same as I do.' His brother consented, and they both came here and sat, as you are now sitting, to hear the word of God preached by his unworthy servant. I had this account from the young man who first came; and he told me, that if ever he had enjoyed a happy moment in the course of his life, it was when, turning round to his brother, he saw the repentant tear trickling down his cheek.

"These two young men became servants of God; and though one of them is dead, yet they are servants of God still. The one worships God at his throne, and the other at his footstool."

"THE CHURCH" NEWSPAPER

Is conducted by Clergymen of the English Episcopal Church, and is published every Saturday at Cobourg in Upper Canada. It appears to be edited with much care and ability:

and we have read many of its articles with sincere pleasure, as bearing the impress of Christian piety, and evincing an earnest desire to advance the cause of the Redeemer in promoting the spiritual interests of the Colony at large. But we regret to say, that there are others of a contrary character, breathing an air of defiance, assuming an ungracious superiority, and some of them not slightly tinged with the spirit of bigotry and exclusiveness. We submit it to our respected brethren whether this is the country, and these are the times, to pursue a course like this, which appears to us to be equally at variance with the dictates of Christian love and the principles of sound policy.

ON BAPTISM.

MY DEAR BROTHER,—Having lately been reading Barnes's Notes upon the Gospel, I came to a certain passage which relates to a public ordinance of the Gospel, and a point of great and general controversy; and as the remark is *new*, and of irresistible force, from the pen of a pedobaptist of great celebrity, I think it will command attention, and be found particularly serviceable to the sincere and honest enquirer after *truth*, so much darkened and perverted by polemical arguments and human lore. On Matt. iii. 6, he says, "The Hebrew word (*Tabal*) which is rendered by the word *baptize* occurs in the Old Testament in the following places, viz: Lev. iv. 6; xiv. 6. 51; Num. xix. 18; Ruth ii. 14; Exodus vii. 22; Deut. xxxiii. 24; Ezek. xxiii. 15; Job ix. 31; Lev. ix. 9; 1 Sam. xiv. 27; 2 Kings, v. 1; viii. 15; Gen. xxxvii. 31; Joshua iii. 15. It occurs in no other place, and from examination of these passages its meaning among the Jews is to be derived." Now, trusting to the translators of our Bible, as scholars of the

first rate in Hebrew literature, I took up our excellent English version to see what rendering this gave to the word *Tabal*; and I found *dip* in thirteen places of those given, plunge in one of them; and in a figure of speech in Ezek. xxiii. 15, they have rendered it to *dye*, being done by immersion. The same use is made at the present day amongst dyers of the English word to dip; while speaking of a piece lightly tinged they use as a figure of speech the phrase "single dip." But who does not own that the same original meaning is attached to the word dip there as in any other place? So, according to the best judges perhaps in the world, and many from amongst pedobaptists themselves, the Hebrew word *Tabal*, to baptize, uniformly and in every text of the Bible signifies to *immerse*; never to pour or to sprinkle. I have also just now taken up the Gaelic translation, made by scholars of great learning, who render the word uniformly as the English do. This fully agrees with another extract of great weight and importance from the Edinburgh Encyclopædia; and if I am rightly informed, written by Dr. Brewster, one of the greatest scholars that ever adorned our native land, who says, "Baptism in the Apostolic age was performed by immersion. Many writers of respectability maintain that the Greek verb *baptizo*, as well as its Hebrew synonyme, sometimes denotes sprinkling; but the various passages to which they appeal will lead every candid mind to a different conclusion. The circumstances recorded concerning the first administration of baptism are likewise incompatible with sprinkling. Had a small quantity of water been sufficient, the inspired historian would never have said that John baptized in the river Jordan, and in Eron, because there was much water there. The administrators and the subject of baptism are always

described as descending into the water, and again ascending out of it. When Paul affirms that we are buried with Christ in baptism, and raised again, he not only alludes to immersion, but upon any other supposition there would be no propriety in the metaphor which he employs."—**EDIN. ENCY.** article BAPTISM.

The creed and practice of the Greek Church to this very day, and all the men of learning in the world, allow baptizo to mean *immersion*. Now, if it does, how can it be supposed to mean sprinkling too? Does baptizo, or any word in any language under heaven, mean the extreme *opposites*? A word may be applied to a number of things and actions that bear some affinity or resemblance to each other, but never does *light* mean darkness, or *darkness* light—cold heat, or heat cold—immersion sprinkling, or sprinkling immersion. No more can *baptizo* mean *rautizo*; or else the language can no more be a sure and certain vehicle for the conveyance of human thoughts, far less for the general publication of a revelation from heaven, intended to make men wise to salvation, through the faith that is in Christ Jesus. Well might the learned Dr. Campbell of Aberdeen say, after giving just views on this point, "It is to be regretted that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partisan, of whatever denomination, always inclines to correct the diction of the spirit by that of the party." I am taking up rather too much room, my dear brother, but you will excuse me when you are informed that a certain preacher who travels the ground of our Association labours much to make people believe that baptism by immersion is a matter that was "never seen in Israel," and endeavours to prove from Gen xvii.,

and many other parts of the Mosaic writings, that if we are *pious* people we are taught by Moses to bring our children—*infant* children I suppose—to baptism, while Moses never knew in the public ordinances of religion to make such a distinction between the real and nominal believers of his day. As for Christian baptism, he never knew any thing about it; it is an ordinance of the New Testament, and is never for once in any manner whatever mentioned in the Old Testament writings. I am sorry to find so many good people who have got their minds veiled by early education, association, &c., led to act as if the veil was on the face of the Apostle, and go to Moses that he may take it off. The time of reformation mentioned in Heb. ix. 10, has changed the public ordinances of religion and the whole face of the Church on earth. So, whatever others do, let us walk according to the commission of our Lord, the practice of the Apostles, and the example of the first churches in Judea that were in Christ Jesus our Lord. Your's, for the Truth's sake, W. FRASER.

MONDAY MORNING.

The Sabbath is ended; and secular things again claim my attention. This is Monday morning. Let me reflect a little. I have often heard it said that "some people put off their religion with their Sunday clothes, and never think of it again till the Sabbath returns." This will not do for me, and it ought not to do for any one. Such people remind me of those early professors against whom the Apostle cautions us as "having the form of Godliness, but denying the power;" or of those who had "a name to live, but were dead." It is not enough for me that others hope I am a Christian; I must have the witness of God in my own conscience that I am so. It is not enough for me that

my profession pleases Christian friends; I must live daily to the praise of Him who has "loved me, and given himself for me."

Yesterday morning I was rejoicing that the day of rest was come. I felt the compassion of God, and his attention to the spiritual necessities of his Church, in the appointment of the Christian Sabbath. I met it saying:

Welcome, sweet day of rest—

Welcome to this reviving breath,
And these rejoicing eyes.

And I was cordial in my greeting. I did attend his house, and found his word and ordinances very precious to my soul. But how differently do I feel this morning! The hours of that day were almost all at my own disposal; but I cannot say so of *this*, and the five other days that are to come. Then, besides public worship, I had opportunity for secret devotion, for intercourse with Christian friends, for speaking on the behalf of Christ to those around me, and for inviting such as I hope are somewhat concerned about salvation, to come with me in the way that leadeth to heaven; but now, how many are the claims upon my time, my talents, my exertions, and my wishes. Perhaps I may be able to seize an hour during the week to attend a prayer-meeting, or hear a sermon. But the duties of life must be performed. If I am a servant, I must be faithful; if a parent, I must provide for my own house; and if no others are dependant upon me for support, I must still provide for myself things honest in the sight of all men—and I must labour, too, that I may "have to give to him that needeth," and contribute something to the support of the good cause. Yet how much care, and toil, and time do these things demand; and, then, how different the society with which I may mingle to-day, and the subjects that are to engage my attention and pursuits.

Yesterday, I joined the people of

God, who were encouraging each other in the ways of religion; but to-day I must go among the people of the world, who tempt each other to forget God. Then, I was led by the Spirit of Truth to think chiefly on the concerns of my soul; to-day I must care for those of the body. Yesterday, by the promises of the Gospel, I was invited in meditation and affection and hope to dwell where Jesus is; but to-day the varied duties of life command me to take up the cares and engagements of this present world, the influence of which is so prejudicial to the life of religion in the soul. But I will not despair. I will trust, and not be afraid. In the strength of the Lord God I will go forward, believing that his grace will be sufficient for me in every season of need. I will cheerfully enter on the business of the week, trusting that He who hath appointed these duties for me will enable me to undertake them in a proper spirit, and often directing my mind back to the truths I heard on the day of rest, to comfort and strengthen my soul. Thus, doing every thing in the fear of God, and carrying the principles of the religion I profess into every action of life, I may confidently rely on his mercy to bless me, his Providence to guide me, and his power to preserve me unto his heavenly kingdom.

INFLUENCES OF THE HOLY SPIRIT

GRANTED TO THE PRAYER OF FAITH.

There is reason to suspect that inaccurate and unscriptural views of the sovereignty of God in the dispensation of spiritual blessings has had the effect of enfeebling, in the minds of many Christians, the confidence which they would otherwise have reposed in the promises of the effusion of the Holy Spirit. The God of inviolable faithfulness has given us the most explicit and un-

equivocal assurances, that he will give his Holy Spirit to them that ask him. Our divine Redeemer has represented this heavenly gift to be as essential to the life and health of the soul as bread is to the life and health of the body; and has made the most touching appeal to our own feelings of parental attachment, in order to convince us, that if we could not disappoint the expectations of our own children when they look to us for bread, it is impossible that our Heavenly Father should disappoint our expectations, by withholding his Holy Spirit, when we earnestly and importunately implore this gift. On such assurances as these, ought we not most confidently to rely? Has not the God of all grace established an inseparable connexion between *prayer* for divine influence and the *reception* of divine influence? It is, indeed, most wondrous, but it is undeniably true, that the actual participation of this influence is, by a fixed and irreversible ordinance of heaven, connected with the *desire* to possess, and with *prayer* to obtain it! "No such connexion can be traced in things of inferior value, between the desire and the attainment. We find not any such connexion between the desire of riches and riches; between the desire of honour and honour; between the appetite for food and food." Such a connexion has never been imagined by a human being, except, indeed, in the tale of avowed and romantic fiction. But in the economy of divine grace, and in the communication of spiritual influence, this is no fiction of a sportive mind, but the sober and the glorious reality of truth. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If ye,

being evil, know how to give good gifts to your children; how much more shall your Heavenly Father give his Holy Spirit to them that ask him?"

Let it not, however, be forgotten, that the prayer which God honours is the prayer which honours God. In proportion to the explicitness of the promise and the faithfulness of Him by whom it is made, should be the firmness of our reliance and the confidence of our expectations. When on the first Christians the extraordinary gifts of the Spirit were bestowed, faith in the promise and in the power of God were indispensably requisite, both on the part of him who was to perform a miracle, and on the part of him on whose behalf the miracle was to be performed. Not less necessary, in reference to the ordinary gifts of the Holy Spirit, is faith in the promise to the success of prayer. If any man implore the effusion of divine influences on his mind and heart, "let him ask in faith:" if any number of Christians agree and unite together in supplications for this heavenly gift, let them ask in faith; let them urge their request with believing and persevering importunity, and they may rest assured that they shall not ask in vain.

When our Saviour affirms, that "every one who asketh, receiveth," he seems to make an appeal to matter of fact; he challenges enquiry. Let, then, the history of supplications and of petitioners be fearlessly consulted. Let the appeal be made in any number of instances, whether to individuals or to churches, whether in ancient or in modern times, and the result cannot fail to be the deepened conviction, that "He is faithful who promised."

Are not such facts as these equally instructive and encouraging? Truly, "the Lord's hand is not shortened that he cannot save, neither is his ear heavy that it cannot hear." Has

he recorded a promise, and shall he not perform it? "hath he spoken, and shall he not make it good?" "Ask me," saith Jehovah, "of things to come concerning my sons, and concerning the work of my hands command ye me." "Thus saith the Lord God: I will yet for this be inquired of by the house of Israel to do it for them." Let, then, our prayers for the Holy Spirit be more frequent, more fervent, and more importunate. Let us desire more, and expect more, than we have ever yet received. Let meetings for special prayer evince the earnestness of our longings after heavenly influence, and then it will be no presumption to indulge the hope, that an effusion of the Holy Spirit, bearing resemblance to that which has effected so glorious a revival in many of the churches in other parts of the world, may ere long descend, in all its vivifying and gladdening influence, upon our's also!

H. F. B.

GOOD ADVICE TO BEGINNERS.

Set a value on the smallest morsels of knowledge.—These fragments are the dust of diamonds. Of these fragments the mass of learning is composed. "It is true," as Poor Richard says, "there is much to be done, and perhaps you are weak-handed; but stick to it steadily, and you will see great effects, for constant dropping wears away stones; and by diligence and patience the mouse ate in two the cable; and little strokes fell great oaks." A man may learn that in two minutes which may be valuable to him all his life. Even if you see no use in the thing learned, do not despise it. Learn all that you can, and you will live to see its value. Never let slip an opportunity of gaining a new idea. And remember that the beginnings, even of the most sublime sciences, are often so simple as to seem worthless.

Redeem time for study.—The busiest workman can spare some moments. If you mean to get wisdom, you must learn the value of moments. Great attainments have been made in these little snatches. Whether you work or play, do it in earnest; but never be unemployed an instant. Unstable and indolent people lose much of life in thinking what they shall do next. Always have a book within reach, which you may catch up at your odd minutes. It is incredible, until trial has been made, how much real knowledge may be acquired in these broken scraps of time. Resolve to edge in a little reading every day, if it is but a single sentence. The man who pursues this method will infallibly become learned. Take a little time for reading from each end of your night's rest. If you can gain fifteen minutes a day, it will make itself felt at the close of the year. I have sometimes thought that the mind acts with double vigour when forced into these brief periods of application.

By degrees, you will learn to save moments from recreation, from idle talk, and even from work. And in the long winter evenings, you will certainly be inexcusable, if you do not devote an hour or two to your books.

Regulate your thoughts when not at study.—A man is thinking even while at work; why may he not be thinking about what is useful? Study is intended to discipline the mind; let your mind be kept under check and rein, while your hands are employed. Revolve in your mind what you have last been reading. Commit useful things to your memory, and turn these over in your thoughts, while you ply the hammer or the wheel. Remember that most of the matchless effusions of Robert Burns were conceived while he was toiling after his plough. Moreover, there is such a thing as study without books. Keep your mind in an inquiring mood,

and you cannot be in any situation where you may not be learning.

BE SURE YOUR SIN WILL FIND YOU OUT.

Dr. Donne, afterwards the celebrated Dean of St. Paul's, when he took possession of the first living to which he was inducted, walked into the yard of the church where he was to officiate. It happened, that as he sauntered along, the sexton was digging a grave, and the Doctor stood for a moment to observe his operations. As the man was at work, he threw up a skull which in some way or another engaged the Doctor's attention. While he examined it, he perceived a headless nail, which perforated the temple, and which convinced him that some dreadful deed must have been perpetrated. Taking up the skull, he demanded of the grave-digger to whom it belonged. The man instantly said, that he knew very well—that it had belonged to a man who was accustomed to excess in the use of liquor; and who, one night, having been found guilty of his usual intemperance, had been found dead in his bed in the morning. Dr. Donne then asked "Had he a wife?" The answer was in the affirmative. "What character does she bear?" The sexton said, "A very good one, only she was reflected upon for marrying immediately after the death of her husband." This was enough for the Doctor, who, upon the pretence of visiting all his parishioners, soon called upon the woman in question; and, in the course of conversation, he inquired of what sickness her husband had died. She gave him precisely the same account as the sexton had given before her. But the Doctor produced the skull, and pointing to the place, said, "Woman, do you know this nail?" The unhappy criminal was struck with horror at the demand and the

sight, and instantly owned that she had been the perpetrator of the deed, which had hurried her husband, in a state of intoxication, into the eternal world.

CHRIST THE BELIEVER'S ALL IN ALL IN DEATH.—When the pious Bishop Beveridge was on his death-bed, he did not know any of his friends and connections. A minister with whom he had been well acquainted, visited him; and when conducted into his room, he said,—“Bishop Beveridge, do you know *me*?” “Who are you,” said the Bishop. Being told who the minister was, he said that he did not know him. Another friend came, who had been equally well known, and accosted him in a similar manner,—“Do you know *me*, Bishop Beveridge?” “Who are you?” said he. Being told it was one of his intimate friends, he said he did not know him. His *wife* then came to his bed-side and asked him if he knew her? “Who are you?” said he. Being told it was his wife, he said he did not know her. “Well,” said one, “Bishop Beveridge, do you know the Lord Jesus Christ?” “Jesus Christ,” said he, reviving, as if the name had on him the influence of a charm, “Oh yes, I have known him these forty years; precious Saviour! *he is all my hope.*”

CHRISTIAN SUBMISSION.—Our God exercises his most righteous dominion over our faculties, wills, and affections. He first requires the Christian to sacrifice the overweening opinion he has of his own wisdom and reasoning to the majesty of his revealed word, and to believe truths most cordially and steadfastly which infinitely surpass his power to conceive clearly. He next requires the Christian to part with the beloved idol of his heart, and, instead of self-indulgence:

to crucify the flesh with the affections and lusts. After obedience is habitually performed in these two grand points, and we have done the will of God, then comes the last and necessary trial, the furnace of affliction: then he saith, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

And it is to be observed, that, as the two former submissions are preparatory to the last, so the last is exceedingly beneficial to the former, and perfective of them. None can believe so humbly, and obey so fruitfully, as those who have suffered patiently.—*Venn.*

REVIEW.

THE KINGDOM OF GOD; containing A Brief Account of its Properties, Trials, Privileges, and Duration. By LADY COLQUHOUN. Edinburgh: Waugh & Innes. Greig, Montreal.

The writer of this excellent Treatise is the daughter of the late Sir John Sinclair, well known for his useful writings, and his exertions to promote the welfare of his native land. Among the "not many noble" who have been called by the grace of God into the privileges of his kingdom, the authoress of the present work, and of a former one on Christianity which appeared under her maiden name as Miss Sinclair, is entitled to the esteem of all the friends of the Gospel; and we congratulate her not only as having received the Truth, but as being enabled to view it so clearly, and to state it so forcibly as she has done in her valuable writings.

The subject is treated under the following heads:—Two Classes among Men; Zion's King; Communication a Proof of Union; Similarity and Dissimilarity in Christians; Christianity meets with Opposition, Persecution and Contempt; Opposition and Affliction beneficial; Deadness and Coldness in Religion; Christian Joy; Growth in Grace; Christian Usefulness; On Death; The Kingdom of God in Glory; Conclusion.

These important subjects are all discussed with great seriousness of mind, and with every indication that it is not only the understanding of the writer which perceives the excellence and superiority of Christian truths and privileges, but that her heart is experimentally acquainted with their richness and glory. There is a fine tone of solemn and devout feeling which pervades the work, and which must endear it to all the faithful and loyal subjects of the King of Zion who have an opportunity of perusing it.

LIBERIA, with a Sketch of her character by the Rev. W. SWAN, and an Introduction by the Rev. JOSEPH FLETCHER, D. Fisher & Son, London; Greig, Montreal.

In the prophetic intimations of the progress and final triumph of the Redeemer's Kingdom, it is said "to the North, give up—and to the South, keep not back." All nations must be brought under the holy sway of His peaceful sceptre. It is refreshing to the mind to contemplate even the existence of a Christian Mission in Siberia, a region with which we involuntarily associate ideas of cheerless steppes, perpetual snows, and miserable exiles; and, viewed in connection with the self-denial and the sacrifices which it must require, a mission to such a country is in itself an example of the highest order of Christian philanthropy. On this ground, even without insisting upon its more substantial merits, the volume before us will, we have little doubt, be very generally acceptable. The memoir of Mrs. Stallybrass cannot be read, we think, by any real Christian without interest, pleasure and improvement. It is a truly instructive and useful volume: we welcome it as a valuable addition to the existing biographies of those honourable women who have hazarded their lives for the name of the Lord Jesus, and cordially recommend it to our readers, more especially to the friends of missions.

The account is compiled chiefly from the papers of Mrs. Stallybrass herself, and describes, with evident fidelity, but with the unobtrusive humility which always distinguishes eminent devotedness to the cause of Christ, the growth and operation of Christian principles, under the relations she successively sustained as a daughter, a wife, a mother, and a faithful and persevering Missionary of the Gospel. She laboured in a new and uncultivated yet important field, which, though less replete, perhaps, with what is termed incident than other parts of the world, furnished occasion for the nurture,

Memoir of the late Mrs. Stallybrass, wife of the Rev. E. STALLYBRASS, Missionary in

and required the constant experience and exhibition, of many of the highest elements of the Missionary character.

The Dreadful Requisition; or a Treatise on the Righteousness of God in punishing the neglect of souls. By the Rev. CHARLES STOVEL, Jackson & Watford, London; and Greig, Montreal.

A most solemn and affecting appeal to all Christians on the obligations which their allegiance to their Lord places them under, to seek the salvation of souls. It contains the substance of five Lectures, delivered by the author during a revival meeting in London; and is published at the request of the brethren who were present, and "as having a tendency to bring all hearts into a state of prayerful and penitential self-examination." We were about to give a fuller account of this little volume; but when we state that several copies of it have been sent to our publisher, to be sold for the benefit of the Missionary Society, we hope many of our readers will purchase and peruse it for themselves; and if they lay their hearts open to its weighty appeals, they and the world will be all the better for the money and the time thus devoted to the best of causes.

Poetry.

SERENE SUBMISSION.

"Oh! just when thou shalt please would I depart,
My father and my God! I would not choose,
Ev'n if I might, the moment to unloose
The bonds which bind my weak and worthless heart
From its bright home. So I but have a part,
However humble, there, it matters not,
Or long, or short, my pilgrimage,—my lot
Joyful or joyless,—if the flowers may start
Where'er I tread, or thorns obstruct my path,
I look not at the present: many years
Are but so many moments, though of tears:
My soul's bright home, a lovelier aspect hath;
And if it surely shall be mine—and then
For ever mine—it matters little when!"

"GO! TEACH ALL NATIONS!"

Matt. xxviii. 18.

Go, missionary! go,
Relving on thy God;
Nor grieve that thou must know
No more thy natal soil.
The pleasant joys resign
That nestle round thy hearth,
Close as the creeping vine
Cling to thy place of birth.

Go from thy mother's tomb;
Go from thy father's voice:

Leave desolate thy home,
That Pagans may rejoice.
Where nature sternly piles
Eternal hills of snow;
Or where she kindly smiles
In peaceful beauty, go!

Go where the sun, in wrath,
Moves o'er the blasted land,
And marks his dreadful path
By heaps of fiery sand.
Go to the isles afar
That beautifully lie
Upon the seas, like stars
Fixed in a nether sky.

Go where the holy name
Of Jesus is unknown;
Where, dead to truth and shame,
Man loves himself alone!
Go! value not thy life!
Aim for the heavenly crown;
And in the weary strife,
Ne'er lay thy weapons down.

In faith still battle on;
Intently fix thine eye
Upon the mark, and won
Shall be the victory.
Toil on! cease not thy pains,
Though unknown, unaccesed
By men;—for thee remains
An everlasting rest.

Philadelphia, Sept. 26, 1837.

T. M'K.

THE WORLD WE HAVE NOT SEEN.

There is a world we have not seen,
That time shall never dare destroy;
Where mortal footstep hath not been,
Nor ear has caught its sound of joy.

It is all holy and serene,
The land of glory and repose:
And there, to dim the radiant scene,
The tear of sorrow never flows.

It is not fanned by summer gale,
'Tis not refreshed with vernal showers;
It never needs the moonbeam pale,
For there are known no evening hours.

No; for this world is ever bright,
With a pure radiance all its own:
The streams of uncreated light
Flow round it from the eternal throne.

There, forms that mortals may not see,
Too glorious for the eye to trace,
And clad in peerless majesty,
Move with unutterable grace.

In vain the philosophic eye
May seek to view the fair abode.
Or find it in the curtained sky;
It is the dwelling-place of God.

MISSIONARY REGISTER.

APRIL, 1838.

BAPTIST CANADIAN MISSIONARY SOCIETY.

LETTER from Mr. ROUSSY to the COMMITTEE.

LA GRANDE LIGNE, March 10, 1838.

DEAR BRETHREN,—Having told you verbally all that concerns the flight of our little church to Champlain, and our return to the Grande Ligne, two months afterwards, it will be unnecessary for me to write to you about it. You have also been informed that four candidates have been added to the church during our retreat in Champlain. They are D. Bertram, Sally Flower, aged eleven years; and the two youngest daughters of our brother Brissette, whom I mentioned to you in my last letter. These four new members do not dishonour the profession they have made by baptism, but press on in the paths of Christian obedience. Our little church consists now of twenty-three members, and I have the joy of announcing to you eight other candidates for baptism, of whom I will give an account hereafter. The trial through which the Lord has permitted us to pass has produced very different effects. To some it has been a blessing: they have been brought nearer to the Lord, and have shewn a faith more elevated and more purified. But others (they are the fewest in number) the wicked one has caused to fall into his snares, and has taken advantage of the losses which they have experienced, and the poverty to which they are reduced, to lead them into unbelief and anxiety, condemned by the word. We have also been afflicted by the manifestation of several other troubles, from which, by the grace of God, we begin to see relief and deliverance. Since our return to the Grande Ligne circumstances appear to us more favourable to the spread of the Gospel. Hindrances seem to be removed, and the opposition is not so great. We hope that our blessed God will draw from their amelioration the advancement of his glorious Kingdom. The school has sustained a very sensible change. It now contains forty scholars, and we are promised others with

the return of spring. Some come willingly a mile and a half to school. Some have as yet neither heart nor ear for the things of God, but others hear the word with much attention and respect; their intelligence is rapidly developing, and we have the hope that these sacred truths will yet enter and take possession of their hearts. I have not much to say concerning the state of the work in the different places where I go preaching the Gospel. The Canadian fugitives who reside near the frontiers, very much oppose the progress of the Gospel by turning the people from hearing the word, and spreading all kinds of hindrances. These verily are trials; but "all things work together for good to those who love God;" and this will be the case, if by the grace of the Lord, our faith is increased in proportion to our diffculties, and the machinations of the enemy. However, if there is cause to sorrow, there is also reason to rejoice. At Champlain the family of Brissette, by their devotedness, their piety, and their faith, glorify the Lord, honour his Gospel, and are to us a source of consolation in our afflictions. At Carbeau some persons have become serious, and hear the word with much attention.

I think I ought to inform you that with the sum you allow me annually, it is impossible for me to meet my expenses. The state of the work, my travels, and my position, different and much more extended than before, oblige me to incur much more expense. I am, therefore, under the necessity of asking you for an augmentation of the allowance that I receive from the Committee; and, dear brethren, we have all need to pray for an increase of our faith, for the work in which we are engaged continues to increase, and so also do the expenses; and in order to be able to render us all capable of persevering in the work put before us, we have need to wait on Him to whom the gold and the silver belong, and whose grace is sufficient for all those whom he sends to work in his harvest.

Madame Feller earnestly begs an interest in your prayers, in order that she may be fortified, spiritually and corporeally, for the accomplishment of her great task. She has

need that the Lord would send her an assistant; for in all respects the increase of the school opens to her a more extended field of exertion. All the families who send their children are "open doors" to her, where she might go to carry the Gospel; but she cannot find time to do so, with forty children during the day, the school for adults in the evening, and the other things of every day, which take up every moment that the school leaves free to her. The favourable circumstances in which we are placed for spreading the good news of salvation make us ardently desire some new Missionaries. Let us pray, then, the Lord of the harvest to send forth labourers into his harvest. I wish to recd to your consideration the building of the house. It must not be lost sight of that this one which we now occupy is lent to us for one year, that the term will expire in the ensuing Autumn, and that at that period, if we provide not against it, we shall find ourselves in a great embarrassment. Dear Brethren, I solicit the assistance of your prayers in order that I may be enabled to accomplish to the glory of our good Master, the task which he has deigned to confide to me: do not forget me at his feet. It is in his love that I assure you of my love, and that I remain your affectionate brother.

LOUIS ROUSSY.

It has been already intimated that, at the commencement of the rebellions in this Province, Mr. R. and his flock were obliged to betake themselves to flight. Their lives had been threatened, and acts of violence had been committed against them. Their removal to Champlain, and their return at the expiration of two months, have necessarily subjected them to very considerable expenses, not less in amount, we are informed, than one hundred and thirty dollars; and have obliged them to contract debts which they are at present unable to pay. Fifty one persons at first, and thirteen afterwards, with their goods which they were afraid of leaving, went off in waggons, the drivers of which, taking advantage of their distress, made them pay exorbitantly.

The Committee of the Baptist Missionary Society, looking upon this Mission to the French Canadians as

one of the greatest importance and promise, would gladly advance this sum for the relief of their suffering brethren; but their funds are utterly insufficient to allow them to make such an addition to their expenditure. They cannot but hope, however, that the Christian public, of every Protestant Denomination, will assist them, in the present emergency, to sustain a work upon which the blessing of God has most evidently rested, and the object and tendency of which are to diffuse Gospel light among a dark and ill-instructed population. To those Christian friends, in both Provinces, who think and feel with them on this subject, the Committee would respectfully intimate that donations for this purpose would be thankfully received by

The Treasurer, Mr. Milne, of Montreal,
The Publisher, Mr. Greig, do.
Mr. James Thomson, Laprairie,
Mr. Thomas Thomson, Napierville,

And by the following Ministers:—

Mr. Gilmour, Peterboro', U. C.
Mr. Tapscott, Colborne,
Mr. Edwards, Clarence,
Mr. Edwards, jun., Chatham.
Mr. Fraser, Bredalbane,
Mr. Jamieson, Hull.
Mr. Bosworth, Secretary.

Or by any Member of the Committee.

MR. FRASER'S Visit to OSGOOD.

BREDALBANE, Feb. 27, 1838.

MY DEAR BROTHER,—According to your urgent request, in full view of my own incompetency, I here send you a letter about the good cause, as passing under my view since I parted with you; and if you feel it of any interest, you may give it a place in the Magazine. In such statements we are bound to give the truth, and the whole truth, with a single eye to the promotion of the Divine Glory, and the general welfare of our race; and at the same time exercise a Godly jealousy lest we are found offering a little incense to that abominable self, the great and common idol of the majority of professors and Ministers of the Cross. However, we must not carry that jealousy so far as if it were a sin to tell "what God hath wrought."

In order to attend my appointment at

Clarence, I lately left home for Osgood, with a view to take Clarence on my return. The distance is about ninety miles, which I made in three days. As you go out from Bytown the roads are pretty good for about fifteen miles, but the rest of the way you are made to do penance if you ride, and must go as careful and softly as a Christian beset by a thousand snares and temptations, or else you shall never get out but with a broken carriage. In or near the back of the Township is a group of poor but well doing people, chiefly from the Highlands of Scotland, speaking the Gaelic language. They are very moral, and generally favourable to religion; but a number of them I fear never have experienced the power of evangelical truth, and experimental religion. I spent amongst them four days, and preached different times; but the impression did not seem to be so general as when I was there in summer. Yet I humbly hope the Lord was with us in very deed. Some of the meetings were really melting and truly happy. I could not but feel most tenderly at our last meeting, when, after closing the service two or three times, the people would not retire. Charmed to the spot, and bound to each other, we felt as if we could not part. I felt the most tender sensibilities of my heart not only touched, but flowing and wafting away my soul above self, the world, and all its charms, as if I had thrown off this body of death, sin, and pain, and my spirit mingling in the celestial joys of the blood-washed throng that surround the throne of God and the Lamb. It was truly to me a Berachah, the valley of blessing; for, while making a few parting remarks for the second or third time, I shall ever remember the holy, tender, and affecting scene of young converts mingling their tears together, and others—Hezekiah like—turning to the wall and weeping sore; while older saints, remembering the love of their own espousal, in view of the excited feelings of the young, and particularly their own children, could not hide their joy and sympathy in allowing their tears to flow down their furrowed cheeks, deepened by many a cold blast, and plenty of hard labour. And when these youths very reluctantly were obliged to give the parting hand, some could hardly speak but only squeeze my hand, while others, with a little more courage, though bathed in tears, whispered in my ear, with all sincerity and Godly simplicity, "Oh! pray for me:"—another, "May I have an interest in your prayers." A young lad who made no profession of religion made the same request. I asked him, How shall I pray for you, do you indulge any hope? No. Do you allow yourself to be in a lost and ruined state? This, then, is the only

condition on which I shall pray for you, that you will here declare before God, that you now and henceforth will sincerely seek God's favour and the salvation of your soul; for without this on your part, prayer will do no good—(Nothing like bringing the soul to a point.) He staggered and hesitated a little, as if afraid to be fixed so soon, and then consented. Five young converts were baptized, and I trust others obtained mercy. Some others appeared to be much affected; and I trust some backslider healed. To the Lord be all the glory. At the same time we must allow that every blossom does not yield fruit: one frosty blast sometimes threatens all. However, God in this manner will gather and preserve his chosen in the midst of a great deal of false appearance. The season was very cold for baptizing; but we were willing, without delay, to follow our Lord; and when people are truly willing difficulties vanish and obedience is easy. We had been kindly entertained on the occasion, by a Methodist friend; and had a very solemn and imposing baptism—a grave, with steps cut in the ice of the Castore River—to be sure more inconvenient than your's in point of temperature, but more forcible in point of resemblance to the Great Head of the Church going out to the River Jordan, baptized in it, and coming up out of its waters. I felt particularly pleased at the father of two of the converts, a good old and pious Presbyterian, most willingly officiating at the water, and in parting with me, in place of insulting me, for baptizing his sons, he left a token of love and respect in my hand, which I highly valued, coming in that way.

I am aware, Brother, this will add to the suspicion that I spend a good deal too much of my fuel on this point; but it is not known perhaps that, except once in the Church, I never did preach upon it in Canada less or more, but when called to administer the ordinance. And I remember to have baptized from twenty to thirty persons, two, three, four, and more, at a time, in the same place, with no more teaching upon it than to read a portion of Scripture, without a single remark. And even in Osgood I preached in summer ten sermons, and laboured just now a number of days; and although a certain Missionary, a few days before me this last time, laboured privately and publicly to teach infant sprinkling, I was to leave Osgood without ever saying a single word upon this disputed point to a single pedobaptist individual, either private or public. But when asked to administer the ordinance, I could not conscientiously refuse, holding it as an important ordinance of Jesus Christ and the first duty of a believer. I am happy to in-

form you that seeing the people had no Bible Society, I recommended the cause to them, and on the spot £9 Currency was subscribed; and I am confident double that sum will be collected before the end of the year. These people, although poor, value the Bible, and prove this by helping to send it to those that are dying without it; for when there is no vision the people perish. I have since heard that another of great promise is got up in Bytown, after all the opposition of Irvingites to such good causes. O for a still wider circulation of the words of eternal life,—for they are the power of God to salvation to every one that believeth. I remain, your's, for the Truth's sake,

WILLIAM FRASER.

THE SUNDAY SCHOOL UNION OF CANADA

Held its first Anniversary Meeting on the evening of the 22d ult., in the Congregational Chapel. Capt. Maitland was invited to take the Chair. The Rev. H. Wilkes opened the meeting with prayer. The meeting was addressed by the Rev. Messrs. Wilkes, Taylor, Perkins, and Osgood. Many important facts were stated respecting Sunday Schools, and the impression we trust was good upon the minds of the assembly; but the attendance was not so numerous as the occasion deserved.

It is pleasing to find the Sunday School cause prospering, throughout the world; even in Canada, this cold region, some progress has been made, as will be shown by the Report, which will soon be printed. The good that has been done in these most excellent establishments should stimulate all classes of society and all denominations of Christians to make the most vigorous efforts to extend their operations to every part of the world.

This country in a special manner needs many faithful labourers in the cause of education and moral improvement. It is believed that not half the population of Lower Canada can read in any language; and those who are grown up to maturity cannot

be favoured with opportunity to attend school on the week days; therefore Sunday Schools are the more needed. May God open the hearts of all possessed of property to contribute liberally towards establishing libraries, and furnishing the necessary means of conducting Sunday Schools throughout this most destitute part of the world.

ACCESSIONS TO THE BAPTISTS IN ENGLAND.

On Monday, 6th of June, at the Baptist Chapel, Monks-Kirby, was baptized the Rev. T. Morell pastor of the Independent Church, Ullesthorpe, Leicestershire. Previous to the ordinance being administered, Mr. M. delivered an address on the subject of Christian baptism, giving a brief statement of the process through which his mind had passed relative to the subject, and of the reasons which had convinced him that believers were the only proper subjects, and immersion the only proper mode, of this sacred institution. This address was distinguished by great simplicity, good sense, and a spirit of Christian candour. The congregation was large, and interested, and to many it was evidently "a time of refreshing from the presence of the Lord." Mr. M. is the son of the Rev. S. Morell, of Little Baddow, Essex. This excellent young minister has, with great honour and disinterestedness, resigned his pastoral charge at Ullesthorpe, and intends to cast in his lot with the Baptists.—*English Magazine.*

On Friday, the 13th instant, the Rev. P. E. Butler, late curate of St. Margaret's, Ipswich, was baptized at Stepney College Chapel. The Rev. gentleman has preached at the College Chapel, at Maze-pond, and at Keppel-street, with great acceptance. It is understood that his services have been requested at the latter place for the two following Sabbaths.

On the last Sabbath afternoon, another Clergyman of the Church of England, the Rev. Mr. Courtenay, preached for the first time among the Dissenters, at the College Chapel.

Mr. CLARKSON, *the great Advocate of*
SLAVE EMANCIPATION.

At the recent meetings of the Anti-Slavery Society, held in the Town-hall, Ipswich, the chair was taken by the venerable Thomas Clarkson, now bending under the weight of years and in infirm health, his sight dimmed, and his strength failing, but heart-whole, and the ruling passion of the veteran philanthropist still strong within him. It must have been an impressive and touching scene, to see him once more presiding upon the only occasion probably, which could have drawn him from his chamber, and rallying life's last energies to bear his testimony against the perfidious Apprenticeship and the wrongs which the negroes are still suffering under the mockery of law.—*Patriot.*

NEGRO APPRENTICESHIP.

The Address to the Queen on behalf of the negro apprentices in the British Colonies, from the females in Edinburgh, and the east coast of Scotland, has been signed by upwards of 69,000 females; that from Glasgow and the west, by upwards of 65,000. Total number of signatures from Scotland, 135,083; of these, 1466 were obtained in Elgin, and 6382 in Forres, Findhorn, &c. The English address has been signed by upwards of 450,000. Length of the Scottish address, 2650; estimated length of the English, 8833 feet. Gross number of signatures from England and Scotland, 585,083. Length of the two addresses, 11,483 feet.

“All the ends of the earth shall see the salvation of our God.”—*Isaiah.*

MISSIONARY STATIONS.

Looking at China, with its three or four hundred millions using one written language; and the Islands of the great Eastern Archipelago, with not far from fifty millions more, we see, at Singapore, ten missionaries; a printing office of brick, 65 feet by 17, with a type foundry, and founts of type in Malay, Siamese, Javanese, and Bugis; eleven Chinese block-cutters, a copyist, and eight or ten printers actively employed; a large number of Scriptural and other Tracts prepared, and not far from 2,500,000 pages printed the last year. Four missionaries of the American Board of Commissioners, with a press, at Canton; nine (connected with the Reformed Dutch Church in Java); and three on the Island of Borneo. The Rev. Mr. Gutzlaff and two Baptist missionaries at Macao; four missionaries of the Protestant Episcopal Church to the Chinese, two of them now located in Java; and three from the Board of the General Assembly of the Presbyterian Church, now on their way.

At the Sandwich Islands are fifteen stations and ninety missionaries and assistants from the United States; labouring through the blessing of God, to bring the whole population under the influence of the Gospel. The average attendance on public worship is 14,500, or 900 in each congregation; 1,078 have been admitted to the church; the New Testament and most of the Old is in the hands of the people; their presses issued the last year 11,607,429 pages, and the missionaries say, “The number who read understandingly is greater than, with three presses, we can supply with books.” When the Rev. Mr. Richards, who lately visited this country, was appealing to the American Board of Commissioners, that their work might not be interrupted for want of means; he said, with affecting simplicity, “We can try to

dispense with half the quantity of flour allowed for our families, but we cannot dispense with the use of the press."

Among the Nestorians in Persia, a remnant of the ancient church at Antioch, is a mission full of promise, with a press and Syro-Chaldaic type, anxiously waiting the arrival of a printer, that they may meet the demands of a people earnestly desiring the Scriptures and other Christian books.—*Epis. Rec.*

GUTZLAFF *on the CHINESE COAST,*
OCTOBER, 1837.

"The village we entered (on Tangsoa Bay), consisted of a number of hovels, irregularly built, but so thickly inhabited that we were soon surrounded by numerous crowds. The people, notwithstanding their poverty, showed themselves very generous, and soon invited us to a watery repast, which we however refused. I now commenced to deal out the inestimable treasure of the word of God. Addressing my auditors in a lively strain, and preaching Jesus Christ, of whom they had never heard, I perceived with pleasure that they thronged about me in increasing numbers. When both their curiosity as well as avidity after books was satisfied, the sick made their appearance, and even in this small hamlet their number was considerable, and the diseases were most loathsome. How many physicians will you be obliged to send out, in order to do away with human suffering amongst these myriads? May they soon come.

"Having this time no medicines with me, we immediately set forward to the place of our destination, Cheopo, a city about thirty miles inland. Our guides took charge of our book-bags, whilst each of my companions carried as many books as he could.

"Five miles we had to walk over an isthmus of barren sand, where

there was neither shrub nor grass, nor any living creature except man. The inhabitants of this dreary spot had built their habitations along the strand, and were living upon the sea. There was not even water to quench their thirst, nor a potato bed around their hovel; but notwithstanding all this, the people were cheerful. Looking with wistful eyes at my books, which they thought I had for sale, I asked whether they could read, and being answered in the affirmative, I tendered a volume gratis. This liberality called the population from the corners of their cottages, and where we supposed only very few to live, crowds made suddenly their appearance. So I went on distributing, and if I happened to forget a single man, he would run after me with great speed, exclaiming, 'A book, a book!' I was at the same time in mental prayer, that the Saviour, in much mercy, might bless his word to the souls of these people."

MISSIONS OF THE AMERICAN
BAPTIST BOARD.

From the Baptist Missionary Magazine for March, we collect the following facts of general interest, from among others.

SIAM.—Mr. Jones at Bangkok informs us, that the globes and orrery received from the Board had been shown and explained to the sons of the late king and others, and were viewed with admiration, awakening the conviction that their own theories of astronomy are baseless.

The printing press is in operation. Two tracts have been published. Progress is making in the translation of Acts, and in the revision of Matthew.

Mr. J. is pained that he sees no hearts regenerated by the power of truth; and enquires, "Do Christians at home pray sufficiently for the Spirit's hallowed influence on our labors?" We rejoice to perceive that foreign missionaries of the various

Communion are thus simultaneously pressing this inquiry, without concert. The finger of the Lord is in it.

CHINA.—Mr. Suck has great advantage at Macao, for studying the language and character of the Great Nation. Any amount of books can be distributed here. It is not his intention to remain here, but to occupy some other place in China or Cochin China, as soon as practicable.

Mr. S has baptized an interesting Chinaman, by the name of Ahea A. Loo, who, more than two years ago, abandoned his idols, in consequence of the perusal of some Christian books that fell in his way. Mr. Gutzlaff conversed, read, and prayed with him repeatedly, and felt satisfied of the reality of his conversion. This "is the first Chinese ever baptized within the confines of this vast and idolatrous empire." [We presume Mr. S. means immersed.]—*Boston Rec.*

RIPLEY, OHIO.

More than eighteen months since, the pastor of the Presbyterian Church of Ripley, received a commission from the American Anti-slavery Society, to labor one year in their service. The matter was referred to the congregation for their decision. It was felt as a severe trial both to pastor and people. It was just at the time when the mob-spirit raged most fiercely, and, of course, when there was the greatest danger of assassination. After mature deliberation, the congregation unanimously voted to give up their pastor one year, to labor in behalf of the poor slave.

Many believed that this would divide the church, and ultimately sever the pastoral relation. But the Lord furnished them with a suitable supply, and blessed them with greater unanimity than they had previously enjoyed. In some instances, coldness and indifference towards the pastor

were changed for confidence and attachment. And in the midst of sympathy for him, even his faults, real or supposed, were forgotten. New life seemed to pervade the congregation.

When the pastor occasionally returned home, he held meetings, and was heard with more than usual interest. Audiences became larger, and communion seasons more impressive.

During the past fall the seriousness became still more apparent, and was much increased by the divine blessing upon the labours of Mr. Little, agent of the American Home Missionary Society. Deep impressions were made upon some of the teachers and children of the Sabbath School; and even little children gave evidence of a change of heart. In a short time the work extended to others connected with the congregation. The members of the church now appear to be greatly revived, and 48 have been added to the communion. The fruits appear to be faith, repentance, and holy living. The work has been free from noise and confusion. A remarkable stillness has pervaded the audiences. The people seemed to feel that God was present, and that silence and reverence became them when in his temple.

No extra means have been used to produce excitement. Prayer, preaching of the word, Sabbath School instruction, and family visitation have been the means employed. The work is still progressing.—*Cin. Jour.*

REVIVAL IN HARTFORD.

Extract from a letter by the Rev. Robert Turnbull, pastor of the second Baptist Church, Hartford, to one of the editors of the Baptist Recorder. Having stated that the revival embraced in its special influences both of the Baptist Churches in that city, and that probably not less than two or three hundred had become the

subjects of it, Mr. T. continues, "we are baptizing every Sabbath in the river that runs through the city, and our baptismal scenes have been solemn and delightful. Our Congregational and Methodist friends have all felt the sacred influence, and are beginning to reap a harvest of souls.

"During the whole progress of the revival, there has been a most striking absence of all undue excitement. The means used have been of the most simple character. What has been termed *machinery*, has been totally unknown. Order and decorum, accompanied with a *sacred solemnity*, have characterized all our meetings. The Lord has led the way, and his people have followed with 'a pure and steadfast zeal.' Our converts are full of joy, and willingly tell 'what the Lord has done for their souls.' The work has not yet ceased; numbers are yet inquiring the way to Zion, and every now and then we hear the voice of the new born soul. Truly, God has done great things for us whereof we are glad."

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TEMPERANCE FESTIVAL,

AT PHILADELPHIA.

The great Temperance Festival held on the 22d of February, at the Arch Street Theatre, in Philadelphia, was one of the most extraordinary, splendid, and satisfactory meetings ever convened for that purpose. The meeting was opened with prayer by the Rev. John Chambers, and the vast audience, composed of the fashion and respectability of the city, were enchained with breathless attention by the masterly address of their distinguished guest for more than two hours. Mr. Buckingham in the most delightful and satisfactory manner, exposed and demolished every argument that could be advanced in favor of the use of intoxicating drinks as a beverage; and his appeal to the higher classes to abandon the destructive habit of wine drinking, and to throw the full force of their powerful example into the scale of the great and august moral reformation now in progress throughout the world, was calculated to make a deep and abiding impression on this part of the audience; whatever may be their course hereafter, I question whether

there was an individual present, but what fully responded to the principle of total abstinence. Mr. Buckingham stated that in the examination made before a Committee of the House of Commons, it was proved beyond all question that Great Britain alone suffered a yearly loss of fifty millions of pounds sterling in the cost of intoxicating drinks—fifty millions more in the destruction of property, by shipwreck, fire, and a thousand other casualties occasioned by using alcohol—at least seventy millions more by the loss of productive labor, in consequence of the use of this destructive beverage; taking into consideration the fact that one seventh of the soil of the Kingdom is cultivated to produce the materials from which intoxicating drinks are made, the gross loss to the nation cannot fall short of two hundred millions of pounds sterling annually, or one thousand millions of dollars—leaving out of the account any estimate for their extended possessions in various parts of the world. Mr. Buckingham exhibited in the most conclusive manner, that were it not for the use of intoxicating drinks by the people of Great Britain, the yearly tax of fifty millions sterling to sustain the operations of government—and indeed the national debt of near a thousand millions sterling, would hardly be felt as the weight of a feather. It is impossible to give any adequate idea of this remarkable festival—the first of the kind ever held in this city. The whole affair went off admirably. Although the object of the meeting was to expose a destructive fashion, and although most probably a large proportion of the audience indulged in the habit condemned, yet, every argument advanced, every fact stated, met with the most decided approval, and in no single instance was a voice of disapprobation heard; and in my judgment, an impression has been made on this great, beautiful, and prosperous city, which will not be dissipated until the use of intoxicating drinks, as a beverage, will only be remembered as a bad habit *that has been*.

The exercises of the evening commenced at half-past six, and continued with unabated interest till eleven, when the meeting was adjourned, and the vast audience retired quietly, and in perfect order, not a circumstance occurring to interfere with the festivities of the meeting. The refreshments consisted of a great variety of the most beautiful confectionary, the richest fruits, abundance of ice-cream, lemonade, and water.

MONTREAL:

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