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THE CANADA BAPTIST MAGAZINE.

No. 2.

MONTREAL, AUGUST, 1839.

VOL. III.

PRIMITIVE SERMONS.

THE public addresses delivered by the pastors of the early churches were usually called Sermons or Oration; but they differed considerably, both in form and in structure, from the greater portion of modern pulpit discourses. Nearly all public Christian instruction consisted simply in the reading and the expounding of the scriptures. Before the pastor stood up to teach, a section of the divine Word embracing as much as two, three, or four of our modern capitular divisions, was read to the assembly. This was termed 'the lesson;' it was emphatically the instruction of the hour, and was regarded by pastor and people as 'the portion of meat,' to receive which the latter had assembled. The minister's duty, as a man appointed to 'feed' souls, consisted simply in apportioning and distributing this divine-prepared fare—in removing the exterior crusts which encased it, in separating its gentler from its more powerful parts, its 'milk for babes' from its 'strong meat for those who are of full age,' and in 'dividing, accordantly with the respective conditions of the various classes and individuals of his flock, 'to every man his portion of it in due season.' A pastor's discourse was, consequently, a simple exposition of

the section of scripture which had been read, interspersed or followed by suitable appeals to the characters and the hearts of his hearers. Origen, who wrote early in the third century, calls the sermons of ministers, 'Explanations of the Lessons;' and Justin Martyr, who wrote about the year 155, says, "The reader of the scriptures having ceased, the president (or pastor) made a sermon by way of giving instruction as to the excellent things which had been read, and of holding them up to imitation." Origen's own sermons, or homilies, which have come down to modern times, are all—as appears both from the excursiveness of their topics, and from several incidental intimations—discourses originally spoken in exposition of the routine or ordinary 'lessons.'

If Origen's may be regarded as a specimen, the primitive Sermons resembled very much, as to structure and method, the modern Expository Lecture. The preacher commenced with a short exordium; he then, verse by verse, or sentence by sentence, explained 'the lesson,' or text, first as to the import of its language, and next as to its mystical meaning and its moral lessons; and he concluded by a formal application of the truths

which he had discussed to the consciences of his hearers. When his text was too long or too replete with matter to be all advantageously expounded, he noticed only such portions throughout it as were of chief importance, or made selection of one small consecutive part. Origen has, for one text, Jer. xv. 10—xvii. 5, and for another, he has 1 Sam. xxv. 1—xxviii. 25; and in discussing the latter, he says, "It contains too many matters to be treated at once, so that a few things may be advanced on each, and he will discourse on those only which relate to the witch of Endor." From what he adds in this connexion, we might, probably, without rashness, infer this curious and not uninteresting fact, that the primitive discourses usually extended in delivery to about an hour: he says, "If he should treat every part of the subject, he must occupy not only the one hour of their assembly, but several."

Great care seems to have been used by the primitive preachers to render their discourses practical, and to adapt them to the capacities, attainments, and spiritual condition of their audience. A judicious modern who reads such specimens of their pulpit oratory as have been preserved, may frequently lament their paucity of doctrinal statement, or their confusedness of expository illustration, but he will seldom complain of their defectiveness of hortatory appeal, or of their inattention to the immaturity in knowledge, or the stolidity of spiritual taste, which may have characterized their hearers. Justin Martyr, in words in which we have already quoted, says, "They made sermons by way of giving instruction as to the excellent things which had been read, and of holding them up for imitation; and Origen says, "If their auditors were wise and intelligent, they discussed to them the profound doctrines of the gospel; but if their

auditors were babes in knowledge and had need of the milk of the word, they withheld from them such matters as are deep and mysterious.

The resemblance which the modern Expository Lecture bears to the ancient Sermon or Oration, ought to draw attention to that species of discourse in districts where it is little known, and to heighten the taste for it where it is already so much relished. Expository preaching possesses the high recommendation of fixing the special attention of a hearer upon the word of God. If an audience could be made to listen each with an open Bible in his hand; if they could, as the preacher proceeds, be incited to trace, from sentence to sentence, and from doctrine to doctrine, God's own unerring testimony; and if they could, at the close of each service, be sent away to 'search the scriptures,' to 'compare spiritual things with spiritual,' to 'meditate upon the law of the Lord,' and to experience 'a longing of soul after God's statutes;' they would then, doubtless, be in the way to attain, in the highest degree and the noblest excellence, the results of Christian instruction;—having their thoughts primely fixed on that which is emphatically 'profitable for reproof, for correction, and for instruction in righteousness,' they would, with the blessing of heavenly influence, be 'thoroughly furnished unto all good works.' A modern methodical discourse, when the doctrines of it are sound, and the spirit of it is devotional, and the practical appeals of it are faithful, will not fail, indeed, to 'feed the flock of God;' and it will not be the less successful that a *textual* discourse is virtually but an expanded exposition of scripture, and that even a pulpit essay, when stamped with the impress of truly evangelical preaching, abounds with scripture quotations and allusions; the Expository Lecture—the Oration which explains, verse by verse, or clause by

clause, a section of the divine word—is what the primitive Christians appear to have thought most edifying, and well deserves more attention, on the part of modern churches, than it has yet received.

EVANGELICAL RELIGION THE SOURCE OF PLEASURE.

PART II.

Evangelical Religion in its own nature shewn to produce enjoyment.

RELIGION is all lovely and serene,
Peace in her bosom, beauty in her mien,
Smiles on her lips, and sun-light on her brow,
Safe for eternity, and happy now.

EDMESTON.

THE professed design of religion, whatever forms it may assume, is to bring man to God, whom it universally considers the only source of true bliss. Whatever part of the world we visit, whatever system we examine, or whatever sect we consult, we find this principle recognized. But it must be acknowledged, that most of the systems that obtain in the world fail of accomplishing their object; for men, generally speaking, are yet unhappy. Nor is it difficult to account for this. If the blessed God has made a revelation of his will, all true religion must agree with it; but it cannot be even pretended, that the majority of systems that pass under this holy name are at all accordant with the sacred volume; and if that be the case, how can they answer the desired end! We never expect that counterfeit coin, when it is once detected, will obtain for us from our fellow-men the comforts of life; and can it be supposed that serving God in a way different to what he has commanded will lead to true enjoyment!

On the subject of the inadequacy of the prevalent systems of religion to accomplish their professed objects, Bishop Sherlock has the following very admirable remarks:—

“The end of all religion is manifestly this, to please God by serving

him according to his will, in order to obtain of him happiness in this world and in the next; for the belief that God is the governor of the world, and the giver of every good thing, is the foundation of all the religious worship and honour which are paid to him. All religions being thus far the same, they differ when they come to prescribe the method, and to appoint the proper means by which God is to be served and applied to.

“Two things there are, which must necessarily be regarded in the choice and appointment of these means; the holiness and majesty of God, and the nature and condition of man; for unless the means prescribed are such as are suitable to the holiness and majesty of God, he can never be pleased by them; for whatever is contrary to his holiness, or injurious to his majesty, must ever be an abomination to him. On the other hand, the means of religion must likewise be adapted to the use of man; must be such as he can practise, and such as, his present condition considered, will enable him to serve God acceptably; for without this, how proper soever the means may be in themselves, yet they can be of no use or service to him.

“If we examine all the schemes of religion which either prevail in those parts of the world where the gospel is unknown, or which are set up in opposition to the gospel where it is known, we shall find that they split upon one or other of these rocks. The Gentile religion is inconsistent with the holiness of God, as mixing impure rites and ceremonies with its worship, and allowing the practice of such vices as even nature abhors; it is injurious likewise to his majesty, as dividing the honour which is due to him alone, among the creatures; teaching men to pay religious worship to those who by nature are not gods. On the other side, natural religion, which seems to be the most growing

scheme, and is set up in opposition to the gospel, taking its rise from the purity and holiness of God's nature and the essential difference of good and evil, prescribes a worship pure and holy; but it prescribes it to men who have lost their purity and holiness, and are no longer able to perform the rigorous conditions; it requires brick without allowing straw; exacting of men, in their present degenerate state, the purity and holiness of uncorrupted reason and nature: it affords no strength or assistance to men, to secure against sin; and when they have sinned, it cannot give them any certain assurance of pardon and forgiveness; so that men, not being able to perform its conditions, and having no security of the mercy of God without performing them, can have no settled peace or satisfaction in it." *Sermon on Eph. ii. 18.*

It is a distinguishing excellence of Christianity, that it is adapted to the fallen condition of man:—it is glad tidings to perishing sinners. It sees man far from happiness, and hastening rapidly to ruin; and like the angel of mercy descends from the throne of Jehovah, points to the cross of the Saviour, directs the sinner to seek the favour of God through the blood of atonement, and to walk in the path of holiness, which must confer present and conduct to future happiness.

Few words are used in a greater latitude of meaning than is that of *Religion*. We frequently use it without conveying any very distinct ideas, and at some other times what we mean may be misunderstood. There are two very distinct senses in which the word is employed, and of which it is of importance to have clear views. We sometimes mean by the term the *object* which religion contemplates; hence we speak of the Religion of the Bible, and the Religion of Nature; the Christian Religion, and the Pagan; the Popish Religion, and the Reform-

ed; at other times we consider it as relating to the *subject* whom it concerns; and then we mean the dispositions it creates in the heart of man, and the conduct to which it leads. The view we shall now take of it, will, in some degree, include both these. We shall consider religion *as a disposition of heart, produced by the Holy Spirit of God, by means of the word of truth, which raises a man above the pursuits of the present world, leads him to the worship and obedience of God, and prepares him for the enjoyment of heaven.* The religion we advocate, is divine in its origin, spiritual in its nature, and holy and benevolent in its designs. Let us endeavour to examine this view of it, and see how far it is calculated to produce pleasure in the hearts of those who possess it.

Such is the unhappy state of man, that till an entire change takes place in his nature, he cannot possibly enjoy the felicity of which his soul is capable, and for which it was originally created. The benevolent design of the Creator was, that the affections of man should be placed on himself as the great source of his happiness, and that he should look to his gracious hand for the supply of all his wants. So long as Adam did this, he was filled with enjoyment, but when he turned from Jehovah to seek happiness in created good, he became miserable. From that period to the present, the dispositions of men have been sinful,—their hearts "have been fully set in them to do evil,"—and an awful progress has been made in the ways of iniquity. The world has presented a scene of dreadful warfare; the millions of its inhabitants have formed a mighty army who have taken up the weapons of rebellion, and appeared against the God who made them, resolving to cast off the restraints of his law, and to be governed by their own way-ward inclinations, which have formed an alliance with Satan, the

prince of the power of the air. Jehovah, on the other hand, in the convulsions of nature, in the dispensations of his providence, and in the threatenings of his word, affords awful proofs of his displeasure against sin. The result of such a contest cannot be doubtful; and we ask, can that man be happy, or can he be the subject of pleasure, who is thus opposed to the Being who made him, and who must consider his Creator his enemy? If, indeed, he has peace of any kind, it is that awful and portentous stillness which precedes the dreadful conflict in which the sinner shall assuredly fall, and from which he shall descend to the regions of punishment and despair.

Before a rebel like man can be happy, the opposition towards God that reigns in his heart must be destroyed, and the affections of his soul receive a new bias; the fear of the consequences of sin, under which he must constantly labour, must be removed, and the pursuits of his life be changed. Now we appeal, both to the nature of the change required, and to all the observation of the world we have been able to make, whether or not man possesses a natural disposition to make peace with God, to return to his service, and to render him due homage! We ask, does man possess a single desire to be happy in the only way in which God can make him so? That he would be filled with pleasure we know, but are those pleasures pure? Are they such in which an angel would delight; or are they of a nature that would satisfy the soul, fallen and depraved as it is? The answer that must be given is easily anticipated, and leads to the conclusion that a change must be produced, and that true religion can only be implanted in the heart of man by Divine power. This fact accords with the whole tenor of scripture; which universally represents the return of man to God as the effect of

influence exerted on his mind by the Holy Spirit; "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil;—" And he shall convince the world of sin, of righteousness, and of judgment."—"God, who commanded the light to shine out of darkness, hath shined into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ:"—"And you hath he quickened, who were dead in trespasses and sins."

We see then, that if religion exists in the heart at all, the principles of it must have been implanted there by the Spirit of God; and if it has not its residence in the heart, whatever pretensions a man may make, he has deceived himself if he supposes that he possesses true religion. Now, here we pause, and appeal to scripture and to reason, and ask, would God exert his influence on the mind of man to make him unhappy? It is true, that in the process which the soul undergoes in turning from the slavery of sin to the service of God, there must be some painful feelings,—there must fall some bitter tears of repentance. But this sorrow arises, not from the circumstance of his engaging in the service of God, but from painful regret that he did not enter it sooner;—it is not because he is now under the restraints of religion, but because he was so long the servant of sin;—it is not because he is brought nigh to God, but from grief that he so long wandered from the only source of happiness. In this grief there is indeed a holy joy, and this repentance leads to happiness here, and to a world of felicity beyond the grave. Hence, when many Christians are first taught the true nature of religion, and are enabled to believe the gospel testimony concerning Jesus, they "are filled with joy unspeakable, and full of glory," which they then imagine can never end, but will continue to

increase till they behold Him in whom they will rejoice throughout eternity.

Here, then, is the religion which brings us to God,—assures us of our reception of pardon at his hands,—eases our consciences of a sense of deserved punishment,—and instructs us in the knowledge of the Divine will. Tell us, ye wise men, what there is in all this to lead us to melancholy. Does not religion, instead of creating gloom, even in the estimation of reason, fill the soul with a pleasure of which philosophy never dreamt, and which the votary of mere worldly amusement cannot possibly enjoy?

The religion for which we contend, is not the enthusiasm of which we so often hear, but is founded on a volume that affords a thousand proofs of its divinity. Hence it is frequently spoken of as being the exercise of faith, or “the belief of the truth.” And what is there in the Bible that is calculated to make us unhappy? Were the Gentile nations, who were involved in the thick gloom of moral darkness, happier than we are; or are the parts of the globe where idolatry and superstition now govern men, more blessed than those who possess the Scriptures? Does not the Bible prove an eminent blessing to the world? But for this, in what a state must we have remained! How ignorant of God! How exposed to the design of our spiritual foes! How awfully gloomy and uncertain the prospect of another world! How sublime are the doctrines taught us by this sacred volume! what a revelation of mercy does it make! and what a world of eternal glory and happiness does it reveal for all who believe in its facts; set their love on its Author; and walk in the ways he has marked out!

It is true that infidels have objected to the Bible, but for what reason? Because it opposes their sins,—it shews the inseparable connection between transgression and punishment.—it declares man to be in a lost and

ruined state, and invites him, as a guilty sinner, to the cross of Christ for pardon. Now it is true that there is something in all this very humbling to a proud and carnal heart; there is much to destroy the happiness which men are seeking; and till a change takes place in the heart, till a man is begotten again by the exercise of faith in the word of truth, he must remain unhappy. But let him examine the evidences of this book, let him receive it as the word of Jehovah, and what a change does he experience? Every doctrine in the sacred volume gives him pleasure, because it shews him the grace of God providing for his salvation, his purity, and his joy; every fact it records is an attestation that they who are opposed to God are miserable; while those who enjoy his friendship see all the events of his providence conspiring for their good; every prophecy yields him happiness, because while “it confirms the truth the more,” he sees all the perfections of Deity engaged in the fulfilment of his word; every miracle increases his confidence, for it displays the Creator opposing and overturning the laws of nature to add to the enjoyments of his people; every invitation makes him happy, because it draws him nearer to the source of felicity, and makes him welcome to drink with holy joy out of the wells of salvation; every promise affords him encouragement amidst the trials of life, gives him peace in the midst of confusion, and affords the promise of unspeakable and eternal bliss beyond the grave. And is not the belief of the Bible then calculated to make us happy? If it be not, what is?

For has it not a tendency to fill us with the noblest and purest pleasure, to have a flood of celestial light thrown upon our path, that we may know the nature, the character, and the way to enjoy the friendship of Deity? Does not the soul rejoice in

the view here given of the Divine procedure in the government of the world, all the affairs of which so eminently tend to the good of those who love him. Are we not delighted when we read the numerous invitations we here receive to approach "the Father of mercies, and the God of all grace,—that we may obtain mercy and find grace to help in every time of need?" Are we not raised to an enjoyment unknown to the mere worlding, when we contemplate the promises that raise us above the frowns of the world, and inspire us with an order of feelings which we once supposed to be only enthusiasm? And above all, what feelings of ecstasy are produced when we consider the world of immortal glory and happiness which the Bible unfolds to the Christian, and which, as followers of the Saviour, we hope to enjoy!—

We have said, that religion is designed to raise us above the world. It does this by shewing us its true nature and value, and placing before us an object infinitely more worthy our pursuit. That men are apt to form too high an estimate of the present state is evident from the disappointments daily experienced by those who attain its good, as well as those who do not. Now, is it not infinitely kind in him who made us, to tell us the true character of a world which tempts our regards; and must it not tend to our happiness to be warned of our enemies, and to be invited to objects that cannot fail in their bestowment of pleasure? It is not the design of religion to draw us from the pleasures of the present state, and give us nothing in their stead. She proposes objects infinitely worthy of our esteem, while

* She points to better worlds and leads the way.

And when we are enabled to see the glories of heaven, and to indulge a hope founded on the immutable word of Jehovah of enjoying it; is it at all

surprising that the good man cares but little for the present state? Nay, would he not prove that his profession of religion was vain, if he could pursue the world with his former avidity? Here again then we ask, must not the man be filled with pleasure who looks above the present world, and confidently expecting another, devotes himself entirely to preparation for it? The pleasures of the world must be vain and trifling in themselves, and short in their duration; but the pleasures that descend from God, while they are unknown to sense are satisfying in their nature, and eternal in their existence.

It is the design of the gospel to bring us to God. It points out the way in which alone we can receive the pardon of our multiplied transgressions, and be interested in the Divine favour:—it exhibits a salvation infinite in its blessings, and free in its bestowments; while it shews us how the vilest and guiltiest may possess it:—It exhibits the Divine character as infinitely amiable and lovely, and incline us to pay him the worship that he so justly requires of us; and it disposes us to obey the commands that result from infinite wisdom, purity, and benevolence. And is there not every thing in this view of the subject, to fill the heart with pleasure? What can be more delightful than the fact, that without money and without price—without the possession of any moral qualifications, we may be reconciled to God by the death of his Son? What gives happiness to the exalted minds of angels, but the contemplation of the Divine character, and paying him worship and obedience? Oh, if the possession of the Divine favour, and the employment of angels, will not make a man happy, we know not what will.

Finally, it is the province of religion to prepare its possessors for the enjoyment of the heavenly world. Let the awful descriptions given us of the re-

gion of despair in the inspired records, be well considered, and all must enjoy pleasure in the thought, that though we have deserved his punishment, we may be delivered from it. On the other hand, let the glowing and beautiful view, given us in the same volume of the heavenly world be contemplated, and who will not rejoice that this heaven may be obtained, and welcome as the best of blessing the religion that endows us with its dispositions while yet on earth, and gradually prepares us for its eternal joys? If religion were all sorrows,—if it consisted in the mortification and penances which some of its mistaken votaries have enjoined, when we consider its end we might be filled with pleasure; but when we remember that even now “her ways are ways of pleasantness, and all her paths are peace,” we clasp her to our hearts as our best friend, we submit to her guidance, and travel with her to the celestial world.

(To be continued in our next.)

“DO YOU LOVE GOD?”

“I HOPE I do,” you reply. Then when did you begin? You certainly have not always loved him, for “every one that loveth is born of God;” that is, born again, born from above.

The question is an important one. Your salvation depends upon the answer. Do not put it aside! “What will it profit you if you gain the whole world and lose your own soul?”

If you love God at all, you love him, supremely; that is better than any one or any thing else. You have in that case answered his invitation—“My son, give me thine heart,” by yielding up to him the supreme affection of your soul.

Do not mistake my meaning. I do not say that on earth you will ever love God as much as he deserves to be loved. No one does this. All I mean is, that if you are in a safe state

for eternity, there is nothing whatever on earth that you love in comparison with God.

It is just as possible to discover whether you love your “Father who is in heaven,” as it is to know whether or not your earthly parents have a high place in your affections. It is not the shedding of a few tears that is in either case the test. A wicked man may have at times very quick and lively feelings, when he thinks of the love and tenderness of his pious earthly parents; and yet selfishness and wickedness may so harden his heart, that in comparison with his lusts, they, and their holy instructions, may have no habitual influence over him whatever. And so it is with our heavenly Father. We may weep bitterly when his love to us in Christ is vividly set forth, and we may like to hear of that love, and yet his character, as a whole, may be hateful to us, and we may determinately refuse to have him to rule over us.

He that truly loves God, loves him as God; takes pleasure in the view of his justice and holiness, as well as his mercy, and delights to contemplate him as a God eternally hating sin, and inflexibly pouring out wrath for ever upon all who love it.

Now—Do you love God?

You reply, “I am not conscious that I hate him; and since there is no medium between loving God supremely, and thoroughly hating him, I hope I do love him.”

You are right in saying that with respect to the Divine Being there is no medium between supreme love and mortal hatred; but it does not follow, that because you are not conscious of hating him, therefore you love him. There are many reasons why unconverted persons do not find out that they hate God. With one class, ignorance prevents the discovery. Never realizing the true character of “the High and lofty One that inhabiteth eternity,” a man soon

comes to think that God is such a one as himself. With another, the enmity is hidden because the outbreaks of it are restrained by fear. It lies like an enemy in ambush, that dare not come out before a superior force. A third is unconscious of his hatred to his Maker, because God has allowed him hitherto to have his own way. His schemes have prospered; his wishes have been granted.

In all these cases, the viper may lie coiled up in his nest; no light disturbs him; no spear pricks him; his fears keep him within. Yet is he not the less venomous, or spiteful, or treacherous. Let but a ray of sunshine fall upon him—let his hiding place be exposed—let his slumbers be disturbed—let irritation awaken him to sensibility, and at once up he springs, malignant as ever, the old and well-known foe of God and man.

Stranger! it may be thus with you. Search your heart faithfully, and you may perhaps yet live to thank the writer for proposing the question. D.

ON THE CREATION.

Next to the redemption of man by the death of Christ, the works of God, in the creation of the universe, furnish the human mind with subjects the most grand and sublime for contemplation. And to one who is accustomed to mark the finger of the Almighty in the multitude of objects which his eyes behold every where around him, "the works of the Lord" appear indeed "great, honourable, and glorious." They present to the mind a field which has no bounds, and, by man, can never fully be explored.

The records of Moses furnish us with the only authentic history of the creation; and the accounts given by him are brief. The anti-deluvians, by reason of their great age, could learn much from tradition; they

therefore required nothing more than barely hints of its history. And to us, "with our opportunities of observation and experiment, these are amply sufficient for every purpose of rational curiosity or humble devotion." To us "the idea of creation is very sublime; but our familiarity with the term may have rendered us insensible of its magnificent character. It is, indeed, so vast, that many of the ancient philosophers denied the possibility of creation, and hence assigned the attribute of eternity to matter; making it, in this respect, equal with God." But we are more highly favoured, having not only the light of nature to guide us in our inquiries, but also the light of heaven—the word of God.

It is in the book of Genesis, as written by Moses, we have the first mention of creation, and he ascribes the "beginning" of all material substances, to the creative power of the Almighty. We are here told that this earth on which we dwell, "was without form," a shapeless mass, and "void," containing neither animal or vegetable life; and over the whole chaos darkness reigned, till "the Spirit of God moved," or excited greatly "the face of the waters," and thus organized this beautiful globe into a most grand habitation for man; and most admirably adjusted the hitherto confused particles of matter to a proper condition for the production of animal and vegetable life. "We know," says a certain writer, "from the infallible testimony of God, that men and other animals which inhabit the earth, the seas, and the air; all the immense varieties of herbs and plants of which the vegetable kingdom consists; the globe of the earth, the expanse of the ocean, and the wonders of the skies, were all produced by the power of the Eternal. Matter, however, under all the varieties of its form, the relative disposition of its parts, and the

motions communicated to it, is but an inferior part of the works of creation. From the faculty of thought, and the powers of perception and reflection, of which we are conscious, we feel assured that we are animated by a much higher and nobler principle than brute matter." It was indeed from the dust of the earth the body of man was formed; but the soul, which was to inhabit it, was "the inspiration of the Almighty." To him was given power to rule over the inferior animals. He appeared among them as their Lord to exercise dominion over them. "His stature and his strength admirably qualified him for the situation in which he was placed; and he was endowed with speech, that he might become the priest and interpreter of nature, to collect the silent praises of the universe, and offer them up to God in sublime hymns and fervent adoration." When all was completed, the Sabbath was instituted for rest and worship. And although he then ceased from his work in creating the world with all things that belong to it, yet it cannot be denied that, "he still continues to operate with silent and mysterious influence on the wonders which his hands have made."

"In addition to our globe, we see other worlds around us;—the sun, the moon, the planets, and stars innumerable; and besides our own race, and the various animated beings which we behold, we are informed in Scripture of the existence of intelligences of a higher order than man, though infinitely below the Deity. It is impossible for us to assign the limits of creation: we know not how far the regions of space extend, how they are filled, how the planets and stars are occupied, and even what a wide diversity of forms, and what an infinity of animated beings may inhabit our own globe. How wonderful is God?

"From this brief survey of the

glorious works of God, or rather this slight allusion to his creating energy, we may learn a lesson of humility, admiration, and love. Of the first, the Psalmist reminds us, when having considered 'the heavens, the work of God's hand, the moon and the stars which he has ordained,' he exclaims, 'Lord! what is man that thou art mindful of him?' The second is impressed upon us by the magnitude, the splendour, and the perfection of His works, displaying every where the strongest manifestations of his power and wisdom. And the third is suggested by the bounteous provision he has made for the supply of our wants, and the advancement of our happiness; especially, when we consider ourselves as fallen creatures, inhabiting a world which the sin of our first parents has brought under a curse."

Such reflections as the above are well worthy a candid perusal, and are a credit to the author from whom the extracts are taken. To myself, the immensity of God's works is a subject of serious and profitable meditation. They are calculated to fill one with awe, to humble the pride of man, and lead him to adore the God of Heaven.

SAMECH RESH.

BAPTIST WORTHIES.—No. I.

ABRAHAM CHEAVE.

Abraham Cheave, a useful minister of the Baptist denomination, and a sufferer for nonconformity, was born at Plymouth in the beginning of the seventeenth century, and brought up to the trade of a fuller. Crosby says, he "was ejected from Plymouth, and was afterwards minister to a numerous congregation at Looe, in Cornwall;" but Ivey thinks there is no evidence "that he ever accepted a parochial charge, and therefore could not have been ejected." This good man could not boast of a long race of noble ancestors, neither did he make any claims to literary attainments, or

University honours; but he was a companion of them who "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," and his name deserves to be enrolled among "the noble army of martyrs." Convinced that adult baptism by immersion was the duty of all believers in the Son of God, he submitted to that rite A. D. 1648, and made a good profession before many witnesses. The church of which he became a member was at that time without a pastor, and entertaining a favourable opinion of his mental and moral qualifications for that office, invited Cheave to undertake it, which he did the following year. From authentic documents recording some of the principal events of his life, he appears to have been an eminent Christian—a laborious minister—and a patient sufferer.

The restoration of Charles II. A. D. 1660, was followed by royal profligacy—arbitrary principles—national degeneracy—the violation of oaths—the collision of parties—and the oppression of non-conformists. Soon after this calamitous event, Mr. Cheave was sent to Exeter gaol for holding religious assemblies, contrary to ecclesiastical canons and intolerant laws then in force; but at the end of three months he was liberated with many companions in tribulation, in all probability owing to the coronation of the king. This liberty, however, was of short duration, for the king and his rulers took counsel together against all who asserted the rights of conscience, and refused to fall down and worship the idol of Uniformity which the bishops had set up. Spies and informers, "certain lewd fellows of the baser sort," were dispersed through the kingdom "with authority and commission from the chief priests, that if they found any of this way, whether they were men or women, they might bring them bound"

to the Star Chamber, or Court of High Commission.

Cheave saw the gathering storm, and in a letter written to his friends A. D. 1662, thus expressed his fears: "Some from our neighbourhood are sent to the ancient place of confinement, and I expect every day the same lot." That very year the Act of Uniformity drove from the Established Church 2000 of her most learned and useful ministers, after whose expulsion little remained but deserted temples—pompous rites—drunken priests—imperial strumpets—and a licentious monarch. Cheave was sent a second time to Exeter gaol, for holding unlawful conventicles, and obeying God rather than man. During his confinement he wrote letters to his friends, exhorting them to patience and constancy in suffering for the truth, and expressing his sympathy towards those "who (in his own words) have been visited by the constables again and again, summoned before the mayor, and fined for not coming to church." At the end of three years permission was granted him to visit Plymouth, but his enemies finding him at liberty, sent him to the Guildhall, and procured an order for his perpetual banishment to the Island of St. Nicholas. In his "Patmos," affliction was added to his bands by the prohibition of intercourse with his friends—soldiers kept him a close prisoner—confinement and sickness undermined his constitution—and after passing through "great tribulation," he died in his place of banishment, March 5, 1668, a martyr to the rights of conscience, and a victim to religious intolerance. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration." T. P.

—
"Blessed are they who are persecuted for righteousness' sake."

"YOUR FATHERS, WHERE ARE
THEY?"

THERE is something peculiarly affecting in this inquiry. It is eminently adapted to call forth all the tender feelings of our nature, and fill us with serious and holy thoughts. Early recollections crowd upon the mind when the names of our ancestors are mentioned, and imagination can paint them as they were in the days that are past, enjoying a plenitude of health, and mingling in the active scenes of life. Many are the years which have rolled by since we were playful children in our father's house. Many are the projects which then filled our youthful minds, and many are the tears which the overthrow of expectations and the blighting of fond hopes have caused in after life. Now all these considerations are intimately connected with this question. When asked where our fathers are, we cannot but call to mind where they once were; and it is with sad feelings, on the instability of human things, and the frailty of human pleasures, that we are forced to acknowledge they are not what they once were; their names are almost forgotten; others have filled their places, and the world knows them no more.

But there is something more in this question which not a little contributes to render it most serious and affecting. Though men have forgotten them—though the remembrance of them has banished from the face of the earth, we are bound to believe that they are still in existence; that the cold and putrid body which we committed to the dust was but the wreck of a fabric which had contained within it an immortal and immaterial spirit; and that though the dust has long since returned to its dust, the spirit hath ascended to Him who gave it. Where then are our fathers? True it is, no human reason can decide; and this very uncertainty it is which

tends to render us anxious for the time when all hidden things shall be made manifest.

But is there nothing said to us in this question? Does it address no word of admonition to the living? Assuredly it does? The language which it speaks is such as this, "Son of man! hast thou no respect for the future destiny? Dost thou imagine that thou art to continue here for ever? Will no end be put to the term of thy mortal existence? Consider for awhile. What does experience teach thee? Canst thou produce one man who has withstood the shock of ages, and laughed to scorn thy overwhelming current of time? Are the once famous ones of antiquity now moving on this earth? Nay, thou needest not refer to the ages of antiquity. Where are your own fathers? Have not they shared the common fate of all mankind? And do you then expect that you will be treated otherwise than they have been?"

These are awful considerations, and they speak a language which none can gainsay or deny. Oh, believe me, son of man, great though thy wealth may be, and mighty thy renown, the time must come when that some question shall be asked concerning you, which is now asked of those with whom you were most tenderly connected. Yet a little while, and the youngest of us will be in his grave. Who, then, will place any dependence on that which is so fickle? Who will forsake the strong holds of everlasting righteousness, for the bruised, the broken, the treacherous reeds of worldly pleasures? Seek rather an inheritance which is undefiled, and a glory which emanates from the Saviour of the world, and is therefore full of grace and truth.

B. Z.

"It is appointed unto man once to die, and after death the judgment."

CONVERSION OF THE WORLD.

If we would see conversions multiplied greatly and the world saved, we must do the following things:—

1. We must *repent* of our neglect to do all we could have done for the good of souls.

2. We must hereafter do more for the object, for it is a *great* object, and demands great efforts.

3. We must *each* of us do more; because there is so much to be done, that if *one* neglects to do all he can it will hinder in some degree the accomplishment of that work—souls will doubtless perish by his neglect.

4. We must devote more of our time and talents to the work; for God will not bless us greatly without much devotion. Particularly,

5. We must *pray* more and better for the conversion of the world; for if we do, God will hear our prayers, and give the Holy Spirit to convince and convert sinners more rapidly.

6. We must be more ready to leave home, or have our friends leave, for multitudes more are needed to do good in heathen countries, and elsewhere; and if we are unwilling to go, or have our friends go, we rob famishing souls of the bread of life, and grieve the Holy Spirit.

7. We must deny ourselves in respect to wealth, and show, and pleasure; because we cannot send the gospel to all and enjoy these; and it makes men infidels, and ruins their souls, to see us fond of these vanities.

8. We must talk with our impenitent friends and others respecting their souls; for this would probably be the means of saving many of them.

9. We must train up the young for the work of converting the world; because the whole world will not be evangelised by this generation, and we must prepare our children to do what we leave undone.

On the review of the subjects, what are your thoughts respecting it? Are you resolved that you will do

your part in this great work? Go on, then, and the Lord prosper your efforts. Are you unresolving? Why? Is the duty doubtful? No. Then it is sin to be unresolving. Put away that sin; give yourself to the work of doing good to souls; and you shall find your reward in heaven. *Philo.*

THE REV. THOMAS CHALMERS, D. D. AND THE ORDINANCE OF CHRISTIAN BAPTISM.—Dr. Chalmers, who has just published the second volume of his Lectures on the Epistle to the Romans, commences one, on part of the sixth chapter, in the following words:—"The original meaning of the word baptism is immersion; and though we regard it as a point of indifferency, whether the ordinance so named be performed in this way, or by sprinkling, yet we doubt not, that the prevalent style of the administration in the apostles' days, was by an actual submerging of the whole body under water. We advert to this, for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ, by death, underwent this sort of baptism, even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation. In the act of descending under the water of baptism, to have resigned an old life, and in the act of ascending to emerge into a second or a new life—along the course of which it is our part to maintain a strenuous avoidance of that sin, which as good as expunged the being we had formerly; and a strenuous prosecution of that holiness which should begin with the first moment that we were ushered into our present being, and be perpetuated and make progress toward the perfection of full and ripened immortality."

COMPOSURE.—If any thing will sink a person in the estimation of the judicious, and elicit the ridicule of the roguish wag, it is to see one putting on airs of affected greatness, and trying to appear in that capacity and style for which Providence never designed him. A person's manner is seldom laughed at when it is purely natural and unassuming. Though they may not speak grammatically, or understand the etiquette of the more polished circles of society, yet their ingenuous and frank behaviour will command respect even from their superiors. Many years ago I knew a lady, who had an insatiable desire for greatness and display; and often astonished her humble auditors, who were acquainted with

her real standing, by a casual remark of her "drawing room," "front parlour," or the dusting of her "carpets," or the polishing of her "silver," and sometimes the mischievous cat had broken a large "terrene," &c. When in fact she occupied a house containing *one room* and a bed-room, particular parts of which were designated as the *drawing-room*, *parlour*, kitchen, sitting-room, &c., and the "silver plate" was an old silver spoon which once belonged to her grandmother, her "large terrene," a brown earthen pan, and her "carpets," a few straw and rag mats. I should suppose the pain she must have felt, caused by detection, would have over-balanced the momentary pleasure of her imaginary distinction. Pomposity seems to be a kind of distemper that is not confined to age, sex, or condition, and is often infectious, though sometimes it appears in a milder form, as—"my uncle, the general," or, "Esq. B. my cousin," another is delighted with the study of *Greek*, who never saw a *Lexicon*: or a pen behind the ear of another who can scarcely sign his own name. The only cure that I can think of for the malady of pomposity, is to observe it well in others, and if the patient have any sensibility he will speedily amend.—*Cynthia*.

A MARK OF DISGRACE.—We perceive by the *Rhode Island Temperance Herald*, that the respectable opponents of the License Law in that city, have been driven to the necessity of acknowledging the truth, that to *drink strong drinks at a tavern subjects a man to disgrace*. At the late trial of Mr. Whitcomb, keeper of the Franklin Hotel at Providence, Colonel Thomas Rivers was put upon the stand as a witness, and sworn. A number of questions were asked him—among which were the following: "Have you purchased and paid for wine or other strong liquors at the defendant's bar within the time specified in the writ?" The witness positively declined answering the question on the ground, that according to the rules of evidence, a man was not bound to criminate or *disgrace* himself. As it seemed to be a question with the Court, says the *Temperance Herald*, whether it was any disgrace for a man to drink temperately at the bar-room of a tavern—the witness declares under oath, that he considered, in the present state of public opinion, it materially lessened a man in the estimation of the community, if it were known that he was in the habit of drinking strong drinks at the bar—and added further, that he would as soon think of going out on the centre of the bridge, and publicly proclaim that he had got the itch, and then expect respectable people to come and shake hands with him, as to think of preserving the respect of the community, if it were known

that he was a bar-room *tippler*. After the question had been argued on both sides at some length, the Court decided that the gentleman was not obliged to answer the question, because if facts should compel him to answer it in the affirmative, it would most assuredly *disgrace* him in the community.

"A LADY."—The word 'lady' is an abbreviation of the Saxon *Laff-day*, which signifies *Bread-giver*. The mistress of a manor, at a time when affluent families resided constantly at their country mansions, was accustomed, once a-week, or oftener, to distribute among the poor a certain quantity of bread. She bestowed the boon with her own hand, and made the hearts of the needy glad by the soft words and the gentle amenities which accompanied her benevolence. The widow and the orphan 'rose up, and called her blessed'—the destitute and the afflicted recounted her praises—all classes of the poor embalmed her in their affections as the *Laff-day*—the giver of bread and dispenser of comfort—a sort of ministering angel in a world of sorrow. Who is a lady now? Is it she who spends her days in self-indulgence, and her nights in the dissipation of folly? Is it she who rivals the gaiety of the butterfly, but hates the industrious hum of 'the busy bee'? Is it she who wastes, on gaudy finery, what would make many a widow's heart sing for joy, and who, when the rags of the orphan flutter before her in the wind, sighs for a place of refuge, as if a pestilence were in the breeze? This may be 'a woman of fashion'—she may be an admired and an admiring follower of the gay world; but, in the ancient and most just sense of the word, she is not—alas! she is not—'a lady.' She who is a lady indeed, excites no one's envy, and is admired, esteemed, and loved by many; she stands on the pedestal of personal excellence, and looks round on the men and women beneath her as her brethren and sisters, 'formed of one blood,' in the great family of the Creator; she is 'kind,' she is 'pitiful,' she is 'courteous,' to all; 'she stretcheth out her hand to the poor, yea, she reacheth forth her hands to the needy; she openeth her mouth with wisdom, and in her tongue is the law of kindness;'—this is the true *Laff-day*, whom hundreds or thousands vie with one another, in raising to grander distinction, and far nobler celebrity, than was ever won by mere rank, or wealth, or title; and if she have grace and wisdom to distribute among hungry souls 'the bread of life'—to tell the poor of the love of Christ—and to draw the hearts of the needy to 'the Father of mercies and God of all comfort,' then is she an '*elect lady*,'—one of those choicest of all women, who shall be ever distinguished, and 'had in everlasting remembrance.'

CORRESPONDENCE.

To the Editor.

STR,—In your Magazine for April I have read an essay, designated “ON WAR, reply to PAX,” signed W. G., on which I beg leave to offer a few remarks.

This writer, after giving his opponent a sarcastic hit, “proceeds to the point at issue by giving a few extracts from some of our most pious and learned commentators.” This is the ancient Corinthian error revived, saying, “I am of” Barnes, Henry, Doddridge, and Davidson. Surely the age is nearly past for the true disciples of Jesus to be guided in faith or practice by the muddy effusions of fallible men; for there cannot be a stronger proof of the untenableness of an argument, or tenet, than that it must be based on human authority. In regard to the spiritual nature of the kingdom of the Lord Jesus, and the institutions he hath appointed in his kingdom, it would not be difficult to point out satisfactorily to those who tremble at the word of God, that these “most pious and learned” commentators, whom W. G. quotes, have shewn themselves impious and untaught, not having the Spirit. Let the followers of the Lamb take heed that they neither are themselves taught, nor teach others, “to worship God” by the “commandments of men.” This W. G. has attempted; and, it is not a little astonishing, that the whole of his paper rests on this basis, together with appeals to the fleshly principles of the mind, without being able once to say, “Thus saith the Lord.” W. G. states without proof, that his opponent did not reflect on the circumstances in which the Lord spoke, and the persons to whom he addressed himself. Did W. G. know this intuitively? And next he gives as a reason why these words, “I say unto you, that ye resist not evil,” (the injurious) should not be understood literally, viz., that it would afford a handle for “the popish doctrine of Transubstantiation.” But I think that a little reflection will shew W. G. that this idea cuts deeper than he intended; for as much as all and each of the precepts the Lord taught, can be neutralized, and their divine authority diluted to become palatable to the corrupt state of man. W. G. next gives a statement of his tenacious adherence to his sentiments, and concludes the paragraph in the exulting tone of conviction: “The extracts given above,” says he, “will also bear me out in the views I entertain on this important subject.” In so far, W. G.’s “faith stands in the wisdom of men.” But the most extraordinary part of W. G.’s statements is the following: “I hold that ALL the laws of Christ are not applicable to civil government.” After this, any thing. The tone

is dictatorial, and is both a sign of ignorance and a bad cause. If W. G. reads the laws of Christ with attention and child-like disposition, he will find that none of the commandments of the King of Zion were given or intended for any other than the subjects of that kingdom which is not of this world. In some future number I purpose to make a few more strictures on W. G., and attend more particularly to the subject in dispute.

QUARTUS.

June 25, 1839.

To the Editor.

STR,—The annexed I copied from Hawkes’ Family Bible, and shall feel much obliged if you will give it a place in your valuable miscellany. I fear it is like a canker preying on the very vitals of religion. Certain it is, that a great injury is done by it in the churches of Christ, as well as in the world. Well might an apostle say, “If ye bite and devour one another, take heed that ye be not consumed one of another.” It is my opinion that special efforts are called for, to expose this growing evil, in all its secret springs and effects, both on individuals and communities. There is one thing appears evident, if Christian principle in the present day were of that strong and vigorous kind described in the word of God, there would not be such a lack of meekness and forbearance as is too often manifested by persons otherwise consistent characters. My dear pastor in England used to say, he believed there was no grace in which Christians were so generally defective as the “spirit of meekness.”

Our Divine Redeemer, “when he was reviled, reviled not again;” and has he not “left us an example that we should follow his steps?” “God is love;” but evil speaking is directly opposed to the exercise of this holy principle; and if we communed more with God and our own hearts, there could not be indulged what is so strongly prohibited both in the Old Testament and the New. Exodus xxiii, 1: “Thou shalt not receive a false report.” Leviticus xix. 16: “Thou shalt not go up and down as a tale-bearer among thy people.” 1 Peter ii. 1: “Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings.” Many other passages might be quoted, such as “speaking the truth in love.” But I would advise Christians to search their Bibles for themselves on the subject, and examine themselves by its sacred injunctions; if this be done, I am sure there are very few but must confess that we are very guilty concerning our brother. But shall we make no attempt to conquer this invidious foe? Shall

we quietly sit down and suffer religion to be thus wounded in the house of its friends?

Titus iii. 2. "*Speak evil of no man.*"—"Calumny and evil speaking has been a reigning vice in all ages; and by this means a greater guilt is contracted than men generally apprehend or are aware of. If we know what we report of another to be false, it is downright lying; if we believe what we report of another to be false, it is slander; if what evil we report of another be really true, and we know it to be so, yet it is defamation, and contrary to that goodness and charity which Christianity requires; for to divulge the faults of others, though really guilty of them, without any necessity, is certainly a sin, and included in this apostolical prohibition. To think and speak evil of others is not only a bad thing, but a sign of a bad man; and in many cases it is as great a charity to conceal an evil we hear of our neighbour, as it is to relieve him in his distress."—*Hawker's Family Bible.*

From your humble Servant,

A LOVER OF PEACE.

Brantford, U. C. June 1, 1839.

To the Editor.

SIR,—I beg to ask, through the medium of your Magazine, whether it be right for the professors of religion to read newspapers on the Lord's day? It may be said they are religious ones; but I know that in many families the news of merely a political kind is frequently in their hands after returning from the house of God. Is this "watching and praying lest we enter into temptation!" Are we not commanded to "keep ourselves in the love of God," and to "hate even the garment spotted by the flesh." Brethren, these things ought not so to be.

Your's, &c. INQUIRER.

July 25, 1839.

POETRY.

HUMANITY'S GEM.

BY THE REV. JOSHUA MARSDEN.

"*Jesus wept.*" John xi. 35.

How sweet is the tear of regret,
That drops from humanity's eye;
How lovely the cheek that is wet,
The bosom that heaves with a sigh!
This world is a sorrowful stage,
A valley of weeping and woe—
From childhood to garrulous age,
The tear uninvited will flow.

Our own, or another's distress,
Will force the soft lustre to fall,
Nor can the mild bosom do less
Than grieve for the sorrows of all;
For he who has nought to impart,
May at least give the wretched a tear,
'Twill comfort the sorrowful heart
When no other comfort is near.

The Saviour in sympathy wept,
And gave the divinest relief,
When Lazarus mortally slept,
To his sister o'erwhelmed with grief;
He sorrowed for Solyma's doom,
As he sat upon Olivet's steep—
He thought on her judgment to come,
And pity constrained him to weep.

THE STREAM OF DEATH.

There is a stream whose narrow tide
The known and unknown worlds divide,

Where all must go:

Its waveless waters, dark and deep,
'Mid sullen silence, downward sweep

With moanless flow.

I saw where, at the dreary flood,
A smiling infant prattling stood,

Whose hour was come;

Untaught of ill, it neared the tide,
Sunk, as to cradled rest, and died

Like going home.

Followed with languid eye, anon,
A youth, diseased, and pale, and wan;

And there alone

He gazed upon the leaden stream,
And feared to plunge—I heard a scream,

And he was gone.

And then a form in manhood's strength,
Came bustling on, till there at length

He saw life's bound;

He shrunk and raised the bitter prayer
Too late—his shriek of wild despair

The waters drowned.

Next stood upon that surgeless shore
A being bowed with many a score

Of toilsome years;

Earth-bound and sad he left the bank,
Back turned his dimming eye, and sank,

Ah! full of fears.

How bitter must thy waters be,
Oh death! How hard a thing, ah me!

It is to die!

I mused—When to that stream again
Another child of mortal men

With smiles drew nigh.

"'Tis the last pang," he calmly said—

"To me, O Death! thou hast no dread—
Saviour, I come!

Spread but thine arms on yonder shore—
I see!—ye waters, bear me o'er!

There is my home!"

SUNDAY SHAVING.—Not fewer than 27 summonses were issued last week for barbers to appear before the town Magistrates, on charges of having exercised their worldly calling on the Sabbath-day. Only two were acquitted, and the remainder fined 5s. each—being the first offence.—*Liver. Cour. May 11.*

MISSIONARY REGISTER.

CANADA BAPTIST MISSIONARY SOCIETY.

PAYMENTS RECEIVED BY THE TREASURER SINCE
LAST REPORT.

James Edwards, Chamong, Annual Subscription for 1839	£1	5	0
Margaret Lamb, Peterboro'—Donation	0	10	0
A. M' Laurin, Breadalbane, half his stock	0	1	3
Lachlan Campbell, Laprairie—Donation	0	10	0

Per Mr. T. A. Haines, Kingston:

Perry B. Truax	0	2	6
Thomas Overend	0	2	6
E. M. Handy	0	2	6
W. T. Collins	0	2	6
Thomas M. Taylor	0	2	6
Sibley Forster	0	2	6
G. H. Haines	0	2	6
T. A. Haines	0	2	6

R. Morton, for Miss. Fund to 1st July	£0	10	0
Do. do. Education, to 1st July	0	15	0—1 5 0
R. Drake, do. to 1st April	—	—	1 5 0
Dr. Davies, for Ed. to 1st Oct.	1	5	0
Do. Miss. Fund, do. do.	0	12	6—1 17 6
Rev. J. Gilmour, Peterboro', for Education to the 1st of October	12	10	0
R. Campbell, for Education to 1st Oct.	1	5	0

Collected by Mr. R. Campbell, for the College, from

Mrs. Dagg	£0	2	6
Mr. M'Naughtan	0	2	6
Thomas Christie	0	1	0
Mrs. Kellach	0	5	0
William Muir	0	15	0
E. M. Campbell, a boy	0	0	4—1 15 4
Joseph Wenham, Esq. for Education to 1st October	2	10	0
Do. do. Miss. Fund, do. do.	1	5	0—3 15 0
W. Greig, for Ed. to 1st Oct.	0	15	0
Do. Miss. Fund, do. do.	0	5	0—1 0 0
J. Thomson, for Ed. to 1st Oct.	3	15	0
Do. Miss. Fund, do. do.	2	10	0—6 5 0

Per Mr. Neil Scott, Lanark, from

Jacob Gallanger	0	5	0
Mrs. James Smith	0	2	6
Sarah Ann Smith	0	1	3
John Turriff	0	1	0
Neil Scott	0	4	0
Mrs. Gallanger	0	2	6
Mrs. John Smith	0	2	6
Elizabeth Smith	0	1	3
Archibald Young, jun.	0	5	0—1 5 0
Collected by Miss Morton for Miss. Fund.	2	10	0

Per Rev. W. Fraser, for the Missionary Society, from

John M' Laurin, subscription	£0	5	0
Duncan M'Arthur, do.	0	5	0
Arthur M'Arthur, do.	0	5	0—0 15 0

JAMES MILNE, Treasurer.

Montreal, July 25, 1839.

MEETING AT HALDIMAND.

According to notice duly given in the Magazine of February last, the following Delegates from their respective Associations met at the Baptist Chapel, Haldimand, Upper Canada, on Tuesday the 9th of July:

Elder REES, from the Eastern Association.
Elder LONDON, from the London District Association.

Elder BUTLER, from the Haldimand Association.

Elder J. GILMOUR, from Peterboro'.

Elder EDWARDS, from the Ottawa Association.

Dr. DAVIES, from Montreal.

JOHN TRY, Esq, do.

N.B.—No Delegates from Johnston, Long Point, and Western Associations.

Upon the constitution of the meeting, Mr. TRY was requested to act as Chairman, and Mr. GILMOUR as Secretary. The meeting was then adjourned for half an hour.

According to adjournment met again in the same place. All the Delegates present. Elder BUTLER opened the meeting with prayer. Mr. TRY gave a brief account of the Society's operations from the commencement to the present period. Elder REES gave some account of his proceedings in England. The Report of the Seminary, during the past session, was read.

The meeting discussed the subject of location, and expressed various opinions. Elder REES then presented a letter from Deacon BEAM, making proposals to the Delegates to the following effect—that he will give a farm in Beamsville, valued at £1000 currency, on condition that the building be erected there; and that he will give 200 acres of wild land, valued at £200, in case it be erected at Kingston, or anywhere above.

Meeting adjourned to Wednesday morning, at eight o'clock.

WEDNESDAY MORNING, July 10.

All the Delegates met according to adjournment. Meeting opened with prayer by Elder EDWARDS. Elder REES handed in resolutions from the Upper Canada Eastern Baptist Association. Farther discussion having taken place relative to the object of the meeting, the following resolution, moved by Dr. DAVIES, and seconded by Elder BUTLER, was unanimously passed:—

Whereas, the brethren in the Upper Province had made no preparation for carrying forward immediately the object of the Institution—

And, whereas, hope is entertained that during two years events may transpire which will clearly show the place of permanent location,

Resolved,—That the Institution remain in Montreal for two years.

A letter from Deacon DOOLITTLE having been read, containing the generous offer of 50

acres of land at Haldimand for the support of the Institution, and of fifty more at a future time, providing it go into successful operation on that site, it was—

Resolved,—That this meeting feel deeply thankful to brethren BEAM and DOOLITTLE for the generous proposals which they have made; and that the Secretary convey by letter to these beloved brethren the grateful sense which they entertain of their liberal offers.

Resolved,—That the meeting adjourn till two o'clock.

The Delegates having met according to adjournment, the meeting was opened with prayer by Elder LANDON.

The Delegates unanimously recommended that the Committee in Montreal should add the following brethren to their number; and that the addition, when made, should be signified through the medium of the Magazine.

Elder Rees, Brantford.
 Deacon Beam, Beansville.
 Deacon Barber, Townsend.
 Elder Butler, Rawdon.
 Deacon Doolittle, Haldimand.
 Mr. Jeremiah Cowan, Princeton, Township of Blenheim.
 Elder Wait, Haldimand.
 Elder Ellic, Oxford.
 Deacon Havens, Grantham.
 James Martin, Brantford.
 Elder Oakley, Oakville.
 Elder G. J. Ryerson, Dover.
 Elder Smith, Simcoe.
 Elder Jacob Gobel, Waterford.
 Deacon Cryderman, Ameliashburgh.
 Deacon Jopling, Port Hope.
 Elder Griswold, Beansville.
 Deacon Turner, Sidney.
 Deacon Teeple, Malahide.
 Elder M'Phail, Indian Lands.
 David Buchan, Esq., Paris.
 Mr. Haines, Kingston.
 Henry Webster, Simcoe.

The subject of the Canada Baptist Magazine became matter of protracted consideration. It was

Resolved,—That the Magazine should be conducted as formerly by the Committee in Montreal; and that it be considered the organ of the Baptist denomination in both Provinces; open to the contributions of brethren from all the Associations; and in that case Delegates undertake to recommend it in their respective spheres.

Resolved,—That the Minutes of the meeting be sent to the Editor of the Magazine for insertion next month.

JOHN TRY, *Chairman*.
 JOHN GILMOER, *Secretary*.

FRENCH CANADIAN MISSIONARY SOCIETY.

This Society was formed on the 8th of April last, for the avowed purpose of "improving the religious and moral condition of the French Canadians;" an object, of vast importance to the future well-being of this Province.

Late events have opened a door for the introduction of the gospel among this people. The Committee feel persuaded that the time to favor them has come; and are desirous of taking immediate measures to accomplish their conversion from popish idolatry, to the simplicity of the faith of Christ Jesus.

We understand that the Rev. William Taylor, A.M. of this city, has acceded to the request of the Committee to proceed to England to lay the claims of the Society before British Christians; and that he will leave early in September. We hope our friends at "home" will receive Mr. Taylor cordially, and contribute liberally, to enable the Society to put forth efforts commensurate with the wants of our Canadian fellow-subjects.

SWISS MISSION.

LETTER FROM MADAME FELLER TO SOME FRIENDS IN NEW YORK.

MY DEAR FRIENDS,—I request your prayers in behalf of all our children; but there is one in particular for whom I entreat you to struggle with me at the throne of grace. Her history is as follows. Julia F—, aged 11 years, belongs to very poor parents, who are my neighbors. Soon after I had opened a school here, they requested me to receive their children, and in a short time I remarked in Julia a strong desire for instruction, a good intellect, and above all, a heart accessible to the truths of the gospel. She was very attentive during worship, and often melted into tears whilst listening to the exhibition of the love of Jesus. For several months she continued to cheer my heart in this way, when one of those miserable wolves disguised in sheep's clothing, ordered her parents to withdraw their children from the school, saying that they had no need to be instructed in order to be saved. The tears and supplications of Julia were unavailing; she had to obey, and leave the school in the month of January, 1837. To me this was a deep affliction, for which I could only find consolation in entreating the Lord to restore

to me my Julia. I returned often before him as a woman in bitterness of spirit, to repeat to him my prayers, and the words of Hannah were applied to my soul, which took hold of them as a promise, "for this child I prayed: and the Lord hath given me my petition which I asked of him." (1st Sam. i. 27.) Since that time I have continued to pray and to wait with confidence. Whenever I met her, my heart would instantly remind the Lord that "for this child I prayed. In this way more than a year and a half passed by, at the end of which time one of the good effects of the first rebellion was to bring back the children of this family to the school. Julia's heart and mine shouted Halleluiah. This was one of the numerous instances in which I could say with gratitude, "I know that thou hearest me always." Julia's disposition was not at all changed. She resumed her lessons with much zeal, and listened still to the gospel with her heart. Soon the good seed took root and bore fruit, and the truth showed her the deceit of the Romish Church, and gradually she became established in the ways of Christ. Her parents were at first delighted at the progress which she and her sister made, in the hope that they might by their instruction be able to gain their livelihood more easily than they had done, and thus be removed from want. But when they noticed at length that Julia no longer made the sign of the cross, that she no more prayed as they did, her mother punished her in order to compel her to do it, but could not induce her. Lent came, her mother went to confession, the curate insisted upon the children's being removed from the school, and required that Julia should come and confess, and be instructed in the catechism in order to take the first communion. The poor woman, who was very ignorant, had a great conflict. She wanted to obey the curate, who threatened to expel her from the church if she did not, but she had also much respect for me and confidence in me. She was certain that her children would only learn what was good at the school. They had already made great improvement, and she desired to have them instructed, and therefore could not decide to take them away. However, she commanded Julia to go to confession. Julia refused absolutely. Her mother then said that she would drag her there by force on the day appointed by the curate. The dear child was in great anguish, and entreated the Lord to deliver her. The day before the terrible one anticipated, she prayed much, and the next morning her joy was great when she saw that God had answered her prayer, by causing the weather to be so stormy that it was impossible to attempt to go so far as the curate's. She then

had a short respite; but soon her parents began again to torment her, and tried every means to make her learn the catechism, but could not succeed either by harsh treatment or by promises. She said, she would rather suffer herself to be beaten by her parents, and thrust out of her home, than forsake the Saviour and follow the curate. I dreaded very much their coming to this, not on the child's account, whom I would at once have taken into my house, for I had for a long time desired to have her, but on account of the bad impression it would make upon those Catholic families that have children at the school. I therefore kept my hands stretched out to the Lord, entreating him to conduct this matter to a good result. The struggle was too great for Julia, who was tormented with the fear that her parents would take her away from the school, and oblige her to go to the curate. She was taken sick, and had been so some days at the time of our meeting with the curate. Her mother, who was present at this meeting, was inquired of by the curate if she had taken her children away from the school. She was exceedingly embarrassed between us two, and replied with much hesitation and stammering, and made no promise for the future. He asked to see her children. She hastened to bring them, but could only make Julia come by means of blows, for to this poor child a priest is the king of terrors. She at length arrived half dead, but the curate was too much engaged with us to attend to her. She heard, however, all his conversation, and said afterwards, "I am now more sure than ever that he is a deceiver and a wicked man, and that I ought not to listen to him." Since that time she has been constantly sick and ailing, and I fear she will fall into a consumption. Her mother seeing her failing, has said nothing more about confession or catechism, but has passed whole days in weeping because she feared her daughter was going to die, and was not a Catholic. The poor woman is an object of pity. She is a tender mother in her way, and is anxious to have her daughter follow the religion of her fathers and her country. She has no notion of what the gospel is, and can only look upon this change as a calamity. At the time when Julia was lowest she showed no fear of death. When I inquired of her "if she had not deserved to go to hell?" "Oh! yes," she said, "because I have been very wicked, but I am no more afraid, and I shall not be cast out there, for I have faith in Jesus." Now she is a little better, thanks to God, who has blessed the remedies I have administered; but I am impatient to know what the parents mean to do. I hope that as soon as her health permits, she will return to the school,

for her sister still continues to come. But what will the curate do? Which will prevail in this struggle? I hope that I shall, for I have prayed to have this child, and already has the Lord once granted my request. My dear friends, pray with me that this dear lamb may not be torn away from the fold of the good Shepherd.

God continues to bestow his blessings upon the remedies which I administer, and my practice increases. Some come from a great distance to seek relief. It is evident to us that this is a means which the Lord makes use of to open an easier way for his word; for the visiting of the sick extends our acquaintance, and in affording relief for the body, the introduction of that for the soul is much easier. May the Lord make me faithful in this charge, so that it may contribute to the advancement of his kingdom, and his name may be glorified.

In the month of February we were witnesses of the powerful influence of the word of God upon a man, whose understanding had only as yet received it. He resides about half a league distant from our house, and we have been acquainted with him since the first year we settled here, and have often conversed with him about the gospel. He is intelligent, and understands it well. Sometimes his heart has received good impressions, but they have not been durable. He is inclined to intemperance, and it is this, we believe, that binds him, and hinders his coming to Christ. He reads the Bible a good deal, and is convinced of the falsehood of Popery, from which he is detached. His wife's character harmonizes little with his, and this often causes painful differences between them. We heard in February that he had turned his wife out of doors. I went there immediately, but could not find him. He had just gone to town to commence a suit against his brother-in-law, who had received his wife into his house, whence she had returned to her husband's house, and taken articles for her own use, which is a violation of the laws of the country. Their family, which is one I esteem very much, were in great suspense about the result of this affair, which might become very painful to them; and I therefore regretted very much having arrived too late. On my way home, I prayed to God that he would cause him to return back, which happened the same evening, on account of his having discovered that he had forgotten something. The next morning early I went to his house, and found him preparing to set out anew for the city to prosecute his intention. He related to me all his troubles, and was particularly irritated against his brother-in-law and wife, whom he charged with being the cause of his difficulty with

his wife, and for that reason was determined to resort to legal proceedings against them. I admitted to him that before a human tribunal he would gain his cause, but, my friend, I said to him, do you believe the Word of God? Yes, he replied. Do you believe that you will be judged by it? Doubtless I do. Well then, listen to what it commands you. I then read to him passages of the compassion and the duties we owe to our enemies. He listened to them with great agitation, and tried again to persuade himself that it was his duty to teach his brother-in-law a good lesson. If you do, I said, you will succeed before the tribunal of men, but before that of God, condemnation will fall upon you, because you can accomplish your object only by trampling under foot the commandment of God. Tell me before starting, Can you kneel down and pray the Lord Jesus to accompany you on your way, and bless your undertaking? Oh no, I dare not do it. Well, then, will you do a thing which you will be ashamed to have the Lord see, and for which you dare not ask him to be with you? He then said to me, "You have won me. I abandon my revengeful plan. I see that God has sent you to prevent me from doing a wicked action: he has had pity upon me: it was he that made me come back yesterday." He acknowledged to me that for several days he had lived as if there were no God, that he had not even had a thought of prayer, that anger and trouble had filled his whole heart. I talked to him also a good deal about his wife during the several hours I was with him; but desirous that the reconciliation should be thorough and solid, I did not wish to hasten it too much. I prayed with him before I left him, and he promised to spend the remainder of that day and the next in reading the Word of God and in prayer. When I returned the second day I found him more calm, but in a great conflict on account of his wife. I had shown him his duty to receive her back, to forgive the faults she might have, and to be much more concerned about his own. But he was very much afraid that he should not live any better than formerly, and said, "I am not able to discharge towards her the duties which the gospel enjoins upon husbands, therefore it is better for us to remain separated, at least for a time." That is your opinion, Peter, but let us see what the command of God is, and I read to him 1 Cor. vii. 10, 11. Oh, Madame Feller, he said, you should not have read to me these passages, the path is too narrow. "The Lord has said to you, Peter, that the good way is narrow, and that you should strive to enter into it. Will you revolt against him?" "No, I wish to obey, but beseech him to render me capable." It

was Saturday evening. I wanted to see his wife again, and I left him to go to her. To her as well as to her husband I had pointed out her faults and her duties, and though much less intelligent than he on the subject of the gospel, she consented to humble herself, to forgive her husband, and entreated me to use my ascendancy over him to bring about their reconciliation. Sunday I returned with brother Roussy, and we had the joy of re-uniting this husband and wife in the name of Jesus. They were both very much affected, whilst we exhorted them in the name of the God of peace to live henceforward in his peace. Since that time harmony has continued between them. The husband has not once yielded since to the temptation of drink. The gospel holds a large place in his house, and if the Lord please, He will soon accomplish the work he has himself begun. In this circumstance we have again seen the great confidence which we enjoy. The affair of this couple with their brother-in-law had made a great noise. Every one took an interest in it, and dreaded the consequences; but as soon as it was known that I had gone there, they all said, "You need be uneasy no longer, every thing will soon be put to rights: Madame Feller has gone there."

Sometime after, an ill-tempered woman who could not live with her husband who had left her, came for me and said, "Madame Feller, you have so well put to rights Peter and his wife, do come, if you please, and reconcile me also with my husband." I have not related all to you, but I must stop; another time I will tell you about the school, of which, I think, we have said nothing. It is going on well. S— and F— (two female assistants that came out last winter,) engage in it with zeal.

Adieu, my dear friends. Remember the need in which I stand of your prayers, and grant me this aid for Jesus' sake.

In Him, your affectionate,

HENRIETTA FELLER.

THE NOVA SCOTIA BAPTIST ASSOCIATION

Held their Annual Meeting at Wilmot, on the 24th of June. The meetings were numerously attended. Sermons were preached by the Rev. Mr. Burpee, from New Brunswick; the Rev. Joseph Dimock; the Rev. E. A. Crawley; and the Rev. Mr. Pryor. The Halifax *Christian Messenger* says:

"After divine worship, the Association was duly organized, and the public business

commenced. The Rev. Theodore Harding was appointed Moderator, and the Rev. William Chipman clerk of the Association. The reading of the letters from the churches then commenced, and occupied a great part of the morning. The information contained in very many of them, was of the most heart-cheering character, and evidenced a larger addition to the numbers of the denomination, than, as we believe, has ever yet taken place in a single year. Revivals of religion during the last few months, followed by results the most satisfactory and delightful to every christian breast, have rapidly succeeded each other, throughout the Annapolis valley, and from Horton to Clements inclusive. Individuals of all ages and character, have been made the happy subjects of this work of God's grace, and have by their pungent conviction of sin, their reception of the gospel, a change of life, and willing submission to the ordinances of Christ, given all the proof that the nature of the case can afford, of a genuine and effectual conversion of their hearts. The solemn interest with which such facts were heard by the numerous assemblage of those who had already openly avowed themselves as the followers of the Saviour, and by others on whose minds the great reality and importance of those things were in some measure impressed, formed a scene which could not but strongly impress every mind. We believe that as many as 500 communicants have been added to the churches during the past year."

JAMAICA.

From the English Baptist Magazine, for May.

SAVANNA-LA-MAR.—Extract from a recent letter from Mr. Burchell: "For the last four months our house has been one of sickness. Our dear sister Hutchins was with us at this place for nearly five weeks, and finished her sufferings and her earthly career on Thursday morning last. During the greater period of her prolonged affliction, she was privileged to enjoy the greatest support from her heavenly Father, and the most pleasing consolations from the word of God. Sunday was a day of distressing conflict with her. I never witnessed a more painful or violent assault of the great Adversary of souls. Very early on Monday morning, a ray broke upon her soul, and she sent for me. I arose and went to her: spoke and prayed with her; the clouds now broke, and soon were they all scattered, and she was afterwards privileged to enjoy the brightest manifestations of the divine presence and favour; and her last day was, indeed, a holy and a happy day—composed, tranquil, confident in God. It

was a privilege to be with her. She was sensible and happy to the last."

Mr. Knibb adds: "Her last words were—'Now unto him who has kept me from falling, and is presenting me faultless before the presence of his glory with exceeding joy,—to the only wise God, my Saviour, be all honour and glory.—Amen.—Amen.'"

We rejoice that our bereaved brother, and the relatives of his beloved partner, have such 'strong consolation' to mitigate their sorrows. At the earnest request of Mr. Hutchins, his sister Miss Martha Hutchins, has been sent out to Savanna-la-Mar, to take charge of his infant family.

KINGSTON.—From Mr. Tinson: "A proprietor of an estate called Mount Atlas, has given a piece of land for the erection of a chapel and school-house. During the year we have added by baptism, seventy-four in Kingston and seventy-one in Yallahs. We have had some things to try us rather severely, but these have sweetened the promises, and I hope strengthened our faith in them. Our schools are progressing encouragingly."

SPANISH TOWN.—From Mr. Phillippo: "Our chapels have been lately crowded beyond all former example. Yesterday morning, I administered the ordinance of baptism to 185 persons, and afterwards the sacrament to full 1200 communicants. With those baptized on a previous Sabbath, I received into the church yesterday 238 members. The occasion was a solemn and deeply interesting one. Among the 185 baptized, was one entire family of four sisters, young ladies of independent property, who have for years been teachers in our Sabbath school; and beside these, about ten other interesting young people, teacher and scholars in our Day and Sabbath Schools. The Lord is certainly doing great things for us. Though long in the midst of these scenes, I am often filled with wonder, as well as with admiration."

RIO BUENO.—From Mr. Dexter. "On the Sabbath I was at Stewart Town,—on Monday went to Rio Bueno,—I next morning baptised forty-four, preached, received the new members, and administered the Lord's supper. On the Saturday our new chapel in the mountains was opened. It is a stone building, measuring forty-eight feet by thirty-six, and will seat from 500 to 600 persons."

LATE AND INTERESTING FROM BURMAH.

The following extract of a letter from the Rev. F. L. Abbott, late of Rangoon, will be read with interest by every friend of the "Missionary enterprise." It was addressed

to the Rev. Z. Freeman, of Seneca Falls; and is copied from the *New York Baptist Register*:—

MAULMAIN, Dec. 14, 1838.

MY DEAR BROTHER,—Your last is before me, and till now has remained unanswered. One prominent reason of delay has been, that my thoughts, anxieties, and energies, have all been absorbed in the scenes through which I have been called to pass. I have seen the disciples of Christ arraigned before magistrates and wicked rulers, oppressed, fined, and whipped, cast into filthy dungeons, and loaded with chains: given up to the gods as a well pleasing sacrifice, to become slaves, they and their posterity forever; cast out, as unworthy to associate with mankind, and subjected to the deepest degradation and ignominy;—again, dragging their chains on their ankles through the streets, and begging their scanty pittance of rice from door to door! And all this borne with a fortitude, and meekness, and holy triumph, which made their enemies pause and wonder, and no doubt the powers of hell quail.

Such scenes as these, my brother, try the strength of our faith, and to the missionary, may be dignified with the name of "*missionary trials*." But notwithstanding these persecutions, the work of God is going on, and multitudes are embracing the gospel of Christ. O, it would do your soul good, could you take a trip with me into the jungles, and behold the multitudes flocking around, eager to get hold of the teacher's hand, to catch every word that falls from his lips. I have many a time wished that my Christian friends, in America could look in upon us at some of our meetings,—could stand beside our baptismal waters, and witness hundreds at a time following in the footsteps of the blessed Master, and taking upon them the vows of their ascended Lord. I have again and again desired that the enemies of missions, (if indeed there can yet be such amid such light and evidence of God's approbation,) could listen to the expressions of gratitude which flow from these sons of the forest to the disciples in America, for sending them the gospel. And O, could some of our good young brethren and sisters at home hear some of their agonizing calls for books and "*more teachers*," their rest which they have made for themselves in a land of affluence and ease, would be converted into a bed of thorns. But, blessed be God, the cause of the Redeemer will triumph, and the millennial morning will dawn—"the mouth of the Lord hath spoken it."

Although dark and portentous clouds gather over the land, and the servants of God

are compelled to flee; though the lambs of Christ's fold are there scattered among wolves, and exposed to all that is fearful in the wrath of cruel persecutors, already thirsting for their blood, Burmah will yet be illuminated and saved; and I believe her redemption draweth nigh. We hope to be able to return and enter on our labors there under more auspicious circumstances, and yet live to see the goodness of the Lord in gathering in the millions of that empire into the kingdom of Christ.

Bro. Simons and myself left Rangoon on the 24th ult., after prayerful deliberation. Not only the prospect of war with the British government, but the country, just now, is in a dreadful state of agitation from a rebellion which is going on in favour of the deposed king and family. The governor of Rangoon is crucifying, embowelling, cutting out tongues, &c., &c., of all whom he suspects of disaffection. All foreigners are suspected, and we among the rest. It is known that a great many Karens are under our influence. Our staying under these circumstances not only endangered their lives, but our own.

We therefore thought it our duty to leave for a season, hoping soon to return under the British flag.

ENGLAND.

(From a Private Letter.)

LONDON, June 10, 1839.

The state of our denomination during the past year has been quite as prosperous as from the powerful political excitement of our country could have been expected. Within the last few months many of our churches, both in London and the country, have held protracted meetings with delightful results.

I received a week or two ago, from a good plain brother, in a very small village, called Muckworthy, in Devonshire, an account of such a meeting, the effect of which has already been the baptism of 49 persons, on April 28 last, and he is expecting again to engage in the same delightful employment shortly.

One of our brethren, too, in the immediate vicinity of London, has not less than 150 inquirers as the result of a week's uninterrupted services. Will you not, dear brother, pray that these happy events may become universal. O, if we were like our Master, we should surely do more good!

P. S. We have on next Friday evening a valedictory service on account of the departure of our dear brother, W. H. Pearce, and four new missionaries and their wives to India. One of them trained for the Established church of Switzerland.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

According to the second annual report, the amount of receipts during the year, including a balance of \$4,200 44 from last year, is \$62,977 62, exclusive of \$2,500 received from the American Tract Society, and \$1,000 from the American Bible Society. The expenditures have been \$53,570 06, leaving a balance of \$9,409 56. Five missionaries, four of whom were married men, have been sent out during the year.

In Northern India, at Lodianna, Subathu, Saharunpur, Allahabad, and Putteghur, schools of different grades are established under the care of the missionaries, at which 546 children are instructed. Three additional missionaries are soon to be sent to these stations. From the press twenty-four works had been issued in five different languages, making 516 pages, amounting to 70,493 copies, or 1,355,030 pages. Operation have also been commenced among the North American Indians, in Western Africa, and in China.

The general aspect of the missions in India is encouraging. The earlier missionaries have acquired such a knowledge of the language, that they can preach the Gospel to the natives in their own tongue. The Board notice with thankfulness that four native assistants, pious and qualified men, are engaged at different stations; two of them brought to the knowledge of the truth by the blessing of God upon the labors of our brethren. The demand for the Scriptures, and for religious tracts and school books, is very great; and the presses will do much to supply the neighborhoods around the stations. But to meet the demand for missionary laborers in these large and populous regions, many more must be sent out by the churches. Twelve ministers of the Gospel, one teacher, and one printer, the number now there, are placed among a population of 40,000,000. What are these among so many! Still, a beginning has been made, and much preparatory work has been done and the door is wide open for four or five times the present number, who are even now required to occupy the prominent places among these perishing millions; to carry to them, as it were, the word of life; relying on the blessing of God upon their efforts to raise up a supply of laborers from among themselves, to erect the standard of the cross in all their cities and villages, and to carry the Gospel to the nations around them, who are now equally benighted with themselves.

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

REMARKABLE ESCAPE OF MISSIONARIES.

We make the following extract of a letter from Rev. D. Leslie, published in the *New York Advocate*, under date of Willamette, Oct. 20, 1838. Mr. L. is a Methodist missionary, connected with the Oregon Mission.

“Early in the month of August, it became necessary for me to accompany Mrs. White up the Columbia to our new station, commenced at the Dells. Between Vancouver and the Dells we pass the cascades, consisting of rugged falls and rapids, of about four miles in length. In ascending the river we walked this distance, leaving our Indians to navigate the canoe. On returning, it is considered safe to run the rapids, as they are called, about half the distance. We accordingly made the portage on our return; and, after walking the usual distance, seated ourselves in the canoe. Mrs. White had an infant child about eight months old. We were soon drawn by a resistless current, into the most violent rapids, in the midst of the stream. So impetuously rushed the waves, that I felt there was no hope. It was an awful moment! I gave orders to lighten the canoe. I put my hand on a musket—but before I could throw it over, our stern took water. We had barely time to cry, ‘God save us!’ and our boat went under a dark wave and disappeared! What I felt at this awful moment exceeds all description. I was not conscious of the faintest hope of escape, or any dread or fear to die. The most vivid thoughts which rushed on my mind presented a widowed wife and orphan children in a foreign, heathen land. What I first recollect after going under the water, is a kind of instinctive care for Mrs. White. I found myself far beneath the surface. Grasping for something, I soon caught Mrs. W.’s garment. (It was a double gown filled with cotton, now perfectly soaked with water.) This so impeded my efforts to rise, that I was obliged to quit my hold, as I had no skill in swimming. When I rose to the surface, the canoe was upset, and drifting from me down the current, I went down again, and deliberated in my mind whether to remain disencumbered as I was, or share a common fate with Mrs. White. I resolved on the latter; and feeling her on my feet, seized her garment with my left hand, and made an effort to rise, and got my head above water. At that instant, the canoe, in the act of whirling round, presented the stern within my reach. I could not grasp it without letting go my charge, which I did, and threw my right arm over the canoe. At the same time an Indian caught my hand on the other

side. I then plunged again, and with my left hand raised Mrs. White to the surface of the water, placed her head and shoulders on the canoe, and in this situation drifted down the rapids nearly two miles, and gained the shore. On turning up the canoe on the beach, we found the corpse of the babe. All our Indians were saved. It is to me a miracle that I live to tell the story. On finding myself safely restored to my family, I opened my Bible, and the first passage on which my eyes lit was, ‘The floods have lifted up, O Lord: the floods have lifted up their voice: the floods lift up their waves.’

The Lord on high is mightier than the noise of many waters. To thy name be the praise, ‘O thou preserver of men.’”

ORDINATION.

Agreeably to the request of the Baptist Church at Beamsville, U. C., an Ecclesiastical Council convened on Wednesday, April 17, 1839, at ten o'clock, A. M., to set apart, if deemed proper, brother Julius P. Hall to the work of the Gospel ministry. Elder John Harris was chosen Moderator of the Council, and Elder William Baily, Clerk. After hearing a relation of his Christian experience, views of doctrine, and call to the ministry, which were highly satisfactory, it was unanimously resolved, that the Council proceed to ordination. Elder W. Baily preached from Isaiah lxii. 6. Elder Salem T. Griswold offered an ordaining prayer. Charge by Elder J. Harris. Elder David Curry presented the right hand of fellowship. Hymn and benediction by the candidate. “The harvest truly is great, but the labourers are few.”

JOHN HARRIS, *Moderator.*

WILLIAM BAILY, *Clerk.*

Mr. Thomas Hill, a respectable Minister of the Baptist persuasion, was thrown from his carriage on the 4th July, and so severely injured that he died on the 11th instant. This melancholy event occurred in Beamsville, in the District of Niagara, Upper Canada.—*Montreal Transcript, July 15.*

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