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CANADA BAPTIST MAGAZINE,

AND MISSIONARY REGISTER.

No. 3.

AUGUST, 1838.

VOL. II.

REPORT

Of the Committee of the Canada Baptist Missionary Society, to the General Meeting held, by Adjournment, at Montreal, on Wednesday Evening, the 27th of June, 1838.

The Committee, in presenting their First Annual Report, desire to acknowledge the goodness of God in permitting them to confer so frequently as they have done, during the past year, on the means of promoting his glorious kingdom; and though they have not accomplished all that they desired, they trust that some important steps have been taken which may lead to the results for which all true Christians pray and labour. The Committee request the attention of the Society to the following account of their proceedings since the last General Meeting held at Montreal, in June, 1837.

At that meeting Elder Winchell was present as a deputation from the Upper Canada Baptist Missionary Society, to confer with your Committee on the practicability and propriety of a union of the two Societies, for the promotion of the common cause. He was received with a cor-

dial welcome, and attended all the meetings of the Committee, stating the plan and proceedings of the Society he represented, and requesting similar statements relative to this Society. Much agreeable and interesting conversation took place before his departure, and a correspondence between him and your Committee has been carried on since, but no arrangement has yet been found practicable to complete the proposed union.

The General Meeting this year was commenced in January at Bredalbane, where the people assembled in great multitudes, and shewed the interest they took in the Society and its operations by the ardour of their spirit, and the liberality of their donations. The proceedings were reported to them as far as they had then advanced: your Committee now complete the statement up to the present period.

LOCATION OF THE SEMINARY.

The Society in Britain having contributed a sum of money for the erection of a building for the purpose of educating pious young men of promising talents for the Ministry of the Gospel in Canada, the location of the Seminary has appeared to your Committee a subject of very great importance, and has therefore occupied much of their thought and deliberation. As it was the declared intention of those who furnished the means for this erection, that the benefit of both the Provinces should be consulted in the decision, your Committee have all along kept this consideration in view; and while they acknowledge its propriety, they have felt it to be a circumstance which has greatly increased the difficulty of selection. The Society at home recommended Brockville as an eligible site—and in many respects it would be so; but the impossibility of finding a Committee to superintend the building at that place, has, in conjunction with other reasons, induced them to relinquish the idea of placing it there. Being left at liberty, by the donors of the building fund, to establish the Seminary in any other place, which may be agreed upon by Messrs. Gilmour and Try, with themselves, your Committee have been diligent in making enquiries and comparing advantages in relation to various parts of the Colony which have been pointed out to them, or to which their own thoughts were directed: among other places, Montreal, Kingston, Bytown, and Toronto, have engaged their consideration. Several friends of the Redeemer, favorable to this object, have made liberal offers of land, or money, or both, for the promotion of it—William Freeland, Esq., at Brockville, James Buchanan, Esq., Her Majesty's Consul at New York, at the City of the Falls, Deacon Beam at Beamsville, and Mr. Wright at Hull, near Bytown.

Your Committee recommend the serious consideration of this question, and an early decision of it, to their successors in office.

STUDENTS.

A Circular has been sent to several of the Churches, and addressed to all of them in the Magazine, urging them to look out among their members for promising young men of talent and piety, whom they may deem proper candidates for admission into the seminary. As a Tutor, eminently qualified for his office, has been engaged in England, and is expected immediately to sail for this country, your Committee would again, and most seriously, urge this subject upon the attention of all the Baptist Churches throughout the colony. Two young men are at present occupied in preparatory studies in Montreal; one or two others are similarly engaged with brother Gilmour; and some others it is hoped, in different parts of the country, will soon decide upon joining the Institution. Mr. Robert Fyfe, who had been previously studying in Montreal, has been sustained by your Society during several months past at the Worcester seminary in the United States. Your Committee would add, for the information of all whom this Report may reach, that the seminary is expected to go into operation as soon as convenient after the arrival of the Tutor, without waiting for the erection of the building.

MISSIONARY OPERATIONS.

The Mission to the French Canadians has occupied the anxious attention and unremitting care of your Committee. This mission was commenced by the Ottawa Baptist Association at the time of its establishment early in the year 1836, when Mr. Roussy, having been introduced to the first meeting by Mr. Olivier, now in Switzerland, but then residing in Montreal, was

immediately engaged to preach the gospel to our Canadian neighbours. On the formation of your Society in the following year, the affairs of this mission were transferred to your hands; and as the members of the Association generally united themselves to the Society, no diminution, but rather an increase of interest and effort was occasioned by the change. The progress of this mission has throughout been highly satisfactory and encouraging, with the exception of some instances of enmity and opposition, which, however, have been overruled for good, and have tended rather to the "furtherance of the gospel." Our dear brother had been a short time engaged at the Grande Ligne in the instruction of youth, and at the request of a few of his neighbours among the French inhabitants had occasionally preached to them the word of life in that language; but from the time of his engagement with the Association, and since his connection with your Society, he has been constantly occupied in preaching the gospel in that and the surrounding places. God prospered his efforts—several instances of conversion took place—and a church was formed, which now contains TWENTY THREE members, all of them from the Catholic population. Meanwhile, our excellent sister Madame Feller undertook the instruction of as many young persons as were willing to be taught, and she soon collected around her a goodly number of children who assembled for this purpose. To these she devoted the whole of the day; and her evenings were employed in teaching to read the Scriptures as many adults as were desirous to learn. Her great object, however, is to give religious instruction, and to lead all her pupils to Christ. Thus her time was fully occupied, and all these labours were carried on in one small room which was her only living room. During

the summer of last year our brother Gilmour visited this station, as he had often done before, and was struck at once with admiration and regret at what he then beheld. The former emotion was excited by the extent and efficiency of Madame Feller's labours, and the latter by the scantiness and inconvenience of the accommodation, through which it was evident that our sister's health was suffering, and her valuable life endangered. Persuaded of the necessity of erecting a mission and school-house, and of providing more convenient apartments for those who were thus honourably employed, Mr. Gilmour immediately set about collecting funds for this purpose in the neighbourhood, and many donations were cheerfully contributed by Christian friends at Champlain, Keeseville, and Plattsburg. On his return to Montreal he reported what he had been doing, and many other contributions were immediately obtained for the erection of a plain building, to contain a large room to serve both for a place of worship and a school, with other rooms for the residence of Mr. Roussy and Madame Feller, with any assistants they might respectively need, or be enabled to obtain. The estimated expense was about £150. Before the preparatory measures could be completed, the rebellion broke out, and drove our friends from their station. They took refuge in Champlain, and were well received there; but previously sustained much suffering, both in person and property, besides incurring a debt in effecting their removal. Their case as stated in the Magazine, excited much sympathy, and various donations were sent for their relief, but not at present sufficient to restore them all to their former state.

After a few months, on the suppression of the insurrection, they returned to their station; and it is with pleasure your Committee report

that circumstances more favourable than before have arisen to give encouragement to the mission. Obstacles and prejudices which opposed the progress of the gospel and of education, have very much given way, and our friends, amidst all their sufferings and privations, are full of hope and energy as to the future. Your Committee were about to apply to our friends in Great Britain and the United States to assist us in the object above mentioned, and letters were written for that purpose, when Mr. Roussy informed us that Madame Feller had been invited to New York for the purpose of communicating information on the subject, and availing herself of the generous offerings she had reason to expect from friends of the cause in that city. This occasioned some alteration of plan. A deputation from your Society, consisting of brethren Try, and Thomson of Laprairie, accompanied by brother Milne the sub-treasurer, was sent to confer with Madame Feller. They learned that the sufferings of the persecuted flock had been much more severe than they had previously any conception of, both during their flight and in consequence of it; that some of them had been in danger of starving, and many of the children were destitute of clothing, which has been supplied by friends at Montreal and Laprairie. They learned also, on the other hand, that, after the return of the fugitives, when the country had become quiet, and reflection began to operate, a great change of feeling and behaviour was every where manifested. Instead of being injured, or threatened with injury, our friends were rather welcomed back; at least, a considerable addition was soon made to the number of hearers—persecution no where openly shewed itself; the juvenile and adult schools also greatly increased; civilities instead of abuse were shewn in

almost every quarter; and Madame Feller found every house opened to her for several miles around, a circumstance of which she gladly availed herself for the purpose of doing good to the souls of her neighbours by instructing them in the things which belong to their peace, and rendering them personal benefit in sickness by her knowledge of medicine. This altered and improved state of things has modified and enlarged the views of your Committee, who now consider themselves justified in recommending a larger erection, a plain stone building to contain *two* school-rooms, to open into *one* for public worship, with several other rooms for the residence of Mr. Roussy and Madame Feller, and other teachers connected with the establishment, beside a *colporteur* for distributing the Scriptures among the French inhabitants. It appears to your Committee that an opening is made, in the course of Divine providence, for an extended and successful effort to make known the gospel among a large population, who, though they bear the Christian name, appear generally destitute of the knowledge and power of Christianity. A plan has been prepared, which may be inspected, on application to the Treasurer, by any one inclined to encourage the design. The estimated expense is between £500 and £600 currency, exclusive of a farm of 80 acres, which will cost £145 additional.

Your Committee look upon the mission to the French Canadians as at present the most important of its missionary operations. It is the first attempt (though many have been made) which has succeeded to any considerable extent—and is, in their view, full of promise and of hope. They would, therefore, commend it to the benevolent regard, and cordial support, not only of our own denomination, but of all Protestant communities of Christians throughout the

land, as an object of general interest, bearing most powerfully upon the prosperity of the colony at large, the salvation of immortal souls, and the advancement of God's kingdom upon earth.

Grants have been made, during the past year, to some of the ministering brethren in different parts of the country, in both Provinces, on condition that they spend a portion of their time, in every instance prescribed, in missionary labours, and report to your Committee at certain specified seasons. The propriety of this measure will appear on considering the difficulty, or rather the impossibility, at present, of obtaining persons to send as missionaries or evangelists to destitute places. Brethren Sinclair at Lebo, in the London district—Christian of Toronto, Jamieson of Hull, Edwards, jun. of Chatham and St. Andrews, and Tapscott of Colborne—the latter of whom is engaged as an agent for the Society for three months. Mr. Gilmour acted some time as agent; but his removal to a station among the Indians obliged him to resign the agency. Brother Jamieson, who has preached once a month in Buckingham, about thirty miles from his stated charge, observes that "the people commonly turned out well, and were very attentive to the preaching of the word; some were often deeply affected, but their impressions, not being deepened and kept alive by repeated presentations of divine truth, died away." He relates, however, an instance of one young man of some influence in the place, who had been deeply concerned for the salvation of his soul under the preaching of Mr. Gilmour, but who afterwards relapsed. Having lost a darling child, he was led by the affliction to reflect upon "the transitory nature of earthly happiness, and the sin of loving the creature more than the Creator, and afterwards obtained peace through believing."

From the great distance of Buckingham, he thought it right to change his plan by complying with an invitation to supply a vacant congregation of Presbyterians nearer home. Of the success of his labours at his other station in the rear of Hull, he says, "a great degree of seriousness obtains among the people, and several during the winter have been hopefully converted to God. The change effected among them is truly astonishing." He points out the necessity of sending some one to preach regularly at Buckingham, where the people would do what they could for his support. Other letters contain similar statements, and all concur in shewing the spiritual dearth that prevails, and the desire of the people in many places to enjoy and support the ministry of the gospel.

PRESSING CALLS FOR MINISTERS AND MISSIONARIES.

These have been for some time past very numerous and very loud, and it has been to your Committee a source of grief that they have felt themselves so powerless in replying to them. They have, in general, only been able to exhort to patience, and to suggest hope. Had they a dozen or more active and zealous young men at their disposal, they could easily direct them to useful and promising fields of labour. Brother Jamieson says, "I consider Buckingham and the vicinity as a field favourable to missionary effort. The people seem willing to support a gospel ministry; and *can* they not be supplied? Is there no young man willing to enter this wilderness, and labour for the Lord?" Brother Landon has several times applied for some one to take charge of the church at Oxford in the London district. Toronto, Kingston, Hamilton, Quebec, Martintown, Laprairie, and multitudes of places in different settlements in the country, are in

want of ministers, and most of them could and would do something to support them in whole or in part. Yesterday's mail brought two applications—one from Mr. Buchan, of Paris, in the Upper Province, who expresses his confidence "that an active missionary would be of great benefit to the neighbourhood, that there is no resident minister of any denomination in the village, and that the country around is well settled." Mr. B. offers liberally towards his support, independently of what might be derived from other sources. The other is from the Deacons of the church in the Indian Land. This last station your Committee have some prospect of being able to supply in the course of a few months.

The great hope of the Committee, in reference to this most important object, is, under God, in the seminary about to be established to qualify pious young men to fill the stations of ministerial labour which the whole country is presenting to them. It will be some years, however, before the regular course of instruction will be completed. Meanwhile souls are perishing, and it is, therefore, most desirable to obtain from Britain, as speedily as possible, some active and zealous labourers for immediate service in the Lord's vineyard.

THE MAGAZINE.

The utility of such a periodical is so clear, as a medium of communication between the different societies and members of the general body, and the means of diffusing missionary and other information of an interesting nature, that your Committee determined last year to make the attempt to establish a work of this kind. They consider it highly conducive, if not even essential, to a general diffusion of religion throughout the Colony, and especially to preserve alive and deepen the feeling which

each should take in the prosperity of the whole. It is not in their power to say that the work has hitherto paid its own expenses; although their design and hope were that it should furnish a surplus to aid the general fund of the Society; but it has been gradually extending its circulation, and many new Subscribers have been added this year. The price it has been found necessary to raise; but so slightly, that it is still believed to be as cheap as any similar work can be got up in this province. The Committee are of opinion that it has in general been favourably received, and they are assured that very many persons would greatly regret its discontinuance. They would not, however, feel themselves authorized to recommend its continuance for any long period, unless its sale should at least cover the expenses of its publication.

CONCLUSION.

Upon a calm and deliberate review of the proceedings of the year that has passed, your Committee, although they perceive much cause for grief and humiliation, are yet encouraged to perseverance and hope. They have reason to believe that the wants of the Colony are beginning to be more sensibly felt; that in many portions of the country not only is the want of religious instruction deplored, but a desire has been excited, and is spreading, to have that want supplied. It is true that but little has been done; and we are a feeble body, compared with some others. But "who hath despised the day of small things?" and who will despise it? The philosopher will not, for he knows that the greatest effects often arise from causes that are scarcely perceptible; the historian will not, for he can trace back the mightiest empires to very small beginnings; the Christian will not, for he remembers that the kingdom

of heaven is like a grain of mustard-seed—or a piece of leaven which is hid till the whole mass becomes leavened; the eternal God will not, for, whatever present appearances may be, he has promised that “the great mountain” shall become “a plain before Zerubbabel,” and that “the glory of the Lord shall be revealed, and all flesh shall see it together.” Let every one then remember his responsibilities, and perform his duties, and labour and pray in reliance on the promises of God, and he shall soon “see greater things than these.”

EXTRACT

From the Treasurer's Books of the Canada Baptist Missionary Society.

INCOME.—June 22, 1838.		
To Balance of Collections in England..	£89	15 6
To Interest	7	6 0
To Advance by Treasurer of the Parent Society.	76	0 0
To Balance of the Funds of the Ottawa Baptist Association	21	2 3
To Subscriptions for Mission House in the Treasurer's hands.	43	11 1½
To Donations during the year.	58	14 1½
To Annual Subscriptions paid in the year.	46	16 0
	£342	5 0

EXPENDITURE.—June 22, 1838.		
By Missionary Expenditure.	£157	10 0
Travelling Expenses of Agent.	18	1 8
Maintenance of a Student fifteen months.	25	0 0
Agent's Salary.	41	13 4
Expended for the present on the Magazine.	54	9 1
Incidental Expenses.	12	8 4½
	309	2 5½
By Balance in hands of the Treasurer.	33	2 6½
	£342	5 0

Errors Excepted.
 JAMES MILNE,
 TREASURER, PRO TEMPORE.
 Audited and found correct.
James Mills,
Robert Morton.

A COMMON SAYING EXPOUNDED,

By the Rev. J. Thornton, author of the *Christian's Consolation*, and other excellent writings.

It would be curious to see accurately marked the different accepta-

tions of terms, as used in the circles of fashion, of politics, or of business; but my present object is to notice the varying import of a phrase which has obtained a wide currency in the religious world.

I can do nothing. The sense of this short and oft-repeated sentence, can be known only by an acquaintance with those who use it. In the mouth of a man whose possessions are large, and whose soul is narrow and selfish, it means, “I will not draw my purse strings.” A stranger applies to him for pecuniary aid to some suffering family, or some useful institution; but the answer he gives is, “*I can do nothing.*” The applicant is perhaps startled and puzzled by the utterance of these words, so little accordant with the proofs of affluence which strike his eyes. He urges his suit, and tries to touch some string of humanity or benevolence, but in vain. The looks and replies of the Curmudgeon begin at length to discover his ruling passion. His character, once known, furnishes a key to open the paradox in his speech. We turn indignantly away, and cry, “Poor wretch! what ability canst thou have for any good, while loaded with the oppressive chains of mammon?”

I can do nothing, in the mouth of a trembling time-server, or thorough-paced party-man, means, “I dare not offend my superiors, or displease my associates.” His conscience is not in his own keeping; or rather, as a dignified clergyman once said, “he cannot afford to keep a conscience.” Before any thing can be done by him, he must consult some Diotrepthes, or sound the minds and movements of those with whom he has agreed to act an underpart. Interest and prejudice have robbed him of independence, and left him but a narrow scope for choice.

I can do nothing, in the lips of an Antinomian, is self-justification, or

indolence. He has a small measure of knowledge, but a large stock of conceit; he deals out strange startling language, and condemns without reserve all who differ from him; his chief aim is to spread mischief, and cause divisions. It were well, indeed, if, in reference to these things, his favourite expression were literally true, that he could do nothing. Let him have his own high doctrine, and he discards duties. Let who will visit and relieve the poor, instruct the children of ignorance, send the gospel to benighted heathen, *he can do nothing*. Let zealous ministers employ every effort to recommend the use of appointed means, for promoting the life of godliness, he evades every pressing exhortation, by the convenient subterfuge, *I can do nothing*. Miserable, deluded man! thy words are but too true! for thou hast drunk in those errors, which first intoxicate, and finally poison and paralyze the soul!

I can do nothing, in the mouth of a sound and sincere Christian, is self-annihilation, or genuine humility. With him, such language is not a cloak for avarice, prejudice, or indolence. He feels and owns his constant dependance on God, but refuses all servile subjection to fallible fellow men. Nay, the same sentiment which humbles him in devotion, animates in action. By myself I can do nothing; but I can do all things through Christ, who strengtheneth me. Hence, Lord, I dedicate to thee my time, property, talents, and all I have and am. Thy service is perfect freedom; and I feel happy in proportion as I yield myself wholly to it. O, come, thou Spirit of wisdom and grace, enlighten my mind and warm my heart, and work in me to will and to do, of thy good pleasure; let me never grow weary in well-doing; for in due season I shall reap if I faint not.

BILLERIEAY, *Evan. Mag.*

To the Editor.

DEAR BROTHER,—The following article from a late number of the *Philadelphia Sunday School Journal*, will be interesting to all of your Baptist readers who have heard of that excellent Missionary of the Cross, the Rev. W. Ward. The notes of the sermon convey some valuable and very important hints for reflection to all, whether believers or unbelievers. *To die is gain*. Gain, to whom? Not to the thoughtless and careless sinner; to him, if he does not turn from his evil ways and believe in the Lord Jesus Christ, it will be loss; and O, who, in this world, can estimate the enormous amount of that loss? The loss of the favour, and friendship, and presence of God; the loss of the company and fellowship of the Holy Angels and the redeemed before the Throne; the loss of the durable and everlasting riches, honours, pleasures, and delights of the heavenly world; the loss of the rest that remains, and is laid up only for the people of God. And, my dear brother, to lose these is to lose every thing that is valuable or worth desiring. And those who madly sacrifice so much, what do they gain to make up for such a loss? Worse than nothing; a few years of vanity; false pleasure, mixed with vexation, sickness, and sorrow; and in the end, the pains, torments, and inexpressible misery of Hell, the worm that never dies; in fine, the realization of that most dreadful (but often profanely used) word, DAMNATION. May God, of his infinite mercy in Christ Jesus, save you, and me, and all who read this article, from such a dreadful doom.

O, stop, poor sinner, stop and think,
Before you farther go;
Nor madly rush upon the brink
Of everlasting woe.

Stop, poor sinner, why will you die?
God, your Saviour, asks you why.

But death is declared in the Bible to be gain; to whom? To those

who live righteously and godly in Christ Jesus, and to no others; to those who are looking for and hastening unto the Kingdom of heaven. To such the prospect of, death is delightful. The terrors of death are often spoken of even by believers; but to such, death ought to have no terrors; for death is but the gate to endless joy, it is but the dark passage from this world of sin and sorrow, pain and care, into the happy world of light and love, and joy that shall have no end. The more we think and meditate on death, and compare the happiness and glory of heaven with the misery and vanity of earth, the less shall we fear death, and the more shall we long for the possession of our heavenly inheritance; the more shall we thirst to drink unmingled love, with the happy, joyful spirits that surround the Throne. May we strive to live nearer to God and above the world, to live always on the brink of the grave, so that we may be found ready to enter the joy of our Lord at a moment's warning, and

"Leave the world without a tear."

Your's affectionately, W. G.

We can only find room at present for the *Outline of a Sermon* on
Philippians i. 21.—*To die is gain.*

"It might be supposed by some, that our text is the language of despair, proceeding from disappointed ambition

—long affliction,
—deep sense of guilt.

On the contrary it is the language of faith, hope, and love—of a man standing on the brink of the river of death. 'I am in a strait betwixt two,' &c.

Amidst all the calculations made in the commercial world, one never hears of death being reckoned amongst the gains of men—yet the gospel teaches the Christian in his most prosperous circumstances to say, 'to die is gain.'

It would be very easy to prove that whatever of good earth can afford, is to be found in higher degrees in heaven.

Riches—Honours—Pleasures.

Pleasures of friendship, of knowledge, of science. But what I would wish to solicit

your attention to, on the present occasion, is an inquiry into the probable state of the Apostle's mind when he uttered the words of our text,—'To die is gain.'

It is a statement at which mere nature revolts.

You observe the apostle does not deliver the words of our text in a fit of frenzy; they are the calm language of his heart while he is writing a letter. 'To die is gain.'

What must have been his feeling towards the world?

Respecting himself as a sinner?

Respecting death?

Respecting eternity? He had holy dispositions.

To adopt the words of our text is not to renounce our love of mankind.

It is not to renounce the lawful enjoyments of time.

Was to that man who has not reason to say 'to die is gain.'

This is no speculative point.

We cannot expect that we shall ever be able to say 'to die is gain,' unless our state of mind be like that of the Apostle's—

Dead to the world,
Conscience at peace through
the death of Christ,
A relish for heavenly joys.

How happy to be able to say, amidst the uncertainties of health and life, 'to die is gain.' But how happy in the full view of death and eternity."

NORTH-WEST PASSAGE.

Although it has long been ascertained that the North-west passage would be impracticable, even if a communication were found to exist between the two oceans, still, the restless spirit of enterprise could not be allayed till the geographical problem was fairly solved, whether the Americas are insulated or not. This question appears to be set at rest by the adventurous expedition undertaken by Messrs. DEASE and SIMPSON at the expense of the Hudson's Bay Company. Starting on the 1st of June, 1837, from their winter quarters on the shores of Athabasca Lake, they descended the Mackenzie river to the mouth of its most western channel in lat. 86 deg. 49' N., long. 136 deg. 36' W. They then proceeded along the coast, encountering

frequent and perilous obstructions, till they reached Sir John Franklin's Return Reef, which was the limit of his survey. Their boat navigation could be prosecuted only as far westward as long. 156 deg. 26' in lat. 71 deg. 3'. Leaving Mr. DEASE and five men at this point, on the 1st of August, Mr. SIMPSON started with the other five men to complete the journey on foot; and on the 4th reached Point Barrow, stretching out to the N. N. W., where they had the satisfaction of seeing the ocean extending to the southward, and the flow of the tide came from the *westward*. A fine open channel presented so inviting a prospect in that direction that, had such been his object, Mr. SIMPSON would not have hesitated to prosecute the voyage to Cook's Inlet in his skin canoe. They returned in safety to the mouth of the Mackenzie, which they reached on the 17th of August, and Fort Norman on the 14th of September; whence they purposed to start in July next, to resume their survey to the eastward, with a view of connecting the discoveries of Sir JOHN FRANKLIN and Capt. BACK. One cannot but admire the perseverance and enterprise of this exploring party, whatever may be the value of their topographical discoveries.

THE "CHURCH" AND THE "TIMES."

A correspondent, who is a member, we believe, of the English Episcopal Church, thinks we ought, in justice to ourselves, to take some notice of a letter that appeared in the London *Times* newspaper of the 18th of April, and was reprinted in the Cobourg *Church* paper a few weeks ago. Our attention is especially directed to the following paragraphs:

1. "I suppose you are aware that the Home and London districts were the only disaffected parts of the Upper Province. I was not much

surprised, as from personal observation in various parts of the country which I visited.....I can ascribe the existing spirit of insubordination simply to one cause—the absolute lack of sound scriptural education and faithful preaching. A large body of the disaffected are Universalists.....I believe nearly two thirds of the prisoners confined in the jail.....Not a few also of the Quakers of Norwich township have been suspected, and very many professed Baptists have been found arrayed in the ranks against our Sovereign leige Lady the Queen.....The Wesleyan Methodists here...have all rallied on the side of order and good government; and I am also happy to say that I know not of one member of the Church of England, nor have I heard of any where my personal knowledge does not extend, being detected in aiding or abetting this unnatural and unwarrantable outbreak." This purports to be an extract from a letter written by the Rev. Thomas Green, Stewart travelling Missionary, London District.

2. The writer of the letter in the *Times*, after quoting these and other remarks, adds, "we see who are the disaffected and who are the contented. How desirable then by every possible means to increase the number of the latter, and draw off from the ranks of the former. In a word, how all-important is it for the promotion of good order and peace in Upper Canada to look well to the provision existing for the sound religious instruction of the people there in the principles of the Church of England. Can it be doubted that the efficiency of the Church in Canada is important towards quelling existing disorders, and promoting a healthier tone of society, harmony amongst the inhabitants, and obedience to the laws? In the disaffected parts of Upper Canada it is evident it must be available to this end."

It is not right to impute ill-will to our neighbour without good proof of its existence; and therefore we say nothing about the *animus* which dictated the letter to the *Times*, or occasioned its insertion in the *Church*. But surely the *manner* and *tone* of the statement are calculated to bring odium upon the general body of the Baptists, while it is pretty broadly insinuated that no other instructions than those given in the Church of England are likely or adapted to promote true religion and secure good order in the State, and that no other teachers are worthy to be entrusted with the guidance of the public mind. Such assumptions will not do here, and, we trust, not any where else in Protestant Christendom.

The religious doctrines that we inculcate are, in the main, the same as those which are taught by all other evangelical denominations. Nor are we backward in enjoining upon our hearers the duty of obedience "to the powers that be," and that "not only for wrath but also for conscience sake;" believing that government is an ordinance of God for the general benefit of mankind. There is nothing in the single tenet by which we are distinguished from other Christians, that is calculated to destroy the peace of society, or loosen the bonds of moral obligation. Baptism on a profession of faith has surely no very peculiar tendency to make men rebels; and as for the other branch of our practice, immersion, it is prescribed by the ritual of the English Church.

If there be any persons, in the London district, calling themselves Baptists, who have ranged themselves under the standard of rebellion, we are sorry to hear it. We know nothing of them—who are their teachers, or what they have been taught. We renounce them altogether: they are as widely recreant from our principles as from those of

our Episcopal brethren. How many churchmen were concerned in the rebellion, on the wrong side, is not known, we presume, to the correspondent of the *Times* or the Editor of the *Church*, nor would they willingly tell if they knew. Probably many were thus engaged;—and we know of some among the leaders who were professed and acknowledged members of that community; *Montgomery* for instance; but we should be unjust in ascribing disaffection to the whole body on that account; or in charging the instructions of the clergy with having a tendency to produce it. Rather, it is incumbent on the Ministers of all denominations to unite heart and voice in staying the pestilence, by inculcating and exhibiting the spirit of the Gospel. The truth is, that religious or denominational party, as such, has nothing to do with the late outbreak, it must rather be ascribed to the operation of certain pestiferous principles of which all parties ought to be ashamed.

GENERAL EDUCATION.

Next to the public and direct inculcation of religious truth by the preaching of the gospel, the general education of the people must be allowed to stand in importance. Where the principles of Liberty have been understood, and the obligations of religion felt, a greater or less degree of attention has always been given to this subject. There are circumstances, however, in the history of every people which have been favourable or otherwise to the progress of education. In the case of a new or a rising Colony, it will for a long time be difficult for mental improvement to make head against those other claims which press with stronger force upon the attention of society, and call forth its more powerful energies. The physical necessities of our nature must first

be supplied: mental cultivation, literature, and refinement come afterward. This fact ought not to be lost sight of by those who have the management of public affairs, and whose duty it is to raise the standard of mind and of morals as highly as possible; but it is especially happy when the people themselves, from leisure, or more easy circumstances, or a conviction of their importance, are induced to seek these advantages for their own benefit and that of their children. This, however, is, in the first instance, a "consummation" more to be wished for than expected; and it is, therefore, with unfeigned pleasure that we learn the appointment by his Excellency the Governor of a Commission to enquire into this subject, with a view of supplying the want that so extensively exists amongst us. We hope the enquiry will be impartial and complete, and issue in the erection of school-houses wherever wanted, and the appointment of well-qualified and efficient teachers, sought out or formed for the purpose. What kind of education we think, alone, worthy of adoption, we cannot now describe in detail; but we say it should be a sound, judicious, and liberal system of instruction and training, adjusted to the various classes of society, and embracing the interests both of time and eternity—in short, and above all, a thorough BRITISH and CHRISTIAN Education.

The association of Protestant Ministers in Montreal have had the subject frequently before them in their recent meetings, and, in conjunction with some others, have memorialized the Governor in relation to it. We trust these gentlemen will still keep their mind upon it, and render to the Commission all the aid in their power towards the completion of so good a work. Our own views shall be given whenever needed or called for.

OVER-SPEAKING.

It hath been a frequent confession of wise and good men, that they have often lamented their speaking too much, but seldom their holding their tongue. In the multitude of words there will be some folly, something that will not tend to edification, something that may rather weary and offend, than delight and inform.

This evil of over-speaking usually comes from an over-weening opinion of self. Unchastised and unsubdued self is fond of its own display; although it can display nothing, or, were it not deceiving and deceived, nothing but its own wretchedness and ruin. The apostle hath a striking hint for professors of religion: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

What is our end in religious conversation? If we speak without a purpose, surely it is folly. If we speak for our own praise, it is a wrong to our own souls, and a robbery of God. If we speak for his honour, and the edification of others, we should look up to him for his blessing, that our words, as they ought, may be weighty and wise. In this humble dependence upon God, and with a warm and generous concern for the spiritual welfare of others, our discourse may be comfortable and edifying, both to them and to ourselves. A word in season thus spoken, may be remembered, and blessed. The more of this kind of conference, the better; care being taken of the spirit in which we speak, of the time and propriety of speaking, and of not mixing other things (as is too often the case) with our religious discourse, which may render it trifling or unsavoury. When we have said all that we could wish to say upon things divine, it will be profitable to withdraw, that there may be a due opportunity for reflection, meditation, digestion, and prayer.—*A. Serle.*

GOD IS EVERYWHERE.

During the ravages of the plague in London, Lord Craven, whose house was situated where Craven Street now stands, alarmed at the progress of the disease, determined to retire into the country. His carriage was at the door, and he was passing through the hall to enter it, when he heard a negro servant saying to another domestic, "I suppose by my Lord's quitting London to avoid the plague that his God lives in the country, and not in the town." The negro said this in the innocent simplicity of his heart, really believing in the plurality of gods. The speech, however, struck Lord Craven forcibly. "My God," thought he, "lives every where, and can preserve me in town as well as in the country. I will even stay where I am. The ignorance of that negro has preached a useful sermon to me. Lord pardon that unbelief, and that distrust of thy Providence, which made me think of running away from thy hand." He countermanded his orders for the journey, he remained in London, he was remarkably useful in administering to the necessities of the sick, and he was saved from the surrounding infection.

TO MR. M'KILLICAN.

BREDALBANE, July 17, 1838.

MY DEAR SIR,—Truth is a native of heaven, and needs not expect great justice or kind treatment on a visit to such a world as this; and often, like her author, is she found wounded in the house of her friends. I have read your remarks in the *Baptist Magazine* on the account I had given of a visit to Osgood. I acknowledge the statement refers to your labour; and both the truth and design of it I still support; but I am pained to be forced to use a freedom before the public that can give no pleasure to the feelings of either of us. I could and should bear a good deal of abuse for the truth's sake; but when a professed preacher of the Gospel holds me up to public contempt as a stumbling-block—a vender of falsehood and mis-statement—speaking evil of my neighbours—like the Pharisee in the temple—giving dishonest or

garbled extracts, &c. &c., I humbly hope the public will excuse me, although, in justice to my own character and the cause I profess, I should not bear all in silence.

In regard to the public teaching on the subject of baptism contained in the remarks, and which you deny, let me observe that I was told on the spot, by persons whose veracity I could not call in question, that you did preach on the subject on your first visit. But I have been informed since that you only reasoned on it before a number of the congregation that remained in. Now, for my part, should I see a public character reasoning on a public matter, and that before a number of the public, I certainly would call that a public act. Hence it was so far public, though not so public as I at first understood. However, not a line left my house till you preached to a full congregation on the same subject a few days afterwards, and I have not learned that in either case you were called to administer the ordinance. As for my design, I humbly hope it was no ill-will to any man on earth; but that which Paul had when he withstood a fellow servant to the face, because he was to be blamed. You say you would be ashamed of such conduct as the remark imputes to you, and in a few lines acknowledge to have done the thing, but it was on the 28th, the day after the date of my letter. What does this amount to? If we are to consider any thing as a matter of shame on the 26th, is it not so on the 28th? You say you leave such conduct to me and others, who, as you suppose, are in such a *feverish heat upon this subject*. But, my dear Sir, I deny the charge; for although I give my views on the subject occasionally when I am called to administer the ordinance, I do not follow any man, Priest or Minister, to oppose him; neither do I preach over all the country, or the field of my labours, in opposition to any party on baptism or any other outward ordinance, *u. i.* connected with the administration of the same. Although I feel sorry to be obliged to say it, this you do, Sir. Did you not preach in this way at Bredalbane, and two or three sermons in the Indian Land, besides what was done in Osgood? How many more I cannot say. Did you not, as a certain meeting was ended, follow us to the water, or the house next the bank chosen to attend to this ordinance, and as I finished my remarks, did you not, to our no little annoyance, publicly announce your opposition appointment for the evening, disturbing the minds of the worshippers, and intercepting more than one of the candidates, after shifting their clothes, and oppose them between the house and the water. Let the public judge whether this is a *feverish heat* on the

subject or not. Of one thing I am sure, that I should be perfectly ashamed to see a Baptist carry on such a feverish opposition to a Pedobaptist, and that in moments that both parties should regard, with a sacred respect, being publicly set apart to wait upon God. Again, it is a most unworthy argument for a preacher of the gospel, to abuse a useful and evangelical denomination before the multitude, in order to gain a point. How extraordinary to say, as you did in your sermon in this settlement, "that the Baptists (or if you please, as you would have it, a part of them), like the Catholics, would first persecute and then burn people." Is this not *feverish heat* about baptism? I ask, where have they burnt any? But you ought to know that thousands of them have been burnt; I say not by whom. This, Sir, is but a part of the *whole truth*; for when speaking of the works of God we may safely give the *whole*; but that will seldom answer when speaking of the works of men. So much, however, is given as will fully justify the remark which I made; and all may see that I have borne long in silence. Your name is given to the public by yourself, and you had no reason to do it; as you passed the end of my house about the time you sent off your letter. If you thought me misinformed, and so to have made a mis-statement, you might have called upon me to have it corrected, and most assuredly on conviction I should have felt myself bound to do it; and so this might have been avoided.

Further; you charge me with giving a dishonest or garbled extract from Mr. Barnes. Should you not be sorry when I assure you that I gave *verbatim* every word in the note (as found in the London edition) that has any connection in the world with the subject, so far as the parties differ? Your remark, which holds me up as speaking good of myself, &c., put me in remembrance of a certain dear brother, whom I once heard relating such things freely, and I admonished him privately, saying that he must remember that we stiff Scotch folks won't bear the same freedom in such things as Americans do. "Well," says he, "I cannot help you; for I am not speaking of the deeds of men, but of the works of God, and such a stiffness will never prevent me from telling what God hath wrought." And without this, Sir, magazines and all religious periodicals would sink and die from deficiency of interest. The Apostles did the same: read Acts xv. 3, "And being brought on their way by the church they passed through Phenice and Samaria, declaring the conversion of the Gentiles, and they caused great joy unto all the brethren."

Your remark, that baptism is so distinct

from real religion that a sorcerer may submit to it as well as a Paul, is unsound in theology and evil in tendency. It must, Sir, be a part of *real* or of *false* religion; for my part I take it to be a part of the religion of Jesus Christ, as laid down in the New Testament, for our faith and obedience; and Christ crucified is the sum and substance of the ordinance. But "a sorcerer may submit to it." Yes; and may likewise pray, preach, and take the Lord's Supper, &c. &c. But must we distinguish all these things from real religion? As well might we distinguish Christ from real religion, because many preach and bear the name in vain. When people speak in this manner of an ordinance of divine appointment, no wonder if they do not understand it. Hoping that as far as personal character is concerned, there will be no occasion for any further letters between us, I am, your's, &c.

WILLIAM FRASER.

* * * Our number was far advanced at press when Mr. Fraser's letter came to hand, so that we could not spare room for the whole. We have inserted as many of our good brother's remarks as more immediately related to his vindication, reserving those which relate to the Baptismal controversy for any opportunity that may call for the discussion of the general question. We hope, with our brother F., that the correspondence, as to "personal character," will here close.

VISIT TO MOUNT SINAI.

BY M. LEON DE LABORDE.

Continuing our course towards the north we arrived within sight of Sinai, by a series of valleys which expand or become narrow according to their composition and the rapidity of the currents that flow through them. After passing a considerable ridge of the mountain which forms the two grand outlets of the peninsula, we perceived the Convent of St. Catherine, standing silently in the midst of the majestic mountains by which it is commanded. On the left rises Mount Horeb, a prolongation of Sinai; and in the distance extends the plain

where the people of Israel encamped on their journey through the wilderness.

When we entered the convent near Mount Sinai, we were surprised, after having just quitted the desert, where we had seen only a wretched and unsettled people, to find the interior so neatly arranged and in such excellent order, and inhabited by so many cheerful and healthy looking monks. Ascending to their apartments, we beheld from them a magnificent prospect, to which no artificial addition has been made to increase the charm of reality.

In order to complete my pilgrimage, it was necessary that I should ascend Mount Sinai. None of the monks were disposed to accompany me; they lent me therefore one of their Arabian servants, a sort of Helots among the Bedouins, to be my guide, as well as to carry the provisions which were necessary for this fatiguing journey. I fastened myself to the rope, and the windlass being turned round, I was gently deposited at the foot of the walls. The rope was rapidly drawn up again to assure the poor monks that they were perfectly isolated in the midst of this hostile desert.

The window, which is the only entrance,—the cord, which is the only communication with the external world,—give to the whole of this building a grave and solemn appearance. When I was drawn up by means of this machine, I felt the same impression as if I heard the creak of the hinges of a large door which closes on the visitor who enters through curiosity a state prison. This peculiarity appears to have existed from the time when the monks were obliged to protect themselves from the repeated hostilities of the surrounding Arabs.

Mount Horeb forms a kind of breast from which Sinai rises. The former alone is seen from the valley,

which accounts for the appearances of the burning bush on that mountain and not on Sinai.

“Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush.”

Our course towards the summit of Sinai lay through a ravine to the south-west. The monks had arranged a series of large slabs in tolerably regular order, which once formed a convenient staircase to the top of the mountain. The stairs, however have disturbed them, and, as no repairs had been for a long time attended to, the stairs were in many places in ruins. Just before reaching the foot of Sinai, immediately after quitting Horeb, the traveller sees a door built in the form of an arch; on the key-stone of the arch a cross has been carved. A tradition, preserved by the monks, and repeated by many pilgrims, informs us, that a Jew, having been desirous of ascending Mount Sinai, was stopped by an iron crucifix, which prevented him from pursuing his way; and that, to remove the enchantment, he had baptized himself at the head of a stream which runs into the ravine.

We passed another similar door before arriving at a small level spot, whence we discovered the summit of Sinai, and the two edifices which surmount it. The nearest building is the chapel of the convent, the farther one is the mosque. In the distance of the design is seen the chapel of Elias in ruins, and in the foreground the fountain and the cypress, which give some degree of animation to these rocks, whose grandeur is entirely lost by being compressed within so limited a space. The superior of the Franciscans found two cypresses and three olive

trees in this place, but the cypresses alone still survive.

We climbed with difficulty to the top of Sinai, resting at each cleft or salient part of the rock to which some traditions have been annexed by the inventive faculty of the monks, who have communicated them to the Arabs, always ready to listen to narratives of this description. Arrived on the summit, I was surprised by the briskness of the air. The eye sought in vain to catch some prominent object amid the chaos of rocks which were tumbled round the base, and vanished in the distance in the form of raging waves. Nevertheless, I distinguished the Red sea, the mountains of Africa, and some summits of mountains which I easily recognized by their shapes,—Schommar being distinguishable by its rounded masses, Serbal by its shooting points, and Tih by its immense prolongation.

I visited the ruins of the mosque and of the Christian church, both of which rebuke, on this grand theatre of the three religions that divide the world, the indifference of mankind to the creeds which they once professed with so much ardor.

IMPORTANT INQUIRY.

“It is to the honour of the present day, that the calls of benevolence multiply fast—Which, is there reason to believe, you resent more, their rapid multiplication? or your inability to meet them all? But, in order to meet them, have you never thought of retrenching any superfluity? of reducing your expenditure? or, do you only practise that precarious and cheap benevolence, which waits for the crumbs that fall from your table?”

In mechanics, the strength of a moving power is estimated by the amount of resistance which it overcomes. Now, what is the strength of your benevolence when tried by a

similar test? what does it overcome? does it resist and bear down your vanity, love of ease, and self-interest? does it impel you to sacrifice ‘the pride of life’ that you may increase your contributions to the cause of mercy?

Of how many professing Christians may it not be appropriately asked, not only ‘*How* are you living, but *where*?’ You have retired from business, it may be; but, in taking that step, whose will did you consult? Did you refer it to the good pleasure of God? did you retire that you might do *more good* than before? and are you doing it? did you *look out* for a sphere in which you might render yourself useful? But, whether you were formerly immersed in the business of the world or not, have you escaped from a worldly spirit? In the choice of your place of abode, in the distribution of your time, and the formation of your plans, do you take counsel from the word of God? *Are* you acting on the Christian motto, ‘No man liveth to himself?’ and are you employing your various talents as if they came to you, bearing this inscription, from the hand that lends them, ‘Occupy till I come?’—*J. Harris. Mammon, p. 123, &c.*

REAL WEALTH.—A wealthy gentleman taking his friend upon the top of his house to show him the extent of his possessions,—“There,” says he, “that is my estate.” Then pointing to a great distance on the other side, “Do you see that farm?” Yes. “Well, that is mine.” Pointing to the other side, “Do you see that house?” Yes. “That also belongs to me.” Then said the friend, “Do you see that little village yonder?” Yes. “Well, there lives a poor woman in that village who can say more than all this.” “Ah! what can she say?” “Christ is mine!” He looked confounded, and said no more.

REVIEW.

Celestial Scenery; or the Wonders of the Planetary System displayed; illustrating the perfections of Deity, and a plurality of Worlds. By THOMAS DICK, L. L. D. 18mo. pp. 422. Price 3s. 6d. Harpers, New York: Greig, Montreal. 1838.

Dr. Dick has long been a favourite with the young, and deservedly so; and though his style is too redundant, and he sometimes dwells too long upon a favourite idea, to be quite agreeable to us older folks who happen to have some acquaintance with the subjects of which he treats; to our younger friends the good Doctor's works are a mine of valuable information that will well repay the trouble of working it. His ample intelligence, his general good sense, his skill in selection and arrangement, his power of research, his habit of reflection, and his serious and benevolent spirit, render him an admirable guide through the vast and varied sphere of nature's wonders, while he seizes with delight every opportunity of directing his reader to mark the "finger of God" in all that he beholds.

The work now before us is part of a series of fifty volumes which the spirited publishers have issued under the general title of *The District Library*, embracing a great variety of useful and interesting subjects ably treated by the best writers of the age in their respective departments. The volumes consist partly of reprints from standard British authors, and partly of original productions by American writers. Considering the quantity of matter and the numerous illustrations they contain, the volumes are remarkably cheap, even with the additional charges of customs and importation.

The "Scenery" which the volume before us brings into view is at once attractive and sublime; it is indeed "celestial;" and if the reader will not only peruse the printed page, but also "lift up" his "eyes unto the heavens," and patiently survey the objects presented to him, according to the author's judicious precepts, he will at every step of his advancing progress find fresh reason for admiration and praise. A system of astronomy is given in popular language for the use of general readers, divested of the more abstruse and recon-dite portions of that noble science, which none but those who can enter deeply into mathematical investigations could possibly understand. "All the facts and discoveries connected with descriptive astronomy, in so far as they relate to the planetary system, are here recorded, and many of them exhibited in a new point of view; and several facts and observations are detailed which have hitherto

been either unnoticed or unrecorded." "One new department of astronomical science, which has hitherto been overlooked, has been introduced into this volume, namely, the scenery of the heavens as exhibited from the surfaces of the different planets and their satellites, which forms an interesting object of contemplation, and, at the same time, a presumptive argument in favour of the doctrine of a plurality of worlds." For the purpose of graphical illustration, a hundred and sixteen figures and diagrams, from wood cuts, have been inserted in their proper places. In the NINE chapters which the work contains, an immense quantity of valuable and interesting matter is introduced, relating to the earth and all visible surrounding worlds as far as observation has made us acquainted with them, except the fixed stars, of which the author intends to treat separately in another volume. An Appendix is added containing *Descriptions of Celestial phenomena*, and of the *positions and aspects of all the planets* during the years 1838 and 1839.

How much better would many of the young men of this Colony be employed in mastering the contents of such a volume as this, than in those pursuits which degrade their nature, waste their property, and injure both their virtue and their health. To exhibit an analysis of the work would occupy too much room; and for the same reason we must abstain from farther extracts, which we should otherwise be glad to make. This, however, is the less necessary, as those of our readers who wish to study the subject, and have any confidence in our opinion, will not fail to procure the volume for themselves.

The Union Bible Dictionary. Prepared for the American SUNDAY SCHOOL UNION, and revised by the Committee of Publication. 18mo. pp. 648. Second Edition. 1838. Philadelphia, Union Office; Montreal, Greig.

This is an extremely judicious publication, prepared with very great care, and is highly creditable to the Society from which it issued. The principles which have been observed in its preparation, and which are detailed with admirable distinctness and brevity in the preface, are well adapted to secure the greatest excellence in a given space; and as compression was essential to the design, this was a consideration of great importance. As far as we have examined the articles, the principles laid down have been strictly adhered to. The work cannot fail to be very useful, as a book of reference, to Sunday-schools, to families, and in short to all who may need to consult its pages. We give the following as specimens of the neat and

compendious manner in which instruction is conveyed:

“JUSTIFY. JUSTIFICATION. (Job ix. 20. Rom. iv. 25). These terms involve one of the fundamental principles of the Christian faith. They stand opposite to *condemnation* and *condemnation*. In their evangelical use, they denote that act of God's Sovereign grace, by which he accepts and receives those who believe in Christ as just and righteous. When God has pardoned a sinner, he treats him as righteous, or as if he had never sinned. This is called justification. And because there is no way of being pardoned, except by believing and trusting in the Lord Jesus Christ, it is called justification *by faith*. For His sake, such persons are accounted *just* or righteous, and will not be punished for their sins.

The expression, *wisdom is justified of her children* (Matt. xi. 19), is supposed to mean either that the fruits or offspring of wisdom justify all her claims, or that the children of God are taught and inclined by divine grace to justify all his ways.”

“EDEN. (Gen. ii. 8). That part of the earth in which was situated the garden planted by the Almighty for the residence of our first parents, and where they dwelt at the time of their apostacy. The word is also applied generally to denote any place remarkable for beauty and fertility. 2 Kings xix. 12. Isa. xxxvii. 12. The attempt to establish the locality of the garden of Eden is of course attended with great difficulty. An eminent geologist says, we can trace over all those regions through which the Tigris and Euphrates flow, the same monuments of the flood which are so remarkable in every other quarter of the world, in the form of boundless deserts of sand mixed with salt and shells; and of course we might as well look for the rich and beautiful dwelling place of our first parents in the prairies of America or the sands of Africa, as expect to discover any trace of them on the banks of the Euphrates.

It is supposed by many to be safe, however, to fix upon Armenia as embracing the site of this interesting spot. As to the precise location, it is suggested that God may have chosen to obliterate every vestige of this fair portion of his works, unfitted for any thing but the residence of innocence; and to blot at once from the face of the earth, like the guilty cities of the plain, both the site and the memorial of man's transgression,—an awful event which would add tenfold horror to their punishment.”

Author of the *Treatise on Agriculture, &c.* No. 1. Price 2s. 6d. Campbell & Becket, and Greig, Montreal. 1838.

As nearly all our country readers are engaged in Agriculture, we deem it proper to introduce Mr. Evans's work to their notice. Of the present state of Canadian agriculture, the Editor remarks, “it is such as to be capable of great and profitable improvement, and that there is ample encouragement to effect this improvement.....How much more beautiful would be the appearance of this country, when every field was well cultivated, bearing ample crops of useful grain and vegetables—no useless or hurtful weeds to be seen—our flocks and herds judiciously chosen, and well managed—our meadows producing abundance of hay—and our pastures covered with excellent herbage—and all around us affording the most convincing proof of the industry, intelligence, comfort, and happiness of the rural population. We might realize this pleasing picture. The country is naturally one of the finest on earth, and offers to her inhabitants advantages that are not to be met with elsewhere, if they would be content, and make a proper use of them.”

Should there be public spirit and energy enough in the Canadas to support a periodical of this character, conducted by one so well versed in the subject, there is no doubt it would conduce to the general welfare of the country.

The present number contains a great variety of interesting and valuable papers on the different topics which the work embraces; and we wish Mr. Evans success in his laudable attempt. We could have well spared his hints and directions relative to *distillation, &c.* If any invention or discovery of man has proved a CURSE to society, it has unquestionably been the art of distilling ardent spirits.

A Letter to the Right Hon. the EARL OF DURHAM, &c. &c. &c., calling his Lordship's attention to the advantages to be derived by allowing a free transit of merchandise through Canada to the state of Michigan and Winconsin Territory; as a means of preserving our friendly relations with the United States. With observations as to the river St. Lawrence, for extending the commerce of the Empire and enriching the Canadas. By JAMES BUCHANAN, Esq. Her Majesty's Consul for the State of New York. 1838.

With the commercial plans suggested by the esteemed author of this pamphlet, it does not become us as religious journalists to intermeddle: they will be more appropriately left

to the investigation of those who are more competent to discuss them than ourselves. In reference to ecclesiastical matters, we notice the following passage: "My Lord, we must not deceive ourselves; the present generation are fresh from the United Kingdom; they have ties for which their children will not possess the same veneration, therefore British rule, British laws and institutions must not be allowed to lose in the scale of comparison; contrasted with the adjacent States, a Dominant Church, whatever men may think or say, will not be endured on this side the Atlantic."

We hope our descendants will not degenerate in true loyalty and affection to the British crown and constitution; but on the latter point contained in this extract, we are convinced that, independently of the contiguity referred to, it would be both unjust and impolitic to establish a *dominant church* in Canada.

Poetry.

FEAR NOT.

"Fear not.... I have the keys of the grave and of death." Rev. i. 17, 18.

O, cling not, Trembler, to life's fragile bark:
It fills, it soon must sink.
Look not below, where all is chill and dark:
'Tis agony to think
Of that wild waste; but look, oh look above,
And see the outstretched arm of love.

Cling not to this poor life; unlock thy clasp
Of fleeting, vapouring air.
The world receding soon will mock thy grasp;
But let the wings of prayer
Take the blest breeze of heaven, and upward flee,
And life from God shall enter thee.

Oh, fear not Him who walks the stormy wave:
'Tis not a spectre, but the Lord.
Trust thou in Him who overcame the grave,
Who holds in captive ward
The powers of hell. Heed not the monster grim;
Nor fear to go through death to Him.

Look not so fondly back on this false earth:
Let hope not linger here.
Say, would the worm forego its second birth,
Or the transition fear,
That gives it wings to try a world unknown,
Although it wakes and mounts alone?

But thou art not alone: on either side
The portal friends stand guard.
And the kind spirits wait thy course to guide.
Why, why should it be hard
To trust our Maker with the soul he gave,
Or Him who died that soul to save?

Into His hands commit thy trembling spirit,
Who gave his life for thine.
Guilt, fix all thy trust upon His merit,
To Him thy heart resign.
Oh, give Him love for love, and sweetly fall
Into his hands who is thy all.

JOSIAN CONDER.

AH, NEVER! AH, NO!

As I glad bid adieu to this world's fancied pleasure,
You pity my weakness.—Alas! did you know
The joys of religion, that best hidden treasure,
Would you bid me resign them? Ah, never! ah, no!

You will surely rejoice when I say I've received
The only true comfort I've tasted below;
I know by experience in whom I've believed.
Shall I give up the treasure? Ah, never! ah, no!

In the gay scenes of life I was happiness wooing,
But still in her stead I encountered a woe,
And found I was only a phantom pursuing:
Never once did I find her,—Ah, never! ah, no!

But in those brighter paths which you call melancholy
I have found those delights which the world does not know.
Oh, did you partake of them, you would then see your folly,
Nor bid me resign them,—Ah, never! ah, no!

These verses were composed by a young lady, in consequence of her receiving several letters full of invectives against Religion, from a gentleman whom she had amused, before her conversion, with the tune of "Ah, never! ah, no!" on the piano-forte. In his letters he endeavoured to persuade her to leave "that melancholy way;" and when he saw her, he said, "Well, I suppose you cannot play me my favorite tune now." "O yes," she replied, and immediately did so, singing the above lines.

H. M'L.

THE BIBLE.

In a dedication to Edward VI. of an early printed black letter Bible by Edmund Burke, we find the following curious passage:—

"Let this booke bee a perpetual presedent and patterne for all laws and lawyers, a jewell of joy for all that by your graces commission is constituted in office or authorities. Then should the great travail—the immoderate expenses and costes which the poor man dayly sustayneth in his endless suits, pierce and move theyr heartes with pitie and compassion. Then neither should God's cause nor the poor man's matter have so many put-offs and delays."

A little further, he hopes

—"that the better classes of society would willinglie vouch-safe to sufferate, and spare an hour or two in a day from theyr worldlie business, employing it about the reading of this booke, as they have been used heretofore to do in Chronicles and Canterburie Tales."

A copy of the rare Bible from which the above is taken; is in the possession of Earl Spencer, at Althorp. —*Christian Guardian*.

Let the word of Christ dwell in you richly, in all wisdom.—*Paul*.

MISSIONARY REGISTER.

AUGUST, 1838.

CANADA BAPTIST MISSIONARY SOCIETY.

The first General Report of this Society, read at the Annual Meeting held in June, forms the leading article in the present number. We wish to fix the attention of our readers upon the details included in this document, as bearing directly upon the spiritual interests of Canada; and in particular we would, at the present moment, impress upon the minds of all our friends, both here and in Britain, the affecting statements under the head "CALLS FOR MINISTERS AND MISSIONARIES." Since the meeting was held, these calls have not died away, but have rather increased in strength and importunity. Scenes of usefulness are opening before us, and we cannot occupy them; small bodies of individuals have appeared in various places, ready and desirous to be formed into Churches, and there is none to gather them; converts have been made by the occasional preaching of the Gospel when brethren have been able occasionally to visit unfrequented places, and they are needing the regular administration of the "word and ordinances" of Christianity. In this state of things, what can we do? We have no active and pious young men to send among them, nor shall we have for some years to come. To our Seminary we are looking, with a reasonable hope, for a future supply of labourers in the Gospel vineyard. In the mean time, the cause is languishing in many places for want of support; and in many others, the "fallow ground" remains untilled from deficiency of means to "break it up." If our Christian brethren in our dear native land could see what we see, and hear what we hear, and feel as we do upon the subject, we are sure they could not, and

would not, abstain from exerting themselves for this specific object; nor would they cease till they had sought out, and forwarded to us, a number of zealous Missionaries to supply the spiritual wants of those who are "bone of their bone;" and with them they would also cheerfully send what they could contribute towards their support, which could not in the first instance be altogether drawn from those who would receive the benefit of their labours. In many sections of our land, the careless multitudes are "perishing for lack of knowledge" and of thought; while in others, "The hungry sheep look up and are not fed."

Lord! "send forth more labourers into the harvest."

The Mission at the *Grande Ligne*, among the French in L'Acadie, continues to prosper, and is favourably regarded by Christians of various denominations, who are contributing to its support. The site for the Mission and School-house has been determined upon, and the work has already commenced. The following donations in aid of this design have been received since our last:—

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

Mr. John Edwards, jun.	£0 10 0
Hugh Dewar	0 5 0
From Martintown, per Mr. A. Sinclair, for the Mission to the French Canadians:—	
Angus M'Diarmid	0 5 0
Mrs. F. M'Callum	0 2 6
Widow M'Callum	0 2 6
Findlay M'Intosh	0 2 6
John M'Intosh	0 5 0
F. M'Callum	0 5 0
Mrs. A. Sinclair	0 5 0
Miss M'Diarmid	0 5 0
Hugh Christie	0 2 6

£2 10 0

JAMES MILNE, *Treasurer.*

Montreal, July 24, 1838.

Various donations have been received in this city for the same object. These will be reported when the collections are completed

AUXILIARY SOCIETY

IN UPPER CANADA.

The *London District Baptist Association* held its Annual Session at *Waterford* on the three last days in June. During its proceedings, a motion was made and unanimously adopted, to form "*A Missionary Society Auxiliary to the Canada Baptist Missionary Society.*" It is evident that, in order to carry forward our operations upon a large and liberal scale—a scale proportionate to the wants of spiritual instruction throughout the Colony—we need the co-operation of the friends of the Gospel generally. We greatly desire to interest the Baptist Churches in both Provinces in the plans we are pursuing. Our friends in the London District have done well, and greatly encouraged us, in setting so good an example: we hope it will be very generally followed, and that all the energies of the Denomination, with the aid of other Christians, will be brought into action in this glorious cause. With great pleasure we

comply with the desire of the Association to print the "Minutes" in our *Magazine.*

MINUTES of the LONDON DISTRICT BAPTIST ASSOCIATION, held at *Waterford*, June 28th, 29th, and 30th, 1839.

June 28.—Met agreeably to appointment, at two o'clock, P. M.

After prayer and praise, Elder Goble read and remarked upon a passage of Scripture.

Elder W. H. Landon was chosen Moderator; Elder P. Steinhoff was appointed Clerk; and Brother J. W. Robinson, Assistant.

Prayer and praise by Elder Walker. Adjourned till ten o'clock tomorrow morning.

June 29.—Met according to adjournment.

The introductory discourse was preached by Elder Landon, from I Thessalonians, 5—17.

Letters from the Churches were presented by the Delegates, and read by the Clerk, from which the following summary was extracted:—

Churches.	Delegates.	Added by Baptism.	Added by Letter.	Dismissed	Excluded.	Deceased.	Present Number.
First Blenheim...	Deac. G. Beamer, W. Goble, Br. David Doyle, John Green, Robert Millard.....	..	4	3	4	..	63
Second Blenheim...	Elder Robert Wolverton, Deac. David Dawson, Br. Calvin Pine.....	22	3	3	2	..	58
Oxford.....	Elder W. H. Landon, Deac. A. Burch, E. Topping, Br. George Blabe, Jeremiah Letts.....	..	..	..	2	..	87
Townsend..	Elder Jacob Goble, Deac. Ira Clement, C. Slaight, Br. Darius Eggleston, Nich. Mesacar.....	..	..	5	3	..	18
Windham..	Elder Jos. Walker, Elder Peter Steinhoff, Deac. J. Pettit, Alex. M'Intosh, H. Fredtenbury.....	3	1	..	2	1	37
Hope.....	Br. T. W. Robinson.....	..	..	2	3	..	17
The Churches of Norwich, Southold, Nissouri, and First and Second of Zorra not represented. Last year they returned the following aggregate:		25	8	13	16	1	280
Which, supposing them to continue the same, would make the total.....		3	3	14	7	4	161
		28	11	27	23	5	431

The Constitution of the Association was read and approved.

Mr. William C. Anderson, a visiting brother, was invited to a seat in the Association.

On motion, adjourned for one hour.

Met according to adjournment. Prayer by Elder Landon.

On a motion being made to re-appoint the Missionary Board, some discussion ensued, and the following was proposed in amendment:—

Resolved,—That a *Missionary Society, Auxiliary to the Canada Baptist Missionary Society*, be organized immediately upon closing the business of this Association, and that Elder Landon be requested to prepare a Constitution; which was carried.

On motion, it was—

Resolved,—That all collections taken in public at this and all future meetings of the Association, shall be exclusively devoted to Missionary purposes, unless otherwise designated by the donors.

On motion of Elder Goble, it was—

Resolved,—That at every Annual Meeting of the Association the Delegates of each Church will be expected to pay to the Clerk a sum of money in proportion to the number of members reported by their Churches respectively, making in all a sum sufficient to defray the expense of printing the Minutes for the current year.

Voted that the next Association be held at Woodstock.

Elder Goble was appointed to preach the introductory discourse, and Elder Landon his alternate.

Appointed Elder Landon to write the Circular Letter for next year.

The following social Church Conferences were appointed for the current year:—

1. At Waterford, second Saturday in October. Elder Landon appointed to attend.
2. With the second Church of Blenheim, first Saturday in January.
3. At Woodstock, last Saturday in January.
4. With the first Church of Blenheim, second Saturday in February. Elder Goble to attend.

Heard and accepted the Treasurer's Report, which was as follows:—

1837.	
July 1.—Balance in hand from last year.	\$5 48
— Paid by Delegates from Church, Southold	1 50
— Paid by Delegates from Windham and Townsend	2 0
— Paid by Delegates from first Church, Blenheim. . . .	1 25
— Paid by Delegates from second Blenheim Church	1 0
— Paid by Delegates from first Church, Zorra.	1 0
— Collection taken up at the Association.	21 56
<hr/>	
Amount carried forward	\$33 70

Amount collected brought forward . \$33 79	
July 15.—Paid for printing Minutes.	\$12 0
Sept. 10.—Paid Elder Landon for Missionary labours. . . .	10 0
<hr/>	
	22 0

1838.

June 29.—Balance in hand.	\$11 79
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Voted that Elder Steinhoff prepare the Minutes for the press, and Elder Landon superintend the printing.

Adjourned till tomorrow morning, 10 o'clock.

June 30.—Met according to adjournment.

Sermon by Br. W. C. Anderson, from Luke xxii. 44.

Elder Landon was directed to procure the Minutes to be printed in the *Canada Baptist Magazine and Missionary Register*, provided a sufficient number of copies can be procured to supply the churches.

Elder Goble produced and read a Circular Letter prepared by him as appointed last year, which was approved.

The business of the Association being concluded, and prayer offered by Elder Landon, the Association adjourned to meet at Woodstock on the last Friday in June, 1839, at ten o'clock, A. M.

LONDON DISTRICT
BAPTIST
MISSIONARY SOCIETY.

AUXILIARY TO THE
Canada Baptist Missionary Society.

In pursuance of the Resolution of the Association, immediately after the adjournment of that body, Elder Goble was called to the chair, and Elder Landon produced and read a draft of a Constitution for the proposed Society as ordered by the Association, which was adopted as follows:—

1. This Society shall be known by the name of The LONDON DISTRICT BAPTIST

MISSIONARY SOCIETY, AUXILIARY to the CANADA BAPTIST MISSIONARY SOCIETY.

2. The affairs of the Society shall be managed by a President, Vice-President, Treasurer, Secretary, and Committee of eleven Members, with power to add to their number.

3. The Anniversary of the Society shall be held on the day after the meeting of the London District Baptist Association in each year, at which time the Committee should render a detailed report of their proceedings for the past year, and the Committee for the current year shall be chosen by the Society.

4. All persons contributing to the funds of Society to the amount of half a dollar, or upwards, per annum, and all Ministers who shall take a yearly collection in their Congregations for its use, and all officers of Auxiliary Societies, shall be members of this Society for the time, and all persons making donations of ten dollars or upwards, shall be members for life.

5. All money that shall come into the treasury of this Society, after paying necessary expenses, shall be appropriated exclusively for employing Missionaries in and near the London District, until otherwise ordered by the Society.

6. The first meeting of the Committee shall be held at Waterford, on the second Saturday in October at ten o'clock, A. M., with power to adjourn from time to time, as to them shall appear expedient; and at all meetings of the Committee five shall form a quorum. The following persons were then chosen to compose the Committee for the current year:—

Rev. JACOB GOBLE, *President*.
Mr. ARCHIBALD BURTCH, *Vice-President*.
Rev. W. H. LANDON, *Secretary*.
Mr. GEORGE BEAMER, *Treasurer*.

COMMITTEE.

Elder Joseph Walker.
Peter Steinhoff.
R. Wolverton.
Ephraim Smith.
Mr. J. W. Robinson.
William Goble.
David Doyle.
Edward Topping.
Abraham Bodine.
Stratten Rowel.
Ira Clement.

An opportunity being given, about thirty persons sent in their names as Subscribers. Adjourned.

At two o'clock Elder Goble opened the covenant meeting with prayer and praise, and an interesting season

was enjoyed in free conference and mutual exhortation, concluded by singing Dr. Watts's beautiful version of the 116th Psalm—"What shall I render to my God?" &c.

Sabbath morning. Sermon by Brother W. C. Anderson, from Isa. xlix. 13—15.

A collection was taken up in aid of Missions.

After a short recess, a sermon was preached by Elder Landon, from Mat. v. 20.

The Sacrament of the Lord's Supper was then administered. Elder Goble broke the bread, and Elder Walker poured the cup. After singing a hymn, and the Benediction, the Congregation (which was very large, serious, and attentive) was dismissed.

THE TORONTO

AUXILIARY BIBLE SOCIETY

Held its Ninth Anniversary on the 8th of May in St. Andrew's Church in that city. Though, in consequence of the disturbances in the country, and the embarrassments of trade, less has been done than in former years, the members of the Society appear quite alive to their duty, and eager to perform it now a better state of things has taken place. Aware, as all true Christians must be, that "the Bible is truly a book of peace—that it is designed by its great and holy author to bring peace to the conscience—peace into the family—peace into societies and kingdoms," they justly conclude that "all who love order and tranquillity will find an argument in the lamentable occurrences of the past season, impelling them forward to increased exertion in promoting the distribution of the Bible; for it is through its influence on the judgment and on the passions that man becomes really a contented, a peaceful, and a happy being." Some of the Branches in connection

with this Society are in a languishing state, but others are prospering. The London Branch "is doing exceedingly well," and has "distributed more copies of the Scriptures during the past winter" than in any previous season. May they prove an antidote to the evils which have prevailed in that district.

The Peterboro' Society appears to have been more than usually successful, and the communications from that quarter are highly encouraging.

The Toronto Society has sustained a serious loss in the removal of the Rev. Dr. Harris, one of its Vice-Presidents, and for several years a zealous and consistent friend of the Institution.

His Excellency Sir George Arthur, the Lieutenant Governor, has consented "with expressions of cordial approbation of the objects of this Society," to become its patron.

AN OLD WOMAN AND HER CONSCIENCE.

The following anecdote was related by one of the speakers (the Rev. R. Newton, for the accuracy of which he vouched), at the annual meeting of the Wesleyan Methodist Auxiliary Missionary Society, held at Liverpool:—A poor, but pious widow, placed in charge of a lighthouse on the southern coast, had resolved to devote the receipts of one day in the year, during the visiting season, to the missionary cause. On one of these days a lady in widow's weeds, and a little girl in deep mourning, came to see the lighthouse. The lady left behind her a sovereign. The unusually large gratuity immediately caused a conflict in the breast of the poor woman, as to whether she was absolutely bound to appropriate the whole to the missionary-box or not. At length she compromised by putting in half-a-crown. But conscience would not let her rest. She went to bed, but could not sleep. She rose, took back the half-crown, and put in the sovereign, returned to bed, and slept comfortably. A few days afterwards, to her great surprise, she received a double letter, franked; and on opening it, she was not more astonished than delighted to find £20 from the widow lady, and £5 from the little girl in deep mourning. And who were that lady and that little girl? No

other than her Royal Highness the Duchess of Kent, and our present youthful Sovereign.

INCREASE OF CHRISTIANS.

The following table exhibits the progressive increase of Christians, from the first age to the present time:—

Age.	
1st.	500,000
2d.	2,000,000
3d.	5,000,000
4th.	10,000,000
5th.	15,000,000
6th.	20,000,000
7th.	25,000,000
8th.	30,000,000
9th.	40,000,000
10th.	50,000,000
11th.	70,000,000
12th.	80,000,000
13th.	75,000,000
14th.	80,000,000
15th.	100,000,000
16th.	125,000,000
17th.	185,000,000
18th.	250,000,000
19th.	260,000,000

OBITUARY.

Our preceding number gave an account of the last hours of a promising young brother, E. Whipple, to whose services in the cause of the Redeemer, we were looking forward with fond anticipation. We have now to record the death of his sister, Mrs. Jane Radford, on the 11th of July, at Brooklyn, to which city she removed from Montreal a few years since for the benefit of her health. It was a pleasing feature in their history—they were both added to the church in this city at the same time, and so short an interval of their union with the church of the first-born in heaven. The change of residence appeared to be of material advantage to her; her disorder, which was consumption of the lungs, seemed to yield to its influence; and a few days before her death she was so far revived as to be able to visit a friend, and even contemplated a journey to this city, to see her father and brother residing here. But her course was suddenly cut short; and a widowed husband and babe have to mourn the loss. May the God of all grace impart the comfort and support they need, to all her surviving friends. While we sympathize with them under their loss, we would exhort them to reflect upon her eternal "gain."