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CANADA BAPTIST MAGAZINE,

AND MISSIONARY REGISTER.

No. 10.

MARCH, 1838.

VOL. I.

ON

CONSECRATING OURSELVES AND OUR ALL TO CHRIST.

THIRD CIRCULAR LETTER OF THE OTTAWA BAPTIST ASSOCIATION,

Read at Bredalbanc, on Wednesday the 24th January, 1838.

DEAR BRETHREN,—By the good hand of the Lord our God upon us, our lives have been spared through another year, and we are again permitted the privilege of addressing you on subjects pertaining to the interests of our Zion. In our last letter we laid before you the duties of individual members of Churches; and we indulge the fond hope that it has been the means of warming your hearts, and stirring you up to strive together for the faith once delivered to the saints, to confirm it to yourselves, and diffuse its benign influence more extensively around you.

On the present occasion we invite your attention to the Duty of consecrating *ourselves* and *our all* to the Lord Jesus Christ. And we do this the more readily, as there is reason to fear that many, practically at least, have reckoned its performance a matter more of feeling and emotion than of conscience and principle.

Nor is this a groundless suspicion. It is a fact too well known to be doubted, that many in the churches act merely mechanically. They seldom do any thing unless moved on by some extraneous cause. If Providence has placed them in the midst of a revival—in the neighbourhood of ardent and devoted Christians—if they happen to listen to some powerful and impressive harangue,—like the people of Israel, the language of their feelings is, “all that the Lord has spoken we will do.” But let the period pass off, let the orator pass away, and a few months intervene, and they soon fall back into their usual lethargy. Their piety apparently is shaped by circumstances, and modified by accident; the creature of times and opportunities,—withering away when the impelling cause is removed. This will not do. The principle of CONSECRATION is a leading part of the Christian character,

no more to be set aside than the duties of prayer or the reading of the word of God. Allow us, then, dear brethren, to press it upon your attention, and to stir you up to a diligent and uniform cultivation of it. The present is a duty plainly inculcated in these emphatic words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Here we are commanded to love nothing in comparison of Him, and nothing but in reference to Him;—to employ all our authority, influence, and talents in his service. It is pleasing and profitable, however, to remark, that in the New Testament the principle is enforced not merely by a reference to Divine power, but a repeated consideration of his goodness. Not that any additional motive is necessary to make the matter binding upon the conscience; in the absence of every such motive the command is equally imperative. But, surely, in appealing to our hopes, our love and our gratitude, we see the wisdom, kindness and condescension of Jehovah. The great evangelical inducement to the performance of this duty, is the love of God to us as our Redeemer, or the proper consideration of what Christ has done for us. We address you as Christians, as believers in the Lord Jesus Christ, and make our appeal to those principles which are the rule of your conduct. What, then, has Christ done for you? He has delivered you from evils the most imminent and appalling—from sin, the present evil world, the power of death, and the wrath to come. Our limits do not allow us to enter minutely into each of these blessings; and selection is impossible, each being worthy of attention. He has delivered us from condemnation, and the nature and extent of this evil is to be learned from the doom to which it consigns us. And what may that be? "Cursed is every one that

continueth not in all things written in the law to do them." "The soul that sinneth it shall die." It is the loss of God's favour. It is the loss of hope. It is the loss of every thing dear to immortal man. It is all that is included in the solemn word *Hell*. Men, however, were deprived as well as guilty; destitute of God's image, as well as obnoxious to his wrath. To the condemned criminal labouring under a fatal malady, it would furnish little joy to receive the pardon of his crime, while the disease was raging within. To be happy and enjoy the privileges of a citizen, his guilt and condemnation must be altogether removed. This was your unhappy condition. But Christ has delivered you from the polluting and penal consequences of sin. He has knocked off your fetters, and driven the disease far away. Hence his name is "Jesus, for he shall save his people from their sins." "He died to redeem us from all iniquity, and to purify to himself a peculiar people, zealous of good works."

Consider the state to which he has advanced you. And here we might speak of its immensity, its blessedness, its glory, and duration, and these may be summed up in few words, "Ear has not heard, neither hath entered into the heart of man" to conceive the bliss, laid up for those who love God.

Consider the expense incurred in securing these blessings. To you they are free as the air we breathe. You are invited to partake of them, without money and without price. But what did they cost him? It was easy to destroy man; the omnipotence that made him, could have blotted him out of existence; but to restore to him the balance of holy feelings, and place him in a position that would magnify the law, and make it honourable, shew God as just and also the justifier, required no

ordinary effort. In nature his benevolence is every where apparent; His tender mercies are over all his works. Here no effort was in exercise. "He spake, and it was done, he commanded, and it stood fast." But in Redemption, He had to leave the bosom of the Father, lay aside for a season the glories of heaven, assume flesh and blood, and for thirty-three years be a man of sorrows and acquainted with grief. Review his history—survey his sufferings—think on his agony in the garden, his shame on the cross, his humiliation in the lowest parts of the earth. Think of all this, and you may form some faint idea of the misery endured, and the expenses incurred in the Redemption of fallen man.

And for whom were all these sufferings endured? Creatures vile and unworthy—enemies, who never desired nor deserved it. Benefactors and heroes appear in the pages of history as having done much good; and we wish not to detract from their merit. Yet how few of them have exercised a spirit of self-denial. How many, if motives were exposed to view, would be found to have sacrificed into their own net, and burned incense to their own drag. They have faced danger, they have endured many ills. But it was for glory—their liberties, their homes.

How different from our blessed Redeemer. "When we were without strength, in due time Christ died for the ungodly." "For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners Christ died for us." And can any reflect deeply upon all this, and not feel the force of the exhortation, "Ye are not your own, ye are bought with a price; therefore glorify God in your body and in your spirit which are his?" Justice is rendering

to every one his due: only be just, and you must do this duty. Gratitude is feeling thankfully for favours received: only be grateful, and you must do this duty.

His claims upon you and yours originate not only in what he has done for you, but in what you have done to Him. And what have you done? If true disciples, you have given him your heart; you have made him a cheerful, complete, unconditional surrender of your all. No matter when, where, nor how, if Christians, this has been done: your feelings were,

"Here Lord, we give ourselves away,
'Tis all that we can do."

And having thus spoken, you cannot, you will not now retract.

The examples of holy men recommend this duty. And surely, in a case like the present, their conduct is equivalent to a precept. Contemplate the Apostles. Reputation, wealth, privileges, opinions, ease, life, in short every thing dear to mortal man, they cheerfully resigned to Him. Nor was their conduct the effect of a misguided enthusiasm. No, it was sober, steady principle—principle formed in the closet, in the chamber, under the influence of private meditation, and in view of the solemnities of eternity. This was their motto: "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they who live should not henceforth live unto themselves, but unto him that died for them and rose again."

And the same spirit of devotedness to their Master is apparent in the characters of holy men of later times. We witness it in Brainerd, Carey, and Payson. They thought, they spoke, they acted, they lived, they died for the Lord Jesus Christ. And one circumstance, very pleasing, and, in our view, very material to our present argument, is, that as they

grew in grace this principle acquired new strength: their piety and this grew together. Of this, their respective biographies furnish abundant proof.

And what the example of holy men so highly recommends is sanctioned and confirmed by holy writ. To the law, then, and to the testimony. Come hither and let us learn our duty. And here we would remind you, you are treading upon delicate ground, we would caution you not to allow feeling or preconceived opinion to bias the judgment. The mind may have discernment enough to perceive the justness of a principle, and still want vigour and consistency enough to put it into execution. Bacon was the first that discovered that experiment and observations are the only foundations of true philosophy; yet his practice and creed did not always agree. Newton saw the general principle and he obeyed it; true, he saw the systems of ages falling before him, he explored the ocean of truth with the line and the plummet, he was determined that his creed should be the creed of truth. What he did in philosophy, do you in this matter. Come to the Bible, and remember the question is not what thinkest thou, but what readest thou, and how dost thou read? "Ye are not your own, we are bought with a price, we are the Lord's." This is inspired language: these are Scripture declarations. Language cannot be plainer, more absolute, or less capable of evasion. In view of these passages the subject before us assumes a solemn and deeply interesting aspect. They teach us that the matter may not be treated lightly, and with impunity. The Clerk and the Steward who betray their trust, and appropriate their master's property to purposes exclusively their own, meet with censure, and do severe injury to their character. And does sin lose its deformity when committed

against God? It matters not that the Being to whom we are indebted is unseen. This may *strengthen* the force of obligation. It is not for any one to say "My property is mine, my talents are mine, and I have a right to do what I please with my own." No such optional or discretionary power belongs to us.

The Agent of a benevolent institution among the number of "*Donations*," receives a letter enclosing one hundred pounds, with this signature attached to it, "An unknown friend." Does his ignorance of the donor, does the manner of conferring the gift, lead the Agent to misapply it, or furnish him with any apology if he does? On the contrary, would not these very circumstances render such conduct more highly criminal, and wholly incapable of palliation or excuse?

And is this the view of the subject universally entertained? It may indeed be acknowledged; but is it felt, and in reality submitted to. Many, we are glad to know, (would that their number were greater) are alive to their duty, and in practice as well as in theory deem themselves and their all, the property of the Lord. Of them it may truly be said, "they have done what they could." Yet still are there not numbers, and numbers too in the Christian world, resting satisfied with mere negative character; neither doing any harm, nor extremely anxious to do more good? They are spiritual drones. They hide the talent committed to their trust; and strange to say, they are *respectable Professors!* It is an easy matter indeed to pass muster among men; but how will it be before that awful tribunal, before which to be *unprofitable* is to receive the awful sentence, "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."—Matt. xxv. 30. Oh, how necessary, and how important the

inquiry, How much have we done, how much are we doing, how much do we mean to do for the Lord?

And what further motives can we adduce to urge you to the performance of this duty?

Consider the temper of the Gospel. It is pre-eminently one of sacrifice. The greatest boon conferred upon the world was the sacrifice of the Saviour. The salvation of man was accomplished by Jesus "giving his life a ransom for all."

Only in this world, you can evince the sincerity of your attachment to the Redeemer. In heaven you can make no sacrifice for Him; and if indeed you make any, it will be comparatively easy—heaven is not a place of trial. To promote the glory of God, when every thing urges us to be promoting our own,—to be living for God when the corruptions of nature impel us forcibly to live for ourselves. Here is glory—here you may display the strength and vigour of the principles that influence you. Improve, then, dear brethren, the rare and happy opportunities this world can afford you, for "the night cometh in which no man can work."

The spiritual good of Canada invites you to this duty. Its Townships, feebly supplied with the ministry of the word—the prayers of its friends, who are wrestling with God for a blessing—the wailings of its dead, who have died without hope:—and can you reject the call? And what shall we say more? Need we tell you the honour and glory of the Saviour require you to do it? Need we tell you that here service and privilege are connected together? Need we tell you, you shall never be losers by any thing you do for Him? It is written, "them that honour me, I will honour." Hannah gave to the Lord her lovely little boy: "as long as he liveth," she said, "he shall be lent unto the Lord;" and she lost nothing by the sacrifice. "The Lord

visited Hannah, so that she conceived and bare three sons and two daughters;" for one child given, five were added. "And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? and the man of God answered, the Lord is able to give thee much more than this."

Men and brethren, hear—*Jesus expects that every one will try and do his duty.* Grace be with you all.—Amen.

For the Canada Baptist Magazine.

TRUST IN GOD.

DEAR BROTHER,—I have for some time past reflected much on the "signs of the times." It may be a wrong impression on my mind, but I do think that these signs betoken times of great trial and conflict in all the earth. And I much fear that Christians generally are not awake, watching and preparing for the important events about to take place; and I fear that severe seasons of trial and affliction will be necessary to purify the Church of God, and make it a burning and a shining light in the earth, so that the people and nations living without God, and without hope in the world, shall be attracted thereby, and thus hasten the glorious times of the Millennium. The present times, it must be acknowledged by all, are trying times, but perhaps only the prelude to seasons of greater trial; and if so, how very necessary is it that Christians should be aroused to a sense of their situation, and daily be exercising their faith and confidence in God, who alone can support and deliver us in every time of need. I have felt my own mind much edified and strengthened by reading the following extract from a very excellent, though little known, work, entitled "Meditations on the History of Hezekiah, by A. Rochat, Minister of the Gospel at Rolle," and recently translated from the French by the

Rev. W. Hare, A. B., of Blackrock, Ireland. I thought the article might be blessed to some of your readers; and that it may be so is the prayer of your's affectionately,
W. G.

"My brethren, this trust in the Lord, which we have been inculcating on you, is both our duty and our happiness.

"It is our duty, because God enjoins it on us; and he deserves it, since he unites infinite wisdom and power to a boundless love for all those that put their trust in him. To give our confidence to any other being than God, is to say, that that being is more wise or more powerful, or more loving than God. It is by a natural consequence to give it in our hearts the place of God; for the being to whom we give our confidence, is also the being to whom we give our heart—the being whom we fear above all things to lose, and which becomes our God. *Where our treasure is, there will our hearts be also.* If it be upon our riches, our talents, our knowledge, our prudence, or any creature, that we rest our hopes, that being, on which we make our happiness depend, will be our treasure; and there will our heart be also. Hence Jeremiah says of the man who *trusteth in man, that his heart departeth from the Lord.*

This is just what happened by the revolt of our first parents: man seduced by the declaration of Satan, *Ye shall be as Gods*, chose to listen to his own wisdom, instead of trusting to what God had told him; he left his own place to take that of God; and from that time, in all ages, he has more or less openly worshipped himself; he has, as the Scripture saith, *sacrificed to his own net, and burnt incense to his own drag.* Read the works, listen to the conversation of the unregenerate who are still in rebellion against God; they breathe nothing but the idolatry of a man who admires himself in his own works, and who, as the Scripture saith, *bows down before the work of his own hands.* They boast of man, of his wisdom, his industry, his dignity, and his strength; they seek no succour for human ills, but from human means; in a word, they raise not their views above the earth. Some notion of God may indeed remain, but it is easy to perceive that it is merely a form. The unregenerate man, to speak plainly, leaves to God the titles, but reserves to himself the honor and the confidence, which belong to Jehovah alone. But what does the Gospel do when it brings man back to his God, and rescues him from his rebellion? It restores him to his proper place by taking away from him all confidence in himself. It makes him acquainted with his absolute misery, that being freed from the

delusions of pride, and feeling that without Christ he can do nothing, he may be led to put *his faith and hope in God*, and live to bless and to love him who hath given him *everlasting consolation and good hope through grace.* From that moment God resumes his place in the heart of man, for God becomes his all, by becoming his hope. From that moment his rebellion against God ceases, because the heart cannot be in rebellion against him in whom it trusts. Thus are explained and justified the blessings promised to him who trusts in the Lord, and the maledictions denounced against the man who puts his confidence in any other than him.

We have said that trust in the Lord is our happiness as well as our duty. Is it possible to be happy while we trust not in God, while we depend on the strength or wisdom of man and make flesh our arm? If you saw a place full of sharp spikes where there was only a spot here and there on which you might with great circumspection tread without being wounded, would you feel easy if you saw a weak and ignorant child obliged to walk in that dangerous path? And would you not tremble for him if you saw him entering on such a perilous expedition in dependence on his own wisdom and strength? Alas! we are like that feeble child; we walk in a path, where we meet at every step innumerable dangers both to the body and also to the soul. How then can we have a heart at ease if we walk in it, trusting to ourselves?

Shall we be at peace while we imagine that our temporal interests depend upon the elements, the seasons, on public or private events, on the good or ill-will of others whose interests may be connected with or opposed to our own; while we make our own existence, or that of beings who are dear to us, our lot or theirs, to depend upon a thousand circumstances independent of our will, in the midst of which we are of necessity obliged to walk? Can we, unless we be the deluded victims of pride or of improvidence, have a moment's peace, while we travel the difficult path of life in reliance on ourselves? Is it surprising that some persons have lost their reason on seeing their plans in a moment destroyed, their enterprises disconcerted, and the beings whom they cherished snatched from them by death; seeing their human supports fail and the future presenting them with the prospect of a thousand misfortunes which they were enabled to ward off? And to take a particular example, what can be the peace of a father or a mother when they see their beloved child, the son of their fondest affections, laid upon a bed of suffering, and struggling with disease, if they make his life depend upon the skill and penetration, more or less, of a physician, or upon a possible

error in a medicine, or in the time of administering it; if they are constrained to watch the eye of the physician, and await his answers as the decisions of life or death? If that child be taken from them, how will it increase their agony to think that his death depended upon such an error or such an oversight which might have been prevented.—No, there can be no peace except for him who trusts in that God who holds in his hand the thread of all events, who makes them all work together for good to them that love God, and who was pleased to tell us in his love, *the very hairs on your head are numbered: fear ye not therefore.*

With regard to spiritual things, can we be happy confiding in ourselves, in a world where we meet with continual objects of temptation, where Satan incessantly roams about our path with the subtilty of a serpent, and the rage of a lion, and when we continually carry with us a heart which is a world of iniquity? And where is the peace, where is the repose of that man who trusts in himself, and places not his confidence in the Lord? He goes round a continual and wearying circle of resolutions, and falls. A fall leads to a new resolution, which he hopes will be more lasting than the preceding, and this is followed by new falls as great as the former. If it seems sometimes, that shame for his continual relapses gives him a degree of energy which enables him to carry off a momentary victory, he soon succumbs again, and is plunged as deep as ever in the mire where he finds no footing. His punishment resembles that of the unhappy man whom the pagan fable represents as condemned to roll to the top of a mountain a ponderous stone, which, every time he approaches the summit, escapes from his hands, and rolls back to the point from which he started, thus renewing continually his toilsome and ineffectual labour. So long as we place not our confidence in the Lord; so long as we commit not our heart into his hands who is *greater than our heart, who alone can change it, and turn it as he pleases; the heart being the same, continually leads into the same errors, for out of it are the issues of life.* My will is not master of my will, and until, by a dependence upon God, I have obtained that *his strength should be perfected in my weakness, until his irresistible voice has calmed and subdued my passions, I shall be like the troubled sea which cannot rest, and whose waters cast up mire and dirt.* If wearied by so many unavailing efforts, a man receive not a lesson of confidence in God, he must either end by despair or by a hardness of heart similar to that of the Jews, who in the time of Jeremiah, answered the prophet, *There is no hope, but we will walk after our*

own devices, and we will every one do the imagination of his evil heart. Jerm. xviii. 12.

We have rather described the misery of the man who trusts not in the Lord, than the happiness of the man who puts his confidence in him, because the happiness of confiding in the Lord appears in a manner to prove itself. To say of a man that he trusts in the Lord, seems to say without any need of proving it, that he is a happy man. Hence the Scripture contents itself frequently repeating: *Blessed is the man that trusteth in the Lord, and whose hope the Lord is.* To trust is to repose, to trust in the Lord is to repose upon the wisest, the most powerful, the most tender, the most faithful of friends. Can you, then, doubt that the man who trusts in the Lord is happy? Must not he be happy, who, to every anxious thought about the future that rises in his mind, can answer: *My Heavenly Father knoweth what things I have need of; who, to every difficulty that he meets, says, while he looks to Jesus crucified on Calvary: In the mount the Lord shall be found. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* You may see the Christian in heaviness for a season (if need be), through manifold temptations; but you will find him like Paul, *sorrowful, yet always rejoicing; perplexed, yet not in despair; cast down, yet not destroyed.* When the Christian finds himself in situations, apparently the most hopeless; when every thing within him and without him appears dark and stormy; his trust in the promises of God shall be to him like *the bow in the cloud, a sign between him and his God, that he need not fear to be overwhelmed by the flood.* It shall be to him *an anchor of the soul both sure and stedfast, which is cast within the veil, whither our forerunner, even Jesus, is entered for us.* When the eye of sense sees no way of escape, the eye of faith and of hope finds one in the glorious promise which assures the child of God that his Father "will not suffer him to be tempted above what he is able, but will with the temptation make a way to escape, that he may be able to bear it."—2 Cor. x. 13.

Oh, happy children of God, who are partakers of this confidence and rejoicing of hope! In traversing this earth, where "man is born to trouble as the sparks fly upward," it cannot be, but you shall have your share of those sorrows which are common to the posterity of Adam, and of those afflictions which are peculiar to the people of God; it cannot be but that you shall weep with other men. But thanks be to God, you "sorrow not as those that have no hope." "Where your affliction aboundeth, your

consolation doth much more abound." You can be "patient in tribulation," because "you are rejoicing in hope." Instead of those continual lamentations over the miseries of life in which the worldly indulge when they are unhappy, and which they cannot silence by levity and vain dissipation, you "comfort one another by your mutual faith:" you stir up one another "to lift up your heads because your redemption draweth nigh." When the world says, with an accent of despair, *AM* is lost, you say with the apostle, "we faint not; we are always confident; for we walk by faith, not by sight." Where the man of the world is ready to become distracted from the number and weight of the afflictions which press upon him or threaten him, the Lord places on your head the "helmet of salvation," and you can say with David, "The Lord hath covered my head in the day of battle." In fine, when you have come to the moment when the hopes of the worldling "go down with him to the bars of the pit, and rest together with him in the dust;" instead of losing your hope, it is then you realize it; it is then your hope increases and kindles—you lay hold on eternal life, and closing your eyes upon the vanity of this world, you open them to behold that which you hoped for here, and which you then obtain, because you "patiently waited for it." Oh, "happy," then, "is the man that trusteth in the Lord."

May the Lord increase in us this blessed hope. This should be the constant subject of our prayers. Methinks, my brethren, that the more I see what we have to expect here below in the way of trials and conflicts with the world and the flesh; the more I discern the near approach of those "last times" predicted in the word of God—those times of great tribulation and great conflict with Satan, who is "come down, having great wrath, because he knoweth that he hath but a short time;" the more I see the storm gathering in the distance; the more that "wars and rumours of wars, and earthquakes in divers places," and all the other signs of the times reach my ears, like the sullen and fearful noises which betoken the coming tempest, and summon us to prepare for it,—methinks, I say, the more do I feel pressed to invite you as well as myself, to take advantage of the time which remains to strengthen our confidence in the Lord. When the sky is becoming red and lowering, and the tempest threatens; when the eagles are gathering together to the prey; when the chastisements of God are ready to be poured out upon the carcass of Christianity, in the bosom of which lives the infidelity of nations calling themselves Christian; this is the moment to hearken to the voice of Jesus, who

is our "refuge from the storm," and who would "gather us together even as a hen gathereth her chickens under her wings." This is the moment to see that we be rooted and grounded in him, that in the day of trial we may be like the house against which "the floods came, and the rain descended, and the winds blew, and it fell not, because it was founded upon a rock." May our hearts be strong, resting upon the Almighty; then we may advance, so to speak, with our eyes shut, having our hand clasped in that of our God. If passing through obscure path-ways, where we see not the end, we are sometimes tempted to ask him, like a child afraid in the dark, my father, where art thou going, and whither art thou leading me? The voice of his love will answer us, "Be not afraid, neither be discouraged; for the Lord thy God is with thee whithersoever thou goest," Jos. i. 9. "Who is among you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God."—Isa. l. 10.

I conclude, by praying with the apostle,—"Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost." I would recommend you to read the eighty-first Psalm, that you may be cheered by the promises of protection in times of affliction, which are there made to those that trust in the Lord, and love him with sincerity."

BENEVOLENCE.

MR. EDITOR,—A letter appeared in the November number, on Benevolence, which should be read attentively by *all parents*, and I think should have been followed up by a series of papers on the same subject. The benevolence of Christians in the present day must greatly increase, before it will bear any thing like a comparison with that displayed by the primitive Christians of Macedonia. And surely no good reason can be assigned why our's should fall so far short of their's; nor do I suppose it is expected by the Great head of the Church that it should surpass it. If you can find room in your periodical for the few following remarks on this Divinely approved instance of Christian liberality, they are at your service.

And first, observe its *Freedom*: "Willing of themselves," "not of constraint, but of a ready mind." It was not the result of some eloquent appeal, or done in imitation of others; it was not to save character, to be seen of men, or to keep up with the times; it was the spontaneous flow of a heart thawed and warmed by the love of Christ. To part with their property in such a case inflicted no pain; it was pleasant as the action of a healthy limb. They enjoyed the luxury of doing good. Observe,

Secondly, its *Abundance*:—"Abounded to the riches of their liberality." I suppose the simple meaning of the passage is, their liberality gave indication of being rich; their donations were princely; they gave not only as if they had been rich men, but like rich men when profusely bountiful. Had their circumstances been inferred from their bounty, all would have pronounced them rich: had we seen them in the economic fare of home, we should have said, "how poor!" But place them in their own element, the kindness of Christian love, and they at once assume the princely air of beneficence which Christianity inspires: "Though poor, yet making many rich." But ah! dear Brother, do not some rich professors of the present day exhibit a picture fearfully the reverse of this? Did we judge of their circumstances from their scanty donations to the cause of Christ, we should pronounce them poor; yet they are, in fact, rich. "Alas for the miseries that shall come upon them;" "their riches are corrupted, their gold and silver cankered; the rust of them shall witness against them, and shall eat up their flesh as if it were fire."

But observe, thirdly, *their liberality was replete with energy*. It had serious difficulties with which to contend, and to overcome. Had it oozed like water soon lost in feeble obstruc-

tions, it would have spent its kindness upon themselves; but it moved forward like the deep rolling river, carrying obstructions away on its bosom. Who does not feel, in the present day, poverty an insurmountable hindrance to liberality? But the young energy of Christian principle, which nerved the disciples of Macedonia, bore it away in the strong hand of their kindness. "It was out of deep poverty they abounded to the riches of their liberality." And who would think, under the afflictive pressure of business, and the unhingedments of war, or persecution, of being liberal? Who does not feel justified in stinting his benefactions under such circumstances? But must economy always commence in the cause of our Redeemer? Why not rather commence retrenchment at home? Was it in a time of plenty he said, "Bring ye ALL the tithes into the storehouse?" No. It was when the vine was casting her fruit before the time in the field, and when the devourer was busy destroying the fruits of the ground. Is there not reason to fear that some professors of religion in this Colony, in consequence of our late trial of affliction, will be disposed, if not to withhold, at least to stint, the mite of their liberality? Let such call to mind the energy of Macedonian kindness; for it was out of a *great trial* of affliction they abounded in the riches of their liberality. Nothing but a sense of justice could prevent them from meeting the calls of benevolence.

But who, after all, would think of intruding their kindness upon others, especially persons themselves in poor and straitened circumstances? To lift up the beseeching voice in behalf of those who need assistance, is common; and to meet, even there, with a ready answer, is often matter of gratulation. But how seldom do we witness an attitude so Godlike as that which these Macedonians occupy.

They besought Paul "with much entreaty" to take their gift! What urgency of love! How true to the mould of truth into which they were cast! They preserved in sacred remembrance the message of love which had redeemed them. It came beseeching them not to receive the grace of God in vain; and now, in humble imitation of such exuberant love, they beseech others to partake of their bounty. O, dear Brother, this is the kind of love we need. A small band braced with such affection, would fill the coffers of our Educational, Missionary and Periodical departments, to overflowing. God would "bless them," and "make them blessings."

There are two ways in which we may dismiss this subject from our minds, without deriving any real advantage from it, against which permit me to warn the reader;—first, admiring the picture, but never seriously intending to imitate it. O, remember, my fellow Christian, that God does not exhibit these things in his word, as the author of an exquisite panorama, for you to behold, admire, and neglect,—but to awaken strong desires for such attainments, and to foster the hope of reaching them; for the Macedonians were men of like passions with us.

A second way of getting clear of the subject without advantage, is to admire the master-strokes of Paul's pen. In this matter, however, you must know he is not inventing: he is only declaring what he witnessed in real life among the disciples of Macedonia; and he lays these things before his Christian brethren at Corinth to animate them in attempts to reach the same eminence: "Insomuch that we desired Titus, that as he had begun, so he would also *finish* in you the same grace also." Dear reader, remember the motto: "Look back. Look around. Look forward. What has been, may be again." The mortal

remains of these Macedonians have long mingled with the clods of the valley, and their happy spirits gathered to the assembly of the just in heaven; the night veil of this state laid aside, and the morning of the long-desired day now shining fully upon them. Let us then "be followers of them who through faith and patience now inherit the promise." "GO YE, AND DO LIKEWISE."

Now, what was the *secret* of such unusual liberality? Trace the stream to the fountain, the ray to the sun: "I would have you to know of the *grace of God* bestowed on the churches of Macedonia." This is undoubtedly the ultimate; but what the proximate cause or causes?

1. *A thorough consecration to God.* "They first gave their own selves unto God." As long as a man continues his own centre, and can look alone to himself for supplies, we shall find his resources wasted on that self. And in the fulness of his sufficiency he will still be in straits; his thoughts, his plans, his actions, all terminate on himself. But when, through the grace of God, he is emancipated from this tyrant, and devoted to the service of his Saviour, he looks beyond himself and yields to the authority of the Most High. What he had previously to reserve to expend on the all-consuming lust of carefulness for the future, now becomes free for immediate use; and much of that which he had formerly lavished on himself becomes sacred to the service of his Divine Master. Happy in the favor of his God, he is made the less dependant on the comforts of life; and experiencing the holy blessedness of religion, he parts the more readily with every thing which subserves its diffusion among men. Consecrated to Him who, while on earth, went about continually doing good, he humbly attempts to tread in his footsteps, who, "though he was rich, yet for our sakes became poor." Yes,

when the disciples of Christ are thus led to think, plan, speak, and act for him, much that is now criminally withheld will be given, and God will then see fit to commit more to his church. Consecration to God is a never-failing source of liberality.

2. *The personal enjoyment of religion.* Paul says their liberality proceeded from the abundance of their joy. Why does a man set such a high value upon money? Because it is to him a substitute for, or representative of, a certain portion of enjoyment. While a man remains a stranger to the joy of his Lord, he will seek it in his idol. But the religion of the Bible fills us with *all* joy and peace in believing. We are not, therefore, thrown on the gratifications of sense. We have meat to eat of which the world knows nothing. Does any man wish to be liberal? Let him drink deep of the waters of life. Are we desirous of seeing the spirit of liberality greatly improved in the Christian church? Then we must induce men, dear Brother, to be joyful in the Lord. It is melancholy to witness the spiritual destitution of many places in this Colony; and yet, through lack of funds, we are unable to supply them with the means of grace. And while they cry, "Come over and help us," shall we, in all the apathy of a soul chilled by the frost of selfishness, answer, "Help yourselves, or perish?" Soon the opportunity of making friends to ourselves of the unrighteous mammon, will pass away; and should it pass away unimproved, is there not too much reason to fear we shall become the victims of personal, eternal reproach, and also be exposed to the bitter upbraidings of those from whom we withheld the means of salvation, through a criminal love of money, or of this world. Your's,

GAMMA.

THE MAGAZINE.

Ours was an experiment, to see whether the Christians of this Colony, and especially those of the Baptist denomination, would support a monthly Periodical, intended to inculcate Scriptural truth, and diffuse useful information on all topics connected with the cultivation of the mind, and the spread of the Gospel. It was an experiment, however, which we earnestly desired might be successful; because we thought such a work was greatly needed, and that it might serve as a general medium of communication among the scattered members of our churches and congregations, form a repository for the thoughts and suggestions of our correspondents, afford an opportunity for the amicable discussion of various important topics, furnish a register of religious intelligence, aid the cause of Missions, by augmenting the funds of the reformed Society, and thus contribute to the welfare and improvement of the community.

We have now made a trial of ten months; and though we are not under the painful necessity of recording a failure, our friends must permit us to say that further exertions are needed to establish the work upon a permanent foundation, and enable us to realize one of the objects we had in view in its commencement. We have now more than five hundred subscribers; but scarcely more than two hundred have yet handed in their subscriptions. We entreat the remainder to favour us with remittances as soon as may be convenient to them, as our payments are getting into arrears, and it is most desirable to make them speedily, to keep the work in brisk and healthy motion. On the other hand, several additional subscribers have been given to us. Two have recently engaged for twelve additional copies each; some for five, three, and one, according to their ability, or their likelihood of disposing of them. Ministers, and other friends who travel much, have it in their power materially to increase our circulation, by either taking additional copies themselves and disposing of them as they journey, or by prevailing upon others to send in their names.

We gratefully acknowledge that our design has met with as much success as, in time,

like these, could reasonably have been expected. If we are urgent with our readers and friends to continue and increase their efforts in our favour, it is because we wish not only to place our little work completely out of danger, but also to render its proceeds tributary to the schemes of Christian benevolence which are now in operation.

SHUN VAIN COMPANY.

By vain company I do not mean merely the society of the openly vicious, and the avowedly profane and profligate. Every man who knows any thing at all of the grace of Christ, or has sincerely yielded himself to God, will just as naturally and instinctively recoil from the presence of such men, as he would from the sight of a rabid animal, or from the approach of a serpent. A man of loyalty would just as soon court the fellowship of traitors; a man of genuine unbending integrity would just as soon take to his confidence and kindness the convicted cheat, or the known seducer, as a man of firm and faithful attachment to the King of Heaven, would maintain chosen intercourse with the impious and abandoned, the revilers of his Saviour, and the enemies of his God.

The designation, *vain company*, has a far more extensive application. It comprehends the society of all who are unprofitable, as well as pernicious. And many companions are inexpressibly dangerous, who have nothing in their appearance to create alarm or excite suspicion. This is pre-eminently the case with those, who, along with a plausible and prepossessing exterior, retain a rooted attachment to the world; and while they attend the ordinances of religion, and ape the language and manners of the faithful, are strangers to the commanding and soul-subduing influence of vital godliness.

The duties of life and the intercourse of society, may frequently

bring you into contact with persons of this description: and when you meet with them, Christianity not only permits, but requires you to treat them with courtesy and with kindness. But it is unchristian and dangerous to select them for your associates; to throw yourselves unnecessarily in their way; or to spend more time in their presence than what the calls of business, the claims of friendship, or the conscientious hope of promoting their eternal welfare imperiously demand. Whilst the faintest hope remains, that your example, your counsels, or your conversation will reach their heart, and rouse them to a just and an earnest concern for their everlasting felicity, you are not only justified but obliged to persevere in your benevolent efforts to conciliate their attention and regard, and render their affection for you subservient to their spiritual and eternal advantage.

But whenever this prospect closes, your duty is to withdraw from their presence. No rational end can then be proposed for frequenting their company. Though your conversation cannot profit them, their secular spirit and wordly discourse may soon, though insensibly, inflict a deep and lasting injury upon the spirituality of your mind, and the purity and fervour of your devotion. Without increasing the heat of a December-night, a ball, red hot from the furnace, will soon contract the temper of the surrounding atmosphere. Without mitigating the sufferings of the victims of contagion in a hospital, before they are aware, the most sound and robust will soon lose their own health amidst the infected exhalations which the tainted are respiring. And without being able to infuse into the worldly and the carnal, the slightest portion of the piety, the warmth, and the zeal which you feel, by needlessly mingling in their society, you yourselves may soon decline in the life and power of religion, and imbibe

their indolent, secular, and carnal spirit.

If, therefore, you would wish not only to retain the freshness and purity of your devout impressions, but also to add to their strength and intensity: you must withdraw from the society of the lukewarm and temporizing. Make no friendship with worldly men, and with the formal and cold-hearted you shall not go; lest you learn their ways, and get a snare to your soul. Let your companions be of them that fear God; and your converse with the saints, the excellent and the honourable of the earth. While the intercourse of the worldly tends to repress and deaden your devotion, the presence of the spiritual and heavenly-minded will quicken your religious progress, elevate your views, and give greater purity to your holy feelings, and greater stability and vigour to your pious and benevolent exertions.—“Ointment and perfume rejoice the heart, so doth the sweetness of a man’s friend by hearty counsel.”

Strathblane. W. HAMILTON.

For the Canada Baptist Magazine.

THE CONSISTENT CHRISTIAN;

OR, “THE LORD WILL PROVIDE.”

Mr. Joseph Donisthorpe was an excellent Baptist Minister of the last century. When he commenced his labours in Leicestershire, as he was compelled to labour for his living in connexion with preaching, he was exposed to great opposition. The farmers and tradesmen on whom he depended for employment, took great offence at his frequent religious conversations. They were sorry he should make such a fool of himself, as they chose to term it; and were determined to oblige him to desist. They went therefore, in a body to his house; and, in a friendly manner advised him to leave off exposing himself, and disturbing the village. Finding this mode of attack not likely to succeed, they threatened him, that, if he did not comply with their wishes, they would take all their work from his shop, and binted that they had procured another workman to serve them. Having now seven children, and expecting the eighth, this was a trying occasion, yet he be-

haved with firmness and propriety. “Gentlemen,” said he, “are you pleased with my work?” “Yes,” they replied, “we find no fault with that.” “And,” resumed he, “are my wages reasonable?” “Yes,” they replied, “we are satisfied in these respects: our complaints are of a different nature.” “These, gentlemen,” continued Mr. Donisthorpe, “are the duties which I owe to you, what concerns God and my own conscience, you have no concern with; God forbid that I should obey you rather than him. The cause is his; and if, for the sake of his cause, you deprive me of the means of obtaining a livelihood, I have no doubt but he will support me and it.” Seeing him thus determined, his employers called for his books; discharged their bills; took away their work unfinished as it was; and left him without any visible resource.

Mr. D.’s confidence in the care of Providence was not disappointed. At first, he thought of travelling the country to do jobs. This scheme strongly recommended itself to him, by the opportunities which it would furnish him with of making known the Gospel. But before he could put this design into execution, an unexpected order from a London gentleman, a perfect stranger, prevented it. He executed the order, received payment for it, and a further order. But other work had then come in, and before he could set about the goods for London, he accidentally observed the name of his employer in a list of bankrupts. This appeared to him another instance of the care of his heavenly Father; who had supplied his wants in the time of need, and prevented him from suffering by this unforeseen failure.

This excellent man went on in the path of duty, and was honoured to be the instrument of raising up numerous Baptist Congregations. Indeed, he may be regarded as the founder of the General Baptist Churches in Leicestershire. He lived to a good old age, and was struck with death in the pulpit, at Loughborough, while giving out

“The land of triumph lies on high,
There are no fields of battle there;
Lord, I would conquer till I die,
And finish all the glorious war.”

It is an interesting fact that the mother of George Thompson, the Anti-Slavery Advocate, was the grand daughter of Joseph Donisthorpe.—*Baptist Tract Magazine.*

DEAR BROTHER,—The reading of the above article brought to my recollection a similar event in my own history, and which I communicate now for the sole purpose of adding another striking illustration to

the above truth that "the Lord will provide"* if we trust in Him, and as an encouragement to others who are or may be placed in similar circumstances. I was called in the Providence of God to leave (I confess very reluctantly) my native land, and seek a livelihood in a foreign country. I obtained a situation in an extensive mercantile house, where my principles underwent many severe trials in regard to the keeping of the Sabbath; being required, in the absence of another clerk, to deliver articles from the store on that day to persons from the country. Fear of losing my situation, I am sorry to say, prevailed with me for a time to comply; but my conscience from time to time condemned me for it, till at last in firm reliance on the promises of my heavenly Father, I respectfully told my employer (one Sabbath morning that he desired me to go and deliver something from the Store), that it was the Sabbath, and that I could not do any unnecessary work on that day. He became angry, and told me that he would not have any one in his employment who would not do what was required to be done on that day as well as any other; and that if I would not do what he told me, I should leave his house and employment. All I said in return was, "I am sorry for it, but I know the Lord

will provide." These were my words, and, as the sequel will shew, they have been verified to the letter. I immediately left the house, and went to that of a pious female friend whom God had raised up to help me. This friend was the only earthly one I had in that strange land, and she nobly proved herself a friend indeed, by being my friend in need. My employer refused to pay me what I justly considered to be my due; so that I had not a dollar to carry me to a more hospitable land. This friend kept me for a month in her own house, paid my passage to this country, and gave me some money besides, to pay any other necessary expenses. I bade farewell to this kind Christian friend. (Farewell! till we meet, I fondly hope in heaven, to praise him who has helped us.) After a very uncomfortable passage of eight weeks, I arrived in this country in July, 1832, literally like Abraham, "not knowing whither I was going;" for being young, I had heard very little about Canada. I was therefore quite uncertain as to whether situations such as would suit me were to be had; and even now I can scarcely tell how my mind was directed to this country instead of the neighbouring States, of which I had heard more; except it was from knowing that I had some distant connections here; at any rate I feel assured that Providence directed my steps. I was not very long before I obtained an excellent situation, one just to my mind; where I was very comfortable for two years. Providence then opened a door for me to enter into business for myself, though not possessed of a dollar I could call my own, in which I have been engaged for nearly three years; and though during this last period I have experienced many trials and difficulties from the state of the times, &c. (not more, however, than my *necessary share*), yet I have enjoyed many mercies, and have hitherto

* Gen. xxii. 14.—In Bagster's Bible the following note is inserted on this passage:—"The meaning is, that God, in the greatest difficulties, when all human assistance is vain, will make a suitable provision for the deliverance of those who trust in Him."

In the Tract Society's Commentary I find the following remarks on this verse:—"A new name was given to that place, to the honour of God, and for the encouragement of all believers, to the end of the world, cheerfully to trust in God in the way of obedience. Jehovah-jireh, the Lord will provide—probably alluding to what Abraham had said, God will provide himself a Lamb. It was not owing to any contrivance of Abraham, nor was it in answer to his prayer, though he was a powerful intercessor, but it was entirely the Lord's doing. Let it be recorded for generations to come, that the Lord will see; he will always have his eye upon his people in their distress, that he may come in with seasonable succour in the critical juncture. In the greatest perplexities of his people, he will not only manifest but magnify his wisdom, power, and goodness in their deliverance; where God sees and provides, he should be seen and praised; and perhaps it may refer to God manifest in the flesh."

experienced the fulfilment of the promise, "the Lord will provide;" for I have been provided for beyond my expectations, and certain I am, far above my deserts.

And each sweet Ebenezer I have in review
Confirms his good pleasure to help me quite through.

And I hope, by his good pleasure,
Safely to arrive at home.

W. M.

AFFLICTION.

"We oftener turn to God in our grief than in our joy."

No observation more true than this was ever made. Prosperity makes man insensible to the obligations which bind him to God. It increases his love for the world. It causes him to be more eager in the pursuit of his illusions. It enfeebles the voice of conscience, and weakens the moral law. It invests the earth with glory, and prompts man to desire it for an eternal residence. In his eye it is a perfect paradise, yielding every sweet that the heart can wish, and gives an inexpressible joy. He wants no better Heaven.

Let adversity's hand touch him, and how the scene changes. Let sickness pale his cheek and distress his frame, and how do his opinions alter. Let misfortune deprive him of his dear treasures, and how soon does the enchanted land become a waste. What was once music, then is discord—what was once beloved, then is abhorred.

Finding by sorrowful experience that "all is vanity,—its pride mortified and its errors corrected, the spirit turns to objects worthy of its embrace. The long-neglected Bible is perused, meditation dwells upon holy subjects, faith takes its first view of eternity, and prayer breathes its first accents in the ear of Jehovah. The pathetic pleadings of religion are regarded, its extended arm is grasped and its proffered guidance accepted. An entire resignation of the world

takes place, the desires that before spent themselves on created things, their gratification in other sources, and the hope that the walls of the horizon bounded and earth laboured to meet, are fixed upon that land where the buds of promise expand into flowers, and the earnest longings of the soul that were here marked, are fully and eternally answered.

LONGING FOR GOD.—Of a small handful of outward things, I am ready to say, It is enough; but that which I long so passionately for, is a large heart full of God in Christ. Thou art my Sun; the best of creatures are but stars, deriving the lustre they have from Thee. Did not thy light make day in my heart, I should languish for all them in a perpetual night of dissatisfaction.—*Dr. Arrow-smith.*

Poetry.

CHILDREN'S HYMN.

FOR A SUNDAY SCHOOL ANNIVERSARY.

With grateful emotions we bring
Our tribute of prayer and of praise
To Jesus, our merciful King,
The fountain of life and of grace;
To Him that first gave us our breath,
And all the good things we enjoy,
That shields us from dangers and death,
And blessings unknown doth supply.

To save us from folly and crime,
To make us both useful and wise,
To fit us when summon'd from time,
In honour and glory to rise,
Instructors have kindly been given,
Who feel it their joy to impart
The news of salvation and heaven,
Of pardon and peace to each heart.

Bless'd Spirit of mercy and truth,
Thine influence sweetly bestow,
To lead in the days of our youth,
Our Maker and Saviour to know;
O teach us his laws to obey,
His worship and service to love;
Till angels shall bear us away,
To join in his worship above.

L. COLLINS.

MISSIONARY REGISTER.

MARCH, 1838.

OTTAWA BAPTIST ASSOCIATION.

On the 24th and 25th days of January the Anniversary Meeting of this Association was held at Bredalbane; and never have the attendances been so numerous as on this occasion, or the proceedings conducted with more energy and unanimity. The following extracts from the Minutes will shew what was done at the meeting.

Wednesday, January 24.

Public Service in the Morning at eleven o'clock. Br. Jamieson preached from Mark vi. 20.

In the afternoon the Association met at 3 o'clock, when Br. Edwards was elected Moderator, and called upon Br. Bosworth to open the meeting by prayer. Br. B. reappointed Secretary. Brethren Tucker and Wales appointed Auditors of the last year's accounts.

Delegates were received, and letters were read, from the different churches composing the Association.

The Church at Bredalbane received twenty-two new members in the course of the year, three by letter, and the rest by baptism. Present number of members, 184. Delegates, the pastor W. Fraser, and brethren D. M'Donald, John Stewart, and John A. M'Laurin.

The Church at Chatham has dismissed five members, and nine have withdrawn. Present number, eighty. Delegates, the pastor J. Edwards, jun., and brethren John M'Farlane,

Duncan Calder, and Malcolm MacGregor.

The Church at Montreal received ten new members by letter, and twelve by baptism; present number 108.

From the Church at Clarence no letter was received.

The Church at Hull has the same number of members as last year, two having been removed by death, and two added by baptism. Delegates, the pastor A. Jamieson, and brother C. Allen.

The Church at Petite Nation has received two by baptism; one has withdrawn, and five have removed with letters of dismissal, leaving the present number seventeen. Delegates, brethren John Edwards, sen., and Stephen Tucker.

The Church at St. Andrews has received one by letter, and three by baptism; present number twenty-five. Delegates, the pastor J. Edwards, jun., and brethren D. M'Martin, H. B. Wales, and J. M'Laughlin.

Resolved.—That the Minutes and Circular Letter be inserted in the Magazine, instead of being printed separately as usual; and that the contributions intended for the printing be added to the funds of the Missionary Society.

The Circular Letter by Br. Jamieson was read and approved, and ordered to be printed.

Some suggestions were made for increasing the interest and circulation of the Magazine.

Resolved.—That the next Circular Letter be on "The duty of the Churches to seek the peace of Zion, and the best method of

attaining and securing it;" and that it be written by Br. J. Edwards, jun.

In the evening Br. J. Edwards, jun. preached.

Thursday Morning.

Br. Jamieson opened the meeting by prayer. A brother from Osgood stated that appearances were very pleasing; that the people were anxious to have a pastor, and willing to support him; that a zealous and talented man, who could use both the English and the Gaelic language, would have every prospect of success. Br. Fraser preached there last summer, and his labours were blessed to the conviction of five persons in the settlement. Br. M'Caul stated that they have since "found peace in believing," and give hopeful evidence of being truly converted to God. They are waiting to be baptized.

The case of Plantagenet Ridge was brought before the meeting. Br. Frith has long been carrying on worship there, and reading sermons to the people, several of whom, it is hoped, to the number of ten or twelve, have been savingly impressed. It was thought that if a minister could be sent there much good might be done, and a church organized.

The case of the church at Clarence was brought forward, and after various statements and much conversation, it was *Resolved* that two pastors go to Clarence for the purpose of adjusting matters in that church. Brn. Fraser and Jamieson were appointed to that office.

The Treasurer's accounts were read and passed.

Resolved,—That the next meeting of the Association be at the rear of Chatham, on the fourth Wednesday in January, 1839.

Resolved,—That Brethren Gilmour and Fraser be appointed to preach next year: in case of failure, Brn. Bosworth and Tapscott.

CANADA BAPTIST MISSIONARY SOCIETY.

The business of the Association being ended, the Anniversary of the

Missionary Society commenced at half-past ten o'clock on Thursday morning, when Br. Edwards, sen. was appointed Chairman, and Br. Bosworth, Secretary, with the assistance of Br. J. Edwards, jun.

Public Service at eleven o'clock, when Br. Bosworth preached from John iii. 18, bringing his subject to bear, in its progress, on the necessity and advantage of Missionary operations.

AFTERNOON.—Met at three o'clock. Meeting opened with prayer by Br. J. Edwards, jun.

The Secretary delivered the Report detailing the proceedings of last year, and shewing the present state and prospects of the Society. A letter from the Secretary of the Society in London was read, and another from Br. Gilmour, who was prevented from being present by the impracticable state of the roads.

Resolved,—That the Report now read be received and published.

Resolved,—That the Treasurer, Secretary, and Committee of last year be re-elected; and that the following members be added to the Committee:—

Br. Peter M'Caul, Osgood.
Dugald Sinclair, do.
Peter M'Ewen, Indian Land.
Duncan Stewart, Bytown.
Onesimus Larwill, Buckingham.
James Frith, Plantagenet.
Peter M'Laurin, Scotch Mills.
Dugald Sinclair, Lobo, L. D.
Mr. Landon, Woodstock, L. D.
Robert M'Fee, Lancaster.

A Canadian convert, the fruit of the labours of Br. Olivier, at Montreal, at the desire of the meeting, gave a short account of his conversion.

Moved by Br. Bosworth, seconded by Br. Fraser, and

Resolved,—That the letter printed in the *Christian Watchman* concerning our Br. Roussy's early operations, and extracts from Br. Gilmour's, just read, be published in the Magazine.

Resolved,—That it be suggested to Brother Roussy to prepare and publish some short plain Tracts, in French, on Cardinal points of Doctrine, to be circulated among the Canadians.

Resolved,—That the terms of membership be reduced to five shillings per annum.

EVENING.—Public Service. Br. Bosworth preached from John xxi. 17.

Friday Morning.

Met at half-past nine. Meeting opened with prayer by Br. Bosworth.

Resolved,—That the next Annual Meeting of the Society be held immediately after the Association at the rear of Chatham.

Some observations were made on the location of the Seminary. Subject postponed.

It was recommended that the churches "look out from among themselves" for promising young men to be admitted into the Seminary.

Resolved,—That a day of fasting and prayer be appointed for the special purpose of supplicating the Great Head of the Church to pour down his spirit upon his people, and to bless and prosper our efforts for his glory.

The first Wednesday in March was the day resolved upon.

Br. Fraser recommended an increased effort for the support and circulation of the Magazine. Several names were handed in as additional subscribers to the work, and others engaged to take more copies than they originally subscribed for.

Public service at eleven. Br. Bosworth preached from Ps. iv. 6.

AFTERNOON.—Brother Jamieson opened the meeting by prayer.

Some further discussion took place relative to the location of the Seminary, and the opinion of the meeting was in favour of St. Andrews as the preferable site. But this point must necessarily be referred to the Executive Committee in conjunction with Messrs. Gilmour and Try, as advised by the London Committee.

Resolved,—That a Committee be appointed to enquire about the manual labour system.

Br. Edwards made some remarks on the duty of Christians to support their pastors, and to render them due respect "for their work's sake."

Resolved,—That it be recommended to the churches to see to it that their pastors receive that support and personal respect which the Scriptures enjoin.

Br. Fraser having suggested that it would be proper to engage Agents to make collections in aid of the funds of the Society, it was

Resolved,—That Br. Bosworth be requested, at the opening of the navigation, to visit some of the towns in the United States for this purpose; and that Br. Gilmour be requested to do the same in those parts of the United States nearest to him, also in Upper Canada, and other places convenient to him.

Resolved,—That, as this meeting cannot dispose of all the matters relative to the operations of the Society, it is expedient that an adjourned meeting be held at Montreal, on the second Wednesday in March; but that the time be subject to the revision of the Executive Committee, who will announce it in the Magazine. Adjourned.

The Committee have decided that a day subsequent to that suggested in the above resolution will be more favourable for holding the adjourned meeting. When the day is fixed, due notice of it will be given in Magazine.

Extracts from Mr. GILMOUR'S Letter to Mr. MILNE, which with some others were read at the meeting at Bredalbane.

"Though I shall not be able to visit you in person, I shall remember the day, and be with you in spirit. And now let me say a word to the brethren assembled. We live in troublous times; let us not, therefore, forget to build the wall of our Redeemer's city. Every thing convinces us of the want of religion. How striking the passage in James, 'Whence come wars? come they not hence, &c. And nothing but the prevalence of the reign of Christ can cause them to cease. I was struck the other day reading Isa. ii. 4, 5. 'He shall judge among the nations'—that is, he will establish his kingdom. Then what follows? O for the universal establishment of his kingdom. And now, Brethren, do not our Missionary and Educational operations bear on this? Some may say, yes; our Missionary operations do—not so sure of the Educational department. Yet in conversing with all of you, I find you wish to have a good minister and a good preacher. Now dear Brethren, I exhort, beseech, and intreat you, by the love of your country—

your kinsmen—your denomination—your Saviour Christ—to be steadfast and unmovable. Meanwhile, to encourage in this work, I hereby offer to take two young men under my roof at my own expense; and will take two more at your expense; and do what I can to aid them in their studies until a Tutor arrive. When he arrives, they will be placed under his charge. I shall in that case, should I remain in my present situation, give One Hundred Dollars per annum, as my annual Subscription.

"I have received a pressing letter from the London District, to pay them a visit, and form some Societies auxiliary to our's. My Indians are now at home, and I must attend to them for a few months. When they will again leave home, I may then visit this region of country, and see what can be done. But, O brethren, every one of you work in his own sphere. I hope the insurrection which now troubles us will be speedily put down. Meanwhile let us do all the good we can. Your affectionate Brother in the kingdom and patience of our Lord Jesus Christ,

"JOHN GILMORE."

Subscriptions and Contributions to the Baptist Canadian Missionary Society, at Bredalbane, January 25, 1838.

Allan M'Kay.. .. .	£0 10 0
William Fraser	0 10 0
Mrs. William Fraser.	0 5 0
Andrew Jamieson.	0 10 0
Duncan M'Donald	0 5 0
Mrs D M'Donald... .. .	0 5 0
Archibald Sinclair.	1 5 0
John Meldum.	0 5 0
Alexander Campbell.. . . .	0 5 0
Dougall M'Dougall... .. .	0 5 0
John M'Laughlin.	0 5 0
Peter M'Laurin, Hawkesbury... .	0 10 0
Donald M'Laurin.	0 5 0
Peter M'Laurin.	0 5 0
John M'Laurin.	0 5 0
Janet M'Laurin... .. .	0 5 0
Margaret M'Laurin.	0 5 0
John M'Laurin.	0 5 0
Mrs John M'Laurin.	0 5 0
John A. M'Laurin.	0 5 0
Isabella M'Laurin.	0 5 0
Archibald M'Laurin... .. .	0 5 0
Margaret M'Laurin, V. K. H. . . .	0 5 0
Archibald M'Laurin.	0 1 3
Catherine M'Laurin.	0 5 0
Archibald M'Laurin.	0 10 0
John M'Laurin.	0 5 0
Peter M'Intosh.	0 5 0
Dougall M'Dougall... .. .	0 5 0
Archibald Fisher, Osgood.. . . .	0 5 0

John Ferguson, senior... .. .	£0 5 0
John Ferguson, jun... .. .	0 5 0
Adam Lothian.	0 5 0
Ann Stewart... .. .	0 5 0
Mrs. Archibald Sinclair..... .	0 5 0
Malcolm M'Gregor... .. .	0 5 0
Alexander M'Gregor.	0 5 0
Malcolm M'Gregor.	0 5 0
Betsey M'Gregor.	0 5 0
Walter Kirconnell.	0 5 0
Janet Kirconnell.	0 5 0
Finlay M'Callum.	0 5 0
Finlay M'Intosh, Indian Land. . . .	0 5 0
Betsey M'Pherson.	0 5 0
Mary M'Pherson.	0 5 0
Catherine Anderson... .. .	0 5 0
Peter M'Ewen.	0 5 0
Mrs. M'Ewen.	0 5 0
Allan M'Dearmid.	1 0 0
Janet M'Dearmid.	0 10 0
Donald M'Dearmid... .. .	0 10 0
Angus M'Dearmid.	0 5 0
Mrs. A. M'Kay... .. .	0 5 0
Dougall Campbell.	0 5 0
Pierre Dupuis.	0 5 0
Duncan M'Donald, V. K. H... . . .	0 5 0
Peter M'Caui, Osgood... .. .	1 0 0
John Edwards, sen... .. .	1 5 0
Duncan M'Arthur.	0 5 0
John M'Arthur... .. .	0 5 0
Duncan M'Martin.	0 5 0
Duncan Campbell.	0 5 0
C. C. Allan, Hull.	0 5 0
John M'Farlane.	0 5 0
Mrs. Dr. Grant, Martintown... . .	0 10 0
John Stewart... .. .	0 5 0
Thomas Dow, Osgood... .. .	0 5 0
Archibald Lothian.	0 5 0
A Friend.	0 5 0
Neil M'Eachern... .. .	0 5 0
Nicholas Ager.	0 5 0
John Edwards, jun... .. .	1 5 0
Finlay M'Gibbon.	0 5 0
Peter Campbell.	0 10 0
John Cameron.	0 5 0
Mrs. A. Jamieson.	0 5 0
Thomas Lough.	0 5 0
Catherine Lamb, Point Fortune . . .	0 6 3
Mrs. John Stewart.	0 1 3
Mrs. John Edwards, sen.	0 5 0
Stephen Tucker.. . . .	0 10 0
Duncan M'Callum.	0 5 0
Hugh M'Intosh... .. .	0 5 0
James Lothian.	0 5 0
Mrs. Fraser... .. .	0 5 0
Donald M'Intosh.	0 2 6
Arthur M'Arthur.	0 5 0
Donald Cattanach.	0 5 0
William Boarden.	0 5 0
Mary M'Pherson.	0 5 0

Neil Campbell.....	£0	5	0
James M'Kenzie.....	0	5	0
Mrs. Wales, St. Andrews ...	0	5	0
Pierre Dupuis.....	0	10	0
Hugh M'Tavish.....	0	5	0
John Sinclair.....	0	5	0
Peter M'Dougall.....	0	5	0
Malcom M'Phee.....	0	5	0
John Frothingham ...	0	10	0
Mrs. M'Gibbon.....	0	5	0
Hugh Campbell.....	0	5	0
Jane Lothian.....	0	5	0
Neil M'Callum ...	0	5	0
General collection at the meeting	5	3	6

MISSION

TO THE FRENCH CANADIANS.

The interest excited by the details of our brother Roussy's exertions, and those of Madame Feller, at this station, and the success with which it has pleased God to bless them, induced the meeting at Bredalbanc to express a wish that a former letter of brother Roussy's, which had been printed in the *Christian Watchman*, and which detailed some of the earlier operations and effects of the Mission, might be inserted in the Magazine. To gratify that wish, the greater part of the letter is here reprinted:—

ST. JOHN'S, August 30, 1836.

My dear Sir and brother in the faith of Christ,—The Lord has visited us by death, which has made a great breach in the midst of our dear Canadians, by taking to himself our esteemed sister Lore, after a sickness of four days. Thinking that a few details about this interesting woman will be acceptable to you, since they are a manifestation of the love of God our Saviour, it is with pleasure I communicate them to you.

Her father was a French sailor, who married a Catholic woman in the States, but they were so indifferent to religion that he followed none at all. They lived near Boston, where their eldest daughter, afterwards Mrs. Lore, was brought up, and where she heard the Gospel preached, and read a great deal of the word of God. At twenty years of age she came to Canada with her friends; a short time after which married a Canadian. Under these circumstances she embraced the Roman Catholic religion, which she practised during a space of twenty years, but always with a certain uneasiness of feeling. The recollection of the gospel which she had read

in her youth, came to her mind; and after twenty years forgetfulness of her Bible, she took it up again, and read it all the days of her life. The attentive reading of the word of God brought her to see the errors of the Romish church, so that she could not follow her ceremonies and traditions. She was often under great anguish of mind that neither herself nor hers followed the Bible path. Not enlightened enough to guide her numerous family in the way of truth, she left them at liberty to follow Popery, which they all did; but she read the Bible which she brought them up to respect, continually praying that the Lord would bring them to the knowledge of the truth. Arrived at her 68th year, she had learned the gospel, but not with her heart; it gave no consolation to her soul; she lived continually in fear, so that death was to her the king of terrors.

This was her state upon my arrival at L'Acadie, when she heard that I spread the word of God and understood immediately that I was the bearer of the good word, which her poor, weary, heavy-laden soul needed. From this moment I saw her much; and it pleased the Lord to open her heart to receive the good news of pardon of her sins and salvation through Christ. Shortly after I became acquainted with Mrs. Lore, I went to visit one of her daughters married to a Canadian named Leveque. She asked me to preach in her house, which I have since continued to this day at the Grand Ligne. From the moment that I first commenced my ministrations, Mrs. Lore's children, her sons-in-law, and her daughters-in-law, ranged themselves with her round about the word of God, and abandoned Popery. This pious woman was a great help to me; not only her heart, but also her house, was open to me. She did with inexpressible joy every thing that was in her power to me. All the winter she lent me her horse and carriage to go my journey. Her son Alexis conducted me, as I did not understand the roads; and at whatever hour of the night we came home, we found her always watching for our arrival. The most tender-hearted mother was not more attentive, nor more devoted to her children's interest, than she was to mine. It was on the night between the 5th and 6th instant, that our sister Lore was seized with a violent inflammation of the intestines. We were apprized of it early in the morning; and immediately Mrs. Feller and myself proceeded to her house, when she received us with joy. From this moment, Mrs. Feller did not leave her night or day, for none of her own family was able to give her the numerous attentions requisite during her severe illness. She was so thankful to God, and blessed him that he had sent Mrs. Feller such a distance to be

her so much kindness; she was so humble that she thought herself unworthy of all the tender cares with which she was surrounded, and the love of God and the brethren which she experienced. From the beginning of her sickness our blessed sister manifested the most true and solid piety which the heart could display. She foresaw that she would not get better, and therefore was occupied only with her latter end. All the things of earth were viewed as nothing with her; her treasure and her heart were on high. She showed no impatience in her pains, though they were extremely sharp, but blessed the Lord that he spared her from more excessive pains. "It is on account of my sins—it is on account of my sins," she said, "that I am suffering so much. I deserved to suffer a great deal more, even everlasting condemnation; but Jesus has delivered me from it; he has pardoned all my sins, although they are very numerous." The night of Monday, which was the last of her life, her children, Mrs. Feller, and I, were all together, near her, in prayer and conversation about our heavenly citizenship. Just then, at two o'clock in the morning, came in one of her neighbours, a zealous Catholic, who, after some compliments, asked her if she would not call the Priest,—adding that he was ready, and he would go and bring him. Our sister said "No!" that she did not want him. He asked, "Will you not die in the Roman Catholic and Apostolic church?" "No," said she, "because I belong to the Church of Jesus Christ." He asked if the Romish church was not the church of Christ. "O no," she answered, "because in every thing—every thing—it is contrary to the gospel." "But," answered her neighbor, "You know that the Catholic is the oldest religion." "Yes," she answered, "it is an old religion; it is that which the Pharisees possessed at the time Jesus Christ was on earth." "But," said he, "you were always of the Roman Catholic religion; will you leave it now?" She said, "I have left it this long time, ever since I have read the gospel; I cannot follow it; it is not the religion of Jesus Christ."

It would be too long to inform you of all the conversation of this man, which was full of impiety. He tried all possible means to draw from our dear dying sister the permission to go and fetch a priest. But all his efforts were of no avail. She continually answered in the negative, with most remarkable firmness, calmness, and wisdom. At length, finding he was only fatiguing her, and being myself likewise fatigued with the ungodly language and the torrent of words of this Papist, I said to him that since he had delivered his message, and now knew the sentiments of Mrs. Lore, I must beg of him

not to trouble her any further. He then answered me in a very passionate manner; and a young man (a nephew of Mrs. Lore) who was a witness of what passed, encouraged by the example given by this church-warden, likewise flew into a passion against me, and went off, calling false prophet, &c.

Alexis Lore, and his brother-in-law, Leveque, put an end to the Roman Catholic's mission, by speaking to him very faithfully of the truth which is in Christ; but, as he hated it, he did not receive it, but went away quite in a state of irritation, on account of the bad success of his attempt. We were all made glad by the good testimony our sister had just given to the truth; her children were all strengthened, and we gave thanks to the Lord that he had given her strength sufficient; for to all human appearance, we could not have expected her to go through such a scene. She was extremely weak, and suffered excessively. Her desire to depart increased, not so much that she might be delivered from her pains, as that she might be present with the Lord, whom she unceasingly called upon. She often requested Mrs. Feller or myself to feel her pulse, that we might tell her if the moment of her departure was at hand. She had hoped not to begin another day upon earth; and when she saw the sun appear, she said "O! how long I am in departing." A few hours before her death, her sufferings abated sensibly; she scarcely spoke to us, but was continually in prayer, and was often heard to repeat, "Lord Jesus, receive my spirit; receive me into thy glory." The expression of her countenance became completely changed, and quite radiant; serenity, peace, joy, and something heavenly, were visible on it. One might, as it were, read on it these words of Jeremiah, "Blessed is the man that trusteth in the Lord, and whose confidence is in the Most High." Jer. xvii. 7.

Our sister Lore had not concealed from any one the fears with which her soul was filled; she had always said that she should not die without great dread: and therefore it was a matter of astonishment to the people who visited her, and a precious testimony to her children, to see her in such perfect peace, and to hear her so ardently longing for her departure. We have the pleasant hope that this sickness, this death, has not been unto death, but for the glory of God. During her sickness, our sister was visited by a great number of persons, to whom this solemn moment gave us an opportunity of declaring, with all seriousness, the whole counsel of God. Perhaps this incorruptible seed will one day bring forth fruit in the salvation of many. Our dear sister had desired to see all her relations before her death, but only a

few visited her. Others refused to come, because she would not send for a priest.— They all said she had dishonoured her family by changing her religion; and they overwhelmed her with reproaches and contempt. They accused her of having killed herself by her frequent journeys to the Grand Ligne, and could not forgive her the zeal with which she followed the meetings, for she never missed a single one; and notwithstanding the distance of two leagues that there was between her own house and that of Leveque, she sometimes travelled it on foot, when her horses were needed for something else; and when surprise was expressed that, at her age, she could support so long a journey which she had not been able to do previously, she answered, “I serve so good a Master this year, he increases my strength.”

On Thursday, the 11th instant, the mortal remains of our sister Lore were brought to the English burial ground at St. John's. None of her relations, and no Canadian whatever, would accompany her to her last dwelling; to such a length did the spirit of ill-will go. She was, however, honourably interred; several persons among the most esteemed in the neighbourhood and friends of the gospel, assisted; and as we passed the house of an old Canadian, whom I had several times visited, we had the joy to see him join the procession. A gentleman who had gone on before us on horseback, unknown to me, had the bell tolled as is usual for a funeral. A pretty considerable number of persons were in the church yard, among whom were several Canadians. I prayed, read a portion of the Bible, and addressed a few remarks to those who were present. The greatest tranquillity prevailed, which we had not dared to hope for,—as the Catholic population informed of the event were in a rage and passion, that made us fear there would be an uproar. Our sister Lore had often been told that, since she had abandoned her religion, she should be deprived of the honour of interment, and buried in the fields: which is in the opinion of the Canadians a great disgrace and ignominy;—for in general they are at more trouble to procure, through the favour of the priest, a place for their body in consecrated ground, than to obtain a part in the only good place that can receive their immortal souls. So they hoped their threats would be fulfilled, and that the young Lores would be compelled to bury the remains of their glorified mother in some corner of her farm. But those who, with impatient delight, were looking forward to this kind of triumph, were as surprised as chagrined when they saw a burial ground opened for her whom they despised only on account of her religion; for in general she was beloved and

respected by all that knew her, who, with one voice, gave testimony that she had been the nurse of the sick, the comforter of the afflicted, and the friend of the poor, with whom she always shared what God had given her; and that she had been a counsellor and mother to all. With one thing only was she reproached—that she had left her religion.

We have been deeply affected by the death of this our dear sister, whom we had so much reason to love. As Epenetus, the beloved of Paul, was the first fruit of Achaia, she was the first fruit of this part of the vineyard of the Lord, still so barren; and from the time when we first knew her, she has been to us a joy and consolation. As regards ourselves, we should have wished her to remain; but on her own account we rejoice in her glorious departure. She sees him whom by faith she waited for, and enjoys that rest that remains for the people of God. We have likewise reason to rejoice on account of the impression made by her death, which has been blessed to her children. In some, piety has shown itself in a deeper manner; their confidence in God is increased, and their faith strengthened. Those who were timid and weak have been fortified, and the indifferent have become serious. We hope that a work of grace is felt by them all. Their position is now quite decided; their separation from the Romish church is complete; the death of their mother has brought about an open rupture; and notwithstanding its meanness, this little beginning may be regarded as the nucleus of a Christian church. In fact they now continually bear the reproach of the cross, and are regarded as the offscouring of the world, and the refuse of all. They have now neither relations nor friends, and are forsaken by all those who formerly loved them; they bear it joyfully, esteeming themselves happy to be hated of all for the name of Christ. As to ourselves, we are the object of the most violent hatred; we are reviled, insulted, and subjected to the most terrible threats, which the power of God alone has hindered from being put into execution. A fortnight since they tried to kill my horse, which was in the stable; but God did not allow him to die of the blows which at first appeared inevitably destructive; he has only some deep wounds, which, however, it will require some weeks to heal. Doors of usefulness at St. John's are continually becoming more closed; the people will now neither receive nor hear us. It is evident that the hour for the evangelization of this town is not come; and we wish, according to the command of our Lord, to leave it as soon as possible.

For some time back Mrs. Feller has thought that the station which God has prepared for her, is at the Grand Ligne, among the families

who listen to the Gospel, and where there is great need of a school, and of daily Christian instruction. Our dear Canadians were very desirous that she should go and settle among them; for now they feel the value of instruction—and the parents also who see that they have need of instruction as well as their children, would likewise go to the school. The greatest difficulty was that there was no place to hold a school in, which has obliged us to get two little rooms made in the garret of the house that Leveque lives in—the same where the meetings are held. We hope they will be finished in a fortnight, and Mrs. Feller will go there immediately after. Leaning upon her God, putting all her trust in him, and expecting every thing from his love, she with joy and thanksgiving is preparing to fulfill the task allotted her, though she knows that privations and crosses await her.

On quitting St. John's I intend going to live in the house of our deceased sister, where two of her sons will continue to dwell. I hope that by residing there I shall have frequent occasions of seeing Canadians, and that, by the blessing of the Lord, some good may result from it. I intend beginning next Sunday at the Grande Ligne, and to continue every first Sunday or Monday of the month a missionary Meeting. I hope it will be an occasion of joy to our friends to trace the progress of the kingdom of God amongst us, and to see how he is gathering his elect from all quarters of the world. It will likewise be useful for them to see that it is not in Canada only that "those who will live godly in Christ Jesus" are hated of all. By this means their faith may be strengthened, and their love and their spirit of prayer increased.

With a feeling of our great weakness and our absolute incapacity, Mrs. Feller and myself do very earnestly recommend ourselves, dear brother, to your prayers and to those of the church. By your love and by your prayers, help us to acquit ourselves of the work which in his goodness our good Master is giving us to do, and which by his grace he is giving us also an earnest desire to accomplish.

In the love of Christ, I am, dear brother, most affectionately yours,

LOUIS ROUSSY.

Monsieur NEWTON BOSWORTH, }
 Pasteur de l'Eglise Baptiste, Montreal. }

The following persons, in and about St. Andrews, have sent the sums attached to their names by the Rev. John Edwards, jun. for the L'Acadie Mission:—

A Friend	£0	5	0
Mrs. J. Dewar	0	2	6

Mrs. Guy Richards	£0	5	0
Miss McGregor	0	1	3
Mrs. Barber	0	1	3
Mrs. Blanchard	0	10	0
Miss Treadwell	0	2	6
Mrs. S. Wales	0	2	6
A Friend	0	5	0
Mrs. L. Durney	0	5	0
Mr. Draper	0	5	0
Mr. D. McMartin	0	5	0
Mrs. D. Demau	0	2	6
A Friend at Sorel	1	5	0

By the Secretary, for Missionary purposes

Colonel Wilgress	£1	5	0
W. G. Blanchard, Esq., St. Andrew's	0	15	0

We are happy to announce that Br. Roussy and his flock have returned to their station, with encouraging prospects of success. Greater numbers attend the preaching, several are expected soon to be added to the church, and Madame Feller's school has received an increase of several additional pupils. May the providence of God effectually preserve our friends, and his grace render their labours abundantly successful.

MONTREAL AUXILIARY RELIGIOUS TRACT SOCIETY.

The second Anniversary meeting was held this evening, March 1, at the Baptist Chapel. The attendance was not numerous, owing probably to the excited state of the public mind, and the absence of many on drill. The following resolutions, among others, were passed at the meeting:—

Resolved,—That as the Gospel inculcates loyalty and conscientious obedience to "the powers that be," the circulation of Tracts, embodying the principles of the Gospel, has a tendency to promote the peace of society and the welfare of the community.

Resolved,—That the great success with which God has favoured the efforts of the Religious Tract Society in different parts of the world, calls for the devout acknowledgment of its friends and supporters.

Resolved,—That the Religious Tract Society, by the simplicity and comprehensiveness of its plan, and the facilities it affords for diffusing religious knowledge among the ignorant and thoughtless, is entitled to the active support of every Christian.

The collection amounted to £2 16 3. We have neither time nor space to describe the proceedings; but we cannot refrain from adding that this Society deserves much more extensive support than it has received.

BAPTISTS IN ENGLAND.

Among the large bodies of the dissenting population of England, although not by any means the most numerous, the Baptists have on many accounts, for some considerable period, held a very prominent place. Among other reasons, attributable to their active and intelligent character as a denomination, has been the connection with their churches of such men as Ryland, Andrew Fuller, Pearce, Ward, and Carey, who not only have led the van of the Missionary operations of the age, but whose noble talents and unwearied labours were almost wholly devoted to this great object. The genius of Hall, of Foster, and others, sanctified to similar ends, and whose names are destined to be not only coeval with British language and institutions, but with Christian character and effort, have also tended to the same effect.

Their Academies, and various seminaries of learning, commenced very often under the most serious disadvantages, but supported with unbounded vigour and liberality, have likewise been a most important means of increasing the influence of the Baptists in England. From these have chiefly proceeded the men whose names we have enumerated, and their number and efficiency is daily gaining ground in proportion to the increase of the denomination. It cannot but afford us the highest gratification, considering, as of course we do, that our own views of religious truth most nearly accord with those which the Gospel promulgates, to observe from the latest of the English publications referred to, the numerous

instances within a very brief period, of evangelical and enlightened individuals, both ministers and laymen, who have declared themselves convinced of the Scriptural correctness of the views of Baptists, and have accordingly willingly and openly published their sentiments, and united themselves to the communion of Baptist Churches. Not a few are now ministering to those churches, from the ranks of the Establishment, and of other dissenting bodies. We mention not this as an occasion of vain boasting, but we trust and believe that it is a proof of the triumph of Gospel light, and of juster views of the purity of Scriptural ordinances and communion.

We have also been most forcibly struck in reading over the English Baptist Magazines of the last six months, with the very large and increasing number of chapels which have been either erected or greatly enlarged, in almost every part of England and Wales, denoting, of course, a corresponding increase of the means and numbers of the denomination. The increase, also, of Associations, of protracted meetings, and other efforts to promote revivals of religion, and forward Missionary undertakings at home and abroad, testify to the same fact; and it affords us no small degree of encouragement in our labours for the extension of the unadulterated principles of Gospel truth and order, to know, that in that land which we look to for bright Christian example, as well as for civil protection, we have the most encouraging evidences of the prevalence of right views of the doctrines and ordinances of Christ.—*Christian Messenger.*

MONTREAL:

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