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THE

BIBLE ADVOCATE.

VOL. I.

MONTREAL, JULY, 1837.

No. 3.

HISTORY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

Continued from page 11.

Thus happily favoured by Providence in the selection of its earliest and principal officers, and in the harmony which prevailed in its miscellaneous Committee, the Society applied itself to its important labours with increased animation and hope. The first thing that demanded their attention was a careful revision of the laws upon which the Society was founded, and by which its future operations were to be regulated, as it was justly deemed most desirable at the outset to obtain as complete a code as possible, and to guard the institution at once against abuse and objection.

The simple magnificence of the object contemplated by the Society, and the liberality of its principles and plan, recommended it to the notice, and in general to the hearty approbation, of Christians of all classes and communities. Many, therefore, joined it, and engaged actively in its operations.

Three considerations occupied the principal attention and solicitude of the Committee; the care of the Society's funds—the improvement of its general interests—and the prosecution of enquiries directed to the accomplishment of its object, the circulation of the Scriptures. For the purpose of securing these ends in the most effectual manner, different sub-Committees were appointed to manage the several departments of practical

business; and to these were assigned distinct and specific duties. An admirable plan, in which the principle of the "division of labour" is applied to eminent advantage.

It was soon resolved to obtain a regular and competent supply of the Holy Scriptures in the English, Welsh and Irish languages; and the answers to enquiries made in other countries pointed out the necessity of providing them in foreign languages also. The account of a Chinese manuscript of the New Testament, in that tongue, among the curiosities in the British Museum, led the Committee to a consideration of the propriety of publishing it for the benefit of the millions of that country; but some difficulties occurring which they were not then able to remove, the idea was relinquished for the present.

The first foreign language into which any part of the sacred Scriptures was translated at the expense of the British and Foreign Bible Society was the Mohawk, for the use of the Indians of the six nations in Upper Canada. Soon after the formation of the Society, Captain John Norton, a Chief among these Indians, under the title of Teyeninhokarawen, visited England partly with the design of serving in the British army, but principally with that of obtaining a confirmation of the Grant under which his Indian brethren occupied the Grand River settlement, fell into a connexion which gave his mind, originally intent on the general welfare of his Tribes, a more decided

direction towards their moral and religious improvement. Under this impression, he was advised to employ his intervals of leisure, in translating the Gospel of St. John into the Mohawk dialect, the current language of these confederated nations. The reason for making choice of this Gospel was, that the Mohawks were already in possession of the Liturgy of the Church of England, select portions of the Old and New Testaments, and the entire Gospel of St. Mark, translated by Captain Brant; it appeared therefore desirable to furnish them with the means of adding to their stock of religious knowledge an acquaintance with the sublime doctrine contained in the Gospel of St. John.

The people for whose use this translation was intended were originally five nations, the *Ondowagahs* or *Senecas*, the *Cayugas*, the *Onondagas*, the *Oneidas*, and the *Mohawks*, to which the *Tuscaroras* were afterwards added. To these, which are Protestants and settled in Upper Canada, we may add the *Cagnawagues*, themselves Mohawks, who were converted to the Roman Catholic religion, and led to Lower Canada by the French Missionaries; and the *Hurons* or *Wyandots*, who are also Roman Catholics, and inhabit near Detroit; they have also a village near Quebec.

"The Mohawks, and the Six Nations in general, were the old and steady allies of Great Britain. The incorporated Society for propagating the Gospel, sent a mission among them in 1702, the first year after its incorporation; and had, by the blessing of God, the satisfaction of bringing over many to the faith and practice of Christianity.

"These confederated Indians entered into an alliance with the English immediately after the latter became possessed of the province of New York, in the seventeenth century. Their decided adherence to the British

interest during the American war, made it expedient for them to abandon their ancient settlements, and remove to Upper Canada, when the independence of the British Colonies was acknowledged by this country. 'Such was their attachment to our common Sovereign, whom they consider as their Father, and such their predilection in favour of our nation, that they cheerfully submitted to this inconvenience rather than remain in their native country, when under a foreign jurisdiction.' At the time when this translation of St. John's Gospel was suggested for their benefit, the number settled on the Grand River, though much reduced by various causes, some of which it was the object of Captain Norton's negotiation to remove, amounted to at least 2000 souls. The total of the Confederacy, (including the *Cagnawagues*, and *Hurons* or *Wyandots*, who professed the Roman Catholic religion,) was computed to exceed 8000. Add to this, that the dialect of the Mohawk was intelligible to certain other of the Aboriginal Tribes; and that a very encouraging disposition had been shown to receive religious instruction.

"Captain Norton appeared to be, in every respect, qualified to execute the projected translation. He was a man of great natural acuteness and much reflection; and united with a strong sense of religion an ardent devotion to the interest of his Tribes. His knowledge of the English language, which was familiar to him from his childhood, had been improved by two years of education in Scotland; and that of the Mohawk, in which dialect he had served as Interpreter to the British army, had been matured and perfected by long residence in the Grand River settlement. To these general qualifications were added an extensive acquaintance with the Holy Scriptures, and an increased conviction of their

importance, derived in great measure from that intercourse which he had been led to cultivate with men of distinguished piety, and of religious as well as general information."

Two thousand copies of this translation were immediately printed in Mohawk and English. Part of them were consigned to the care of Captain Norton; and under his direction copies were furnished to different stations in Upper Canada, and in the Ohio and Oneida county.

THE BLESSING OF GOD ON THE PERUSAL OF HIS WORD.

NO. II.

The late celebrated and excellent Mr. Wilberforce was, at the age of twenty-four, the gayest of the gay: not a vicious man, but peculiarly versed in what was called fashionable society; remarkable for his wit, as indeed he always was, though his wit afterwards became innocuous, under the blessed influence of Christian principles; one of the greatest songsters, and the "joy and crown of Doncaster races." He went to pay a visit to a sick relation at Nice, and was accompanied by Isaac Milner, afterwards Dean of Carlisle—a man a little older, and a little wiser, than himself. Mention was made, in their conversations, of an Evangelical Clergyman, a man devoted to his duties. In the course of their conversation respecting that individual, Wilberforce said, "Well, do you know, I think he carries things a great deal too far." Milner replied, "I think you would form a different estimate on this subject, were you carefully to peruse with me the whole of the New Testament."—"Do you think so?" said Wilberforce: "well, I will take you at your word, and read it through with pleasure." They were both elegant scholars; and I believe it was the Greek Testament which they read. However, they perused the

whole of the New Testament, as they travelled together to Nice; and the effect of that single perusal of one part of the records of Revelation was so blessed to Wilberforce, that he became revolutionized—he became a new man; and the witty songster, the joy and crown of Doncaster races, became the Christian senator, and the abolisher of the slave trade. We must doubtless attribute this change to the agency of the one holy and eternal Spirit; yet it is equally certain that the change was wrought through the instrumentality of that blessed book, which it is our high and delightful privilege to be united in circulating. And I would point to this circumstance, as in itself sufficient to prove that all Scripture is given by inspiration of God. Indeed I know not if there be any thing more important, than the noble testimony which this Society has so long borne, in the face of all the cavils of infidelity, that the Holy Scriptures are divine in their authority, true without any mixture of error in their contents, and calculated to render those who come under the power of the truth which they delineate, thoroughly furnished unto all good works.—*Speech of J. J. Gurney, Esq. 1834.*

DO I BELIEVE THE BIBLE?

From the Boston Recorder.

There is, probably, a much greater amount of practical unbelief, even among Christians, than we are generally aware. What would be the feelings of that father and mother, on discovering that their children are asleep, while the dwelling around them is wrapped in flames? Yet, they know that these same children are living in a condition, where, according to the Bible, the wrath of God abideth on them, and they are every moment exposed to the horrors of eternal death; yet they live on from day to day, perhaps in a state of calm

serenity, unmoved with regard to the spiritual condition of their children. If they truly and heartily believed the Bible, could they do this? There is a method of receiving truth abstractly, without coming into communion with it, or viewing it as a living reality. This seems to be the fault, in the manner in which we receive the Holy Scriptures; otherwise, how can we account for the amazing apathy which prevails, in regard to the soul-thrilling truths there revealed? What would be the feelings and conduct of the Sabbath School teacher, if he were to go before his class, with a lively apprehension of the fact, that they are standing upon the brink of eternity, and if unconverted, exposed every moment to the awful doom of the finally impenitent. And how would he labor, if he truly and heartily believed that "they that sow in tears shall reap in joy; and he that goeth forth and weepeth, bearing precious seed, shall doubtless return again with rejoicing, bringing his sheaves with him?" And how would he pray, if his soul could take hold with full confidence upon the wonderful promises God has made in regard to the prayers of his children? If there is any prayer which the church ought unceasingly to make, it is, "Lord, increase our faith."

MONTREAL AUXILIARY BIBLE SOCIETY.

It was mentioned in our last number that the Committee had resolved within the shortest practicable period, to place a copy of the Sacred Volume in every family in Lower Canada willing to receive it.

No sooner was this determination announced than several friends to the cause offered their services to act as Agents for the Society in their respective neighbourhoods. Their offers have been accepted as far as it was

possible to supply them with Bibles to carry the intention of the Society into effect. Captain Maitland having offered to explore the Eastern Townships and other parts of Lower Canada during the summer months, his offer was thankfully accepted by the Committee, and he is now on his journey for this purpose. Some extracts from the letters that have been received from him will shew the progress he is making in the work. From "Stanstead plains, 3d June," he writes:—

"It is with much pleasure I inform you that, through the Lord's blessing, I arrived here safely on the night of the 31st ult., and after visiting several of the Christians of this place favourable to the present efforts now making, in the Bible cause, was present at the County meeting, held in the Congregationalist Church on the 1st instant. Delegates from the different Townships attended, and it proved a most interesting meeting. A feeling of Christian cordiality seemed to pervade all present. It is indeed some comfort, and no inconsiderable one, to know that this cause can and does unite members of every sect of Christians. Oh! that they were more united in every plan for the furtherance of Christ's Kingdom. Let us, however, thank the Divine Disposer of all hearts, that there is at least one verdant spot and sunny isle, where Christians can assemble together and forget those petty-jealousies which, alas! keep back and prove stumbling blocks to many.

"The Society here have been enabled to make such active and successful endeavours, that they do not at present require any assistance from the Montreal Committee; indeed they hope that if it please the Lord to forward His work in the Townships yet unvisited by the Agent, they will have funds wherewith to aid us in the general supply of the destitute parts of the Province.

"The address of the Rev. Mr. Seely, the Agent for the Society, proved very interesting, and much information of the most cheering nature, particularly shewing the necessity and use of prayerful perseverance in the Bible cause, was afforded. Rev. Mr. Baldwin, of Barnston, followed; and in moving the different resolutions, Captain Maitland, Montreal Agent, Rev. A. O. Hubbard of Melbourne, Mr. Hibbert, Mr. Hayes, Mr. Arms, and Rev. L. Sabine, addressed the meeting."

From Sherbrooke, the Captain writes under date of 8th June:—

“The Agent for distribution called upon me yesterday, to state that he should, in the course of four or five days, be entirely out, both of ours and American editions. Mr. Norris says that many persons prefer to buy one Bible and Testament, that it will be always necessary to have some of every kind, as also a few of De Sacy's French Bible, and a few French Testaments. He has nearly completed the Township of Ascot, and states that he has been well received, even by those who valued not the Word of life; he seems to be impressed with the necessity of setting before those, who receive the Scriptures of Truth, the great value of the purchase, or boon; he also gets subscriptions, but not I fear to any great amount. It is my present purpose, with the approbation of the Committee, to call a County Meeting in about three weeks, to stir up the people to the work, and to endeavour to keep up an interest, which I fear has never been very great here, and is ready to die. The Agent speaks of the work already done, having created an apparent beneficial effect, by causing many to read the Scriptures who have hitherto neglected to do so. He is very anxious to have Testaments for the children, as many of them are very earnest to have one of their own, and have brought their little savings, eagerly seeking to be possessed of the treasure. He has experienced some opposition from the Priest, and one boy who had been very desirous of a Testament, was made to burn that given! The price, however, is under sixpence.

“We had a meeting, though not a large one, at the School-house at Hatley Village, where Mr. Seely, Agent for Stanstead, preached. I meet with great kindness and cordiality from all persons; I trust it is for my Master's sake.”

Application has been made to other bodies connected with our Society, or engaged in the distribution of the Bible.

The Lord Bishop of Montreal, and the Society for Promoting Christian Knowledge, &c. express their pleasure at the movement of this Auxiliary; they will supply members of the Church of England with Bibles, when destitute. The Presbytery of Quebec have been applied to, but no answer has yet been received.

The following is from the Quebec Society:—

“The proposal of the Montreal Bible So-

ciety, for a combined effort to supply the whole Province with the Scriptures, having been taken into consideration at a special meeting of the Committee of the Quebec Bible Society, held last night, I have great pleasure in furnishing you with the following copy of a Resolution which was, after deliberation, unanimously passed:—

Resolved, That this Committee receive with much satisfaction the communication made by them by the Rev. H. Wilkes, and Captain Maitland, in behalf of the Montreal Bible Society; and that they are desirous of co-operating cordially with the Montreal Society in all such measures, for the attainment of the important end proposed, as may appear to be advisable after the Committee shall have obtained further information on the subject.

“I may add that a Sub-Committee was at the same time appointed to make further enquiries, to correspond with the Montreal Society and others, and to report such a plan as might seem best calculated to secure the most extensive circulation of the Sacred Word. As a commencement of this Sub-Committee's labours, I would beg leave to request that you will favour them, at your convenience, with such information as you may meet with in your approaching tour through the Eastern Townships, and as may tend to put them in possession of correct views of the general wants of the Province, and of the probable extent of the efforts that may be required to supply them.

“JEFFERY HALE, Sec.”

Extract from the Minutes of the District Meeting of Wesleyan Missionaries of Lower Canada, held in Montreal, May 17, 1837:—

“*Question*.—What is our judgment on the obliging communication with which we have been favoured from the Sub-Committee of the Montreal Bible Society, stating that they are intending to place the Holy Scriptures in the possession of every family throughout the Province, and requesting our sanction and recommendation of the measure?”

“*Answer*.—We sincerely rejoice to learn that our Christian brethren of the Committee have resolved on attempting the accomplishment of so noble a design, and fully concurring in the suggestion of the Committee ‘That the enterprise will require much money and the cordial and extensive co-operation of Christians in all parts of the Province;’ and being aware of the limited means of the inhabitants at the present time, we shall have great pleasure in rendering any aid in our power by gratuitously collecting and furnishing information, raising funds,

and distributing the Scriptures in the several sections of country in which we respectively labour. Any further communications from the Committee we shall be happy to receive through the Chairman of our District.

"WILLIAM SQUIRE, *Secretary.*"

The report of Mr. Elliot, the Agent, contains some very interesting particulars, which will assist the distributors, and may be noticed hereafter.

Stanstead County Bible Society.

Agreeably to a previous public notice, a meeting of the Stanstead Branch Bible Society, and of Delegates from most of the Townships in the County, was held at Stanstead Plain, on Thursday, the 1st of June, for the purpose of forming a County Bible Society. Selah Pomroy, Esq. was called to the chair, and Phineas Hubbard, Esq. was appointed Secretary of the meeting.

The meeting was opened with prayer by the Rev. A. O. Hubbard of Melbourne.

The object of the meeting having been stated from the chair, it was unanimously resolved to form a County Bible Society to co-operate with the Montreal Auxiliary Bible Society; and a constitution which had been prepared, was reported, and unanimously adopted.

On motion of Captain Maitland, Agent of the Montreal Auxiliary Bible Society, seconded by Mr. P. V. Hibbard, it was

Resolved,—That we highly approve of the resolution of the Stanstead Branch Bible Society, to supply, in the shortest time practicable, every destitute family within the limits of this County with a copy of the Sacred Scriptures; and every reader, under the age of fifteen years, with a copy of the New Testament.

On motion of Rev. Mr. Seely, Agent of the Vermont Bible Society, seconded by Rev. Mr. Baldwin of Barnston, it was

Resolved,—That it is an auspicious feature in the formation of Bible Societies, that it

invites Christians of every name to meet on common ground, and to co-operate in efforts to circulate the Scriptures among their fellow men.

On motion of Rev. A. O. Hubbard, seconded by Rev. Lewis Sabine, it was

Resolved,—That while we should endeavour more and more to appreciate the value of the Scriptures ourselves, we are called upon, by every principle of obligation, to make greater efforts to cause their value to be appreciated by others; that the distribution of the Word of God may be attended with as beneficial results as practicable.

On motion of Mr. Henry Hayes, seconded by Phineas Hubbard, jun., it was

Resolved,—That in view of the prevailing worldliness, irreligion, infidelity, and restless spirit of the present time, we deem it highly important to co-operate, depending on divine assistance, in sending abroad the Bible, and in calling to it the increased attention and study which it deserves.

On motion of Rev. L. Sabine, seconded by Deac. W. Arms, it was

Resolved,—That as the Bible is the friend of knowledge and education, as well as the friend of virtue and holiness, and the appointed instrument of regeneration and saving the soul, it is the duty of every friend of man to promote, by all the means in his power, the speedy and universal spread of the sacred Scriptures.

On motion of Deac. M. F. Cushing of Barnston, seconded by Rev. A. O. Hubbard, it was

Resolved,—That in view of the greatness of the enterprize in which we are engaged, we deeply feel, that it becomes us to implore the aid of the Most High.

The business of the meeting was conducted with the greatest harmony; and may we not hope that the effort which has been made will be attended with good not only to this immediate vicinity, but to the Eastern Townships generally?

At the close of the meeting, the following persons were elected as officers for the present year, viz. :—

Selah Pomroy, Esq., President.
 Ichabod Smith, Esq. } Vice-Presidents.
 D. Blanchard, Esq. }

P. Hubbard, Esq., Recording Secretary.
 Marcus Child, Esq., Corresponding Secretary.
 Wm. Richie, Esq., Treasurer and Depository.

Committee for Stanstead.—J. C. Peaslee,
 Esq., C. Bullock, Esq., Deacon W. Arms.

Committee for Bolton.—Alexander Thompson,
 James Austin, A. B. Johnson.

Committee for Barford.—Isaac Wheeler,
 L. Martin, J. B. Crooker.

Committee for Potton.—Deac. L. Orcutt,
 W. Blanchard, L. C. Coit.

Committee for East Hatley.—H. Hazeline,
 J. S. Woodman, Deac. T. Little.

Committee for West Hatley.—J. Merri-
 man.

Committee for Barnston.—Deac. J. Bel-
 lows, Deac. M. F. Cushing, Deac. —
 White.

Memberships and funds of the
 Stanstead Branch Bible Society are
 transferred to this Society.

P. HUBBARD, *Rec. Sec.*

Stanstead, June 2, 1837.

THE RENDING OF THE VEIL.

When our Lord died, the veil of the temple was rent in twain from the top to the bottom, Matt. xxvii. 51. The veil was that which divided the most holy place from the rest of the tabernacle, Exod. xxvi. 33; and in that most holy place were contained the mysterious types, the ark of the covenant and the mercy-seat; and within this veil only the high-priest entered once a year, when he made an atonement for the people and for the tabernacle, Lev. xvi. 33; Heb. ix. 7. And now at our Saviour's death this veil was rent from the top to the bottom; and it imported divers very great mysteries. 1. That now our great High-priest was entering into the most holy, with his own blood, having thereby made the atonement for us; "By his own blood he entered in once into the holy place, having obtained eternal redemption for us," Heb. ix. 12. 2. That the means whereby he entered into the most holy place was by rending of his humanity, his soul from his

body, typified by the rending of that veil; and therefore his flesh, that is, his whole human nature, was the veil; "Consecrated through the veil, that is, his flesh," Heb. x. 20. 3. That now by the death of Christ all those dark mysteries concealed formerly in the most holy, the ark of the covenant and the mercy-seat, are rendered open, and their meaning unfolded. Christ, the Mediator of the covenant, and the seat of mercy and acceptation unto all believers, who are founded and seated upon him, is now clearly revealed; life and immortality are now brought to light through the gospel, 2 Tim. i. 10, and the veil being rent in twain, the meaning of the mysteries and types under the law is discovered. 4. That now the use of the ceremonial law is at an end. The greatest and most sacred mystery of the tabernacle, and indeed of the whole ceremonial law, was this that was within the veil, the most holy place, wherein were the most holy and reverend mysteries, the ark and the mercy-seat; but now the veil is rent, the use abolished, the covenant of the people is given, the body of Christ, typified by the temple, separated; and so the use of the other temple, tabernacle, and the holy places, vessels, instruments thereof, ceased. 5. That now the kingdom of heaven, the most holy place, is open unto all believers. Christ, our High-priest, is entered in with his own blood, and has not closed the veil after him, but rent it in sunder, and made and left a passage for all believers to follow him, with our prayers and access to the glorious God, and hereafter in our person: "Having, therefore, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh, let us draw near with a true heart," Heb. x. 19, 20.—*Sir M. Hale.*

ADVICE TO CONVERTS.

Take the precious Bible, and not the defective experiences and imperfect lives of fellow Christians, as your standard of truth and duty. The poorest helps may indeed be of use; but the best should always be preferred. With a perfect standard for our constant guide, we shall be less liable to wander, than when we undertake to follow those implicitly, who themselves are liable to err. The instructions and prayers of fellow Christians, are among the constituted means of spiritual improvement; and we would by no means lessen their interest or depreciate their importance. Social meetings for mutual edification, are certainly of great use; and these should not be neglected. After all, every thing should be brought to the unerring standard, the precious word of God. Come to this with a docile, child-like temper; ask for the influences of the heavenly interpreter; and taste of the waters of life directly at the fountain, whence they flow with unmingled purity. Become Bible Christians, and you will be substantially right, notwithstanding the minor differences of opinion which prevail among brethren.

The Bible, the precious Bible, this is the man of our counsel. Even the Apostles of the Lord Jesus do not ask us to follow their steps, except as they themselves follow the Lord Jesus Christ.—*Olive Branch.*

THE BIBLE IN SPAIN.

The Archives du Christianisme states that the Paris Bible Society has stereotyped the Bible in Spanish, and contains a letter from an English gentleman at Barcelona in Spain, stating that he had openly offered Bibles for sale there; sold in one day 36, and gave away 6; and in the six following days sold 120 copies and

gave away 40. The *Espagnol*, published at Madrid, has boldly advocated the circulation of the Bible as the means of preventing infidelity, and promoting true religion.

THE LOVE OF CHRIST.—It is deep as the grave in which he lay; high as the heaven to which he ascended; ancient as eternity; and lasting as the interests of your immortal souls.

Poetry.

THE BIBLE.

This little book I'd rather own,
Than all the gold and gems
That e'er in Monarchs' coffers shone,
Than all their diadems.

Nay, were the seas one chrysolite,
The earth one golden ball,
And diamonds all the stars of night,—
This book were worth them all.

Oh, no! the soul ne'er found relief
In glittering hoards of wealth;
Gems dazzle not the eye of grief;
Gold cannot purchase health.

But here a blessed balm appears,
To heal the deepest woe;
And those who seek this book in tears,
Their tears shall cease to flow.

The Committee of the Montreal Auxiliary Bible Society beg to state to those persons in the Country, who may receive copies of this paper without having subscribed for them, that this method has been taken to extend its circulation, but with no intention of holding them in any way accountable; at the same time it is hoped that they will use exertions to circulate the copies sent, and remit any thing, if collected.

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