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JOHN BUNYAN :

REMARKS ON HIS GENIUS AND WRITINGS.

Not only is the fame of this extraordinary man celebrated through all the world, wherever books are read, but his memory is still cherished with peculiar love and veneration in the place where he exercised his ministry. At Bedford, and throughout the county, his name is as "ointment poured forth." His early impiety and irreligion; the strong emotions of conscience struggling in his breast; his diligence and patient endurance, after his character became decided; and his steady adherence to the cause and interest of his Saviour, in the midst of a corrupted populace, a depraved magistracy, and a vindictive clergy, are traits of character which call forth our admiration, and which peculiarly fitted him for the performance of extraordinary service in the Kingdom of his Redeemer.

With the principal events of his life most of our readers are probably acquainted. It is not our intention to detail them here; but to present a few thoughts on that singular genius

with which it pleased God to endow him, and by which he was enabled to render so great a benefit to the church as has resulted from the most popular of his writings.

Bunyan has been styled the Shakspeare of theology: like the bard of Avon, he had no equal among his contemporaries, and has no rival among his successors. But a higher honour belongs to him than unsanctified genius can ever procure. He has not only delighted and astonished thousands in successive generations by the creations of his fancy, but has left impressions of piety upon the hearts of many. He stands alone in the walk he has chosen, or rather to which he was directed by a heavenly impulse; for though others after him have tried their skill at allegory, none have ever approached the excellencies of his PILGRIM'S PROGRESS. The fame of Bunyan must be lasting, because his pilgrim embodies in himself, not the accidental, nor the occasional feelings of our nature, but the

hereditary and essential ones. His soul is composed of portions from the spirits of many men. Were it possible, indeed, to concentrate in one being the souls of mankind, so that they should form but a single consciousness, Pilgrim would be a correct miniature of the whole; for he is not so much an individual of our species—he is any man and every man by whom Christianity has been, is, or will be felt and exemplified. So long, therefore, as grace and nature remain the same, the fame of Bunyan is secure. Nothing short of a change in our species, from human to angelic or to infernal, could destroy the interest of the Pilgrim's Progress; and even then it might be interesting as the representative of a race that has been. The inhabitant of another world would learn the character and condition of the human family after reading it. Other writings may be better adapted to teach *us* the sober realities of personal religion; but a superior order of beings would be at a loss what to think of us; and for this reason—the ordinary business of life is not sufficiently connected with the practice of godliness to shew the whole character of a Christian. In these books he is seen only in the closet, or in the sanctuary—upon his knees, or in his chair: and his mind exhibited only while wrought upon by his own, or by a divine influence; and not as it is affected by public intercourse and conversation; whereas Bunyan's Christian moves over the whole platform of real life—fills up every hour of the day, and never disappears from morning till night. We are ever made partners in his dreams, as well as companions of his walks. In the admirable work of Doddridge we are only admitted into the company of the Christian during the brief periods of retirement and devotion: we conjecture how he has been employed in the interval by the tone and cast of his next meditation. The

Rise and Progress, then, would only present to the inhabitants of another world the *inner man* of a Christian; whereas Bunyan's pilgrim would make them familiar with the *outward and inner man* at once. This comparison will account in some measure, for the superior interest excited in his behalf—he is ever before us.

The world and the church have done justice, long ago, to the claims of Bunyan. He has obtained already all the heart-homage which can be paid to an author, and stands in no need either of a vindicator or an apologist. The monument of his fame has become great by natural and unaided growth; for till Cowper praised him no one had formally aided the triumph of Bunyan. He has had commentators indeed; so have the Cartoons of Raphael; but both had gained the applause of the world before their beauties were pointed out by a critical wand: like the sun, they revealed themselves by their own light. This is more than can be strictly said of Shakspeare or of Milton. Both have been indebted to the illustrations of lecturers and critics. The criticisms of Addison on *Paradise Lost* had no small share in fixing the attention of the reading world on a production worthy of its regard and applause before they were extensively yielded to its surpassing merits. But the writings which can dispense with this labour of love, and herald themselves into general notice and admiration, must be of no ordinary character—must have a charm peculiar to themselves. If it be true fame to find his work in every cottage window, where any thing is read, Bunyan has it. His Pilgrim's Progress is an heir-loom in every family where books have any value. If fanaticism and cant were charged against Bunyan, and could it be substantiated from the pages of his Pilgrim, it would only render his triumph more singular, because it

would shew that his beauties are such, as not even his own hand could tarnish, nor his own foibles depreciate. Indeed, the more defects that ignorance or impertinence impute to the author, the more astonishing is his success, which, it is evident, nothing could hinder.

Between Bunyan and almost every other writer, there is this distinguishing characteristic, that nearly all his constant admirers were made so while but *children*. No other genius, as yet, has had this fascination—no other work, beside the Pilgrim, this fame. The writings which have immortalized others are such as childhood can neither relish nor comprehend. Their chief merit is that they amply gratify the maturity of intellect required to grasp them: that they come up to and exceed the expectations of cultivated and expanded minds. But, while they have “depths for the *elephant* to swim in,” they have no “shallows in which the *lamb* can wade;” whereas the pilgrim is so constructed as not only to interest minds of every age and order, but the very things which are *milk for babes* are actually *strong meat* to the same persons when they become men. What is admired as history in childhood, is admired as mystery in youth; what is admired as ingenuity in manhood, is loved as experience in old age. The pilgrim actually exercises the maturity of those minds it engaged in youth; and what was read for pleasure during many years, is read and remembered in the evening of life, both for pleasure and edification. The books which please us in childhood are in general *childish things*, which we *put away* when we become men; or, if we ever recur to them in after life, it is to wonder at the trifles which interested us in our early days. Even Watts’s *Divine Songs for Children*, of which the late Mr. Cecil said that, considering the Doctor’s talents and piety, he was not surprised at the

excellence of his other writings, but he often wondered how he could write the Hymns for children—even these are not valued by us as we advance in years, on our *own* account. They are seldom brought forward for our own improvement, however highly we may continue to think of their singular adaptation to the minds of the young. But we feel not merely an equal but a growing interest in Bunyan’s Pilgrim, after we have been many years acquainted with him. In childhood we sit, as it were, on Christian’s knee, listening to the tales of his “hair breadth escapes.” In youth we join him upon his perilous journey, to obtain directions for our own intended pilgrimage in the narrow way. Before manhood is matured, we know experimentally that “the slough of Despond and Doubting Castle” are no fictions. And even in old age, Christians are more than ever convinced of the heights and breadths and depths of Bunyan’s spiritual wisdom. The faltering tongue of decrepitude utters, as sage maxims, the very things it had lisped as amusing narrative; and we gravely utter, as *counsel* to the young, what we prattled as *curious* to our parents.

These excellencies in Bunyan are the more remarkable from their being almost unconsciously produced by their author. They are not the result of deliberative design on his part—not the fillings-up of a studied plan; but the very unity of the narrative arises more from the nature of the subject than from any previous intention in the writer. We are indebted to Bunyan himself for our knowledge of this; otherwise we might have given him credit for an acquaintance with the rules of Aristotle, so rigidly does he adhere throughout to the unities of Epic poetry. Thus he explains the origin and progress of his great work:

“When at the first I took my pen in hand,
Thus for to write, I did not understand

That I at all should make a little book
In such a mode; nay, I had undertook
 To make *another*, which, when almost done,
 Before I was aware, I this began."

This account is not only to be relied on because of the known integrity of the author, but accords with the experience of every writer in whom imagination is predominant. It is not in the nature of genius to sketch an *outline* of intended creations, and then to work by that plan. She must, of course, have some idea, however indefinite, of the object she proposes to herself; but instead of setting about to make up a given prescription, by weight and measure, genius produces unity and effect just in consequence of one happy thought suggesting another, and of the harmony which subsists among natural truths. But this train of remark need not be pursued here. The opinion it embraces might be established and illustrated by other examples; but that of Bunyan will suffice. The unity and effect of the narrative are strictly epic; and yet the author was unconscious of any such design at the outset:

"And thus it was: I writing of the way
 And race of saints in this our gospel day,
 Fell suddenly into an Allegory
 About their journey, and the way to glory.
 In more than twenty things, that I set down;
 This done, I twenty *more* had in my crown;
 And they again began to multiply,
 Like sparks that from the coals of fire do fly."

What can be more natural than this frank and familiar account—and we may add, more philosophical, notwithstanding the homeliness of its garb? It explains not only the Pilgrim's origin and growth, but the true secret of its perfection as a whole, and enables us to assign to Bunyan his true place among the sons of consecrated genius.

His HOLY WAR is a production of a very different character, not indicative, however, of less talent, but in some respects of superior. There is greater variety in the action, and more complexity in the machinery; but it is not so popular as the former *Allegory*, and perhaps never will be.

It does not commend itself at once, and so palpably, to the common apprehension; but he who shall give to it patience and attention enough to understand and apply it, will find the Holy War in the town of Mansoul an acute and profound analysis of the emotions of the human mind in conversion, and the subsequent conflicts of the Christian life.

THE CLAIMS OF THE GOSPEL MINISTRY UPON YOUNG MEN.

[We fully agree with our Quebec correspondent in his estimate of the vast importance of the sentiments contained in the following extracts, which we insert at his suggestion. They are from a valuable paper on the subject announced in the above title, by the Rev. J. J. Owen of New York, in the *Journal of the American Education Society*, for November last. Their perusal, we trust, will excite in the minds of Christian parents, Churches, and young men of talent, those considerations which the subject deserves, and which may lead them to enquire what is the will of God, and what are the claims of duty, in each particular case, and to act accordingly.]

"Every pious and intelligent reader of God's word, cannot but believe, that a glorious day is yet to be enjoyed by the church on earth, and that 'the heathen shall be given to the Son for his inheritance, and the uttermost parts of the earth for his possession.' Nor is it less evident to those who take an enlarged view of the moral, intellectual, and political changes, which are taking place in the world, that a great revolution of opinion and conduct is at hand, the nature and extent of which are disclosed in the inspired volume. The kingdoms of this world are to become the kingdom of our Lord and of his Christ.

But this revolution will not take place without an appropriate instru-

mentality. There will be a perfect adaptation of the means to the end, and a cause fully adequate to the effect to be produced. It will result from the exercise of an instrumentality committed to the church for these eighteen centuries, and which, when rightly put into operation, God has promised to make effectual by his Holy Spirit. This instrumentality, in subordination to which other means are to be wisely employed, is the preaching of the gospel by men trained and qualified by the Spirit of the living God, and by moral and intellectual discipline. I say, qualified by the Spirit, for unto the wicked God says: 'What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?' Nor must intellectual training be dispensed with; for it is through and by the truth, exhibited with skill, clearness, and energy, that the triumphs of the gospel are to be achieved. An ignorant priesthood might answer for the dark ages, when the clergy had power to enforce the dogma, that 'ignorance is the mother of devotion.' But that starless night has passed away, and the intellectual character of the present age forbids, that we should lay

^{'careless hands}

On skulls that cannot teach, and will not learn.'

There is no department of the field of labour, where a thorough education is not essential to the functions of the gospel ministry. If a missionary goes among the intelligent Chinese, he ought to be an educated man. If he goes to any heathen nation, he ought to understand the philosophical structure of language, in order to translate the Scriptures into the language of the natives, and form and arrange grammars, lexicons, and elementary books. He ought to be well versed in science, in order to meet and refute the errors, which heathen teachers have promulgated by the application of false principles

of science. And need I say that the pastors of churches around us ought to be well educated men? Show me the church which prefers an unlettered pastor, other things being equal, to one whose mind has been thoroughly disciplined and stored with knowledge. Such a church cannot be found. The whole community gives its suffrage in favour of a pious and well educated ministry.

The position which I have taken, that a pious and intelligent ministry is to be the main instrument in bringing the world under the dominion of Christ, is confirmed, both by reason and the word of God.

There is great efficiency embodied in *preaching* the gospel. We are so constituted as to be greatly affected by the tones of the human voice. The same truth, which being presented to the mind through the medium of sight, has little or no effect, when expressed by appropriate tones of the voice, will find its way to the heart, and there oftentimes work an entire change. The perusal of truth, as it meets the eye in the Bible, and in the vast number of religious books and tracts, now furnished the community at so cheap a rate, often produces a happy result. But with what vast accumulation of power does it arm itself, when urged upon the conscience by the man of God, who feels the worth of souls! It was when Paul reasoned of righteousness, temperance, and a judgment to come, that Felix trembled. It was when he recounted the particulars of his wonderful conversion, that Festus, forgetful of his judicial dignity, cried out in a loud voice, 'Paul, thou art beside thyself;' and the dissolute Agrippa made the memorable confession, 'that he was almost persuaded to be a Christian.' 'The voice of man,' says Baxter, 'is contemptible. But the voice of God coming from the sacred desk, is awful, and terrible, and mankind dare not reject it.'

The Scriptures bear unequivocal testimony to the truth we are attempting to establish. The commission which Christ gave his followers to preach the gospel to every creature, while it involves every instrumentality, which promises auxiliary assistance, points distinctly to the living ministry, as the means by which the world is to be evangelized. So the apostles understood the commission. They engaged with great singleness of purpose in preaching, and thought that it was not reasonable, that they should leave the word of God and serve tables. Paul, with his characteristic energy, said, 'necessity is laid upon me; yea, wo is me if I preach not the gospel.' And again: 'I am a debtor both to the Greek and the Barbarian, both to the wise and the unwise.' And again: 'It pleased God, by the foolishness of preaching, to save them that believe.'

But the apostle has left a still more lucid commentary upon the commission of the Saviour. After having asserted that 'whosoever shall call upon the name of the Lord shall be saved,' he proceeds: 'How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?' Thus by inseparable links the salvation of the world is connected with the sending forth of a competent number of preachers.

One of the standing injunctions laid upon the ministry is, 'the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also' Enough, however, has been advanced to show that the preaching of the gospel is the divinely appointed instrument in converting the world. Any plan, therefore, which overlooks or undervalues this instrumentality, must ne-

cessarily prove unsuccessful. The press is a mighty engine, and in its appropriate sphere, as auxiliary to the cause of righteousness, can effect much; but it should never be substituted for the living ministry, either in our own or in heathen lands. Nor would I intimate that it is so substituted. There may be danger, however, in the enlarged and complex operations of Christian benevolence, of attempting to improve upon the simple means which God has ordained, and of relying too much upon subordinate instrumentalities. Such is our inertness in the cause of Christ, our love of ease, and want of self-denial, that we are ready to embrace almost any plan, which rids us of personal effort and sacrifice. Any device to convert the world, which dispenses with the personal dedication of ourselves, our sons, and our daughters, has much to commend itself to the carnal heart. But such plans are contrary to the word of God, and will therefore be fruitless. Our young men must not deceive themselves with the idea, that there is not a demand made upon their personal services—a demand which the devotion of prospective worldly gains will not meet, nor frivolous excuses justify in slighting, nor for which an ill-defined hope of being more useful in some secular employment can be substituted. The world will lie in darkness another eighteen centuries, unless the command, GO PREACH THE GOSPEL, is reponed to, by the personal dedication of many of the sons of the church.

Six hundred millions of dying heathens are perishing for the bread of life. Every day consigns nearly sixty thousand to the grave, who have never heard of the Saviour. Let imagination carry us for a moment to Asia. Follow its mighty rivers, along the banks of which not a Christian temple is erected. Traverse its vast central and northern deserts,

the stillness of whose solitudes has hardly been interrupted by the prayers or praises of a Christian worshipper. Stand up on Himmaleh's lofty summit, and let the eye look in vain for a single trace of the religion of Christ. Enter the rich and splendid cities of India, and of the Chinese Empire; coast along the countries of Asia Minor; explore Persia, Armenia, and Independent Tartary; and alas, what a frightful picture of moral death every where appears! And need I say any thing of Africa, over which an almost unbroken cloud of darkness rests; or of the islands of the sea, most of which are yet peopled with the most degraded class of idolators? The facts are well known. So small a portion of the earth is supplied with the means of grace, that it may well be said, that 'the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God.'

Our Lord Jesus Christ, after having said that the harvest was great, and the labourers few, commanded his disciples to 'pray the Lord of the harvest to send forth labourers into his harvest.' If there ever was a subject which ought to be commended to the blessing and guidance of God, it is the training up of young men for the holy ministry. It ought to be remembered in the closet, where no ear, but that of the Most High, hears the outpourings of the heart. The parent, in the hour of family devotion, with his beloved children around him, should pray that God will raise up an intelligent and holy ministry. In the circles of social prayer, it should be made an object of supplication. And it should by no means be overlooked, when the people of God meet in the sanctuary to pray for the extension of the Redeemer's kingdom.

The parents of pious sons, having suitable natural endowments, ought

to encourage them to seek the office of the ministry. I do not mean that they should be compelled or urged to study against their will. But a judicious parent can in various ways so place this subject before a son, as to guard the sanctity of the ministerial office, and also incite in him a strong desire, if it be the will of God, to enter the ministry. He ought to be taught from his childhood, that having the requisite qualifications, he can be more useful in the ministry than in secular employments. There ought to be a free interchange of sentiment between the parent and son upon this subject. And as the ungodly son ought to know the strong desire of his parent for his conversion; so the pious son should be made acquainted with the feelings of his parent, in relation to his becoming a minister of Christ.

Pious parents ought to consecrate their children to the service of God. Hannah consecrated her son Samuel before his birth. 'I have lent him,' said she, 'to the Lord, and as long as he liveth, he shall be lent unto the Lord.' The mothers of Schwartz and Samuel J. Mills made a similar dedication of their sons. Had they given millions of dollars to the cause of benevolence, the offering would not have been so valuable. Had Schwartz and Mills engaged in secular employments, the conversion of the world would have been retarded, and millions who will now be saved, would have perished in the darkness of heathenism.

Parents should feel that the Lord has special claims upon their children. If a beloved son has been converted, it is the duty of the parent to enlighten his mind in respect to the nature and extent of his obligation to Christ. . Brothers and sisters and other relatives not unfrequently throw obstacles in the way of those, who desire to study for the ministry. It is proper for them to advise with

him; and if they think that he is mistaken in regard to his talents, or the nature of the holy office to which he aspires, kindly and firmly to expostulate with him. But to oppose him for no other reason than a preference to his becoming a merchant, or mechanic, or entering upon a more lucrative profession, is wrong, and will meet with disapprobation at the bar of God.

Ministers and churches have no small responsibility resting upon them in relation to this subject. Whenever a young man is examined by them for admission into the church, they ought to mark well his moral and mental qualities. If his religious experience be clear and satisfactory, his natural endowments good, his health unimpaired, and his deportment amiable and prudent; they ought to pray and converse with him, and endeavour to awaken in him the spirit of self-consecration. I have no doubt that the time will come, when every church organization will feel as sacredly bound to furnish *men*, as they now do *funds*, for the service of the Lord. When they begin to see the wheels of benevolence dragging heavily, if not wholly retarded, by the want of men to go forth on errands of mercy, they will consecrate their pious youth to the work of the ministry.

Every pious young man ought to make the solemn inquiry, how he can live most to the glory of God. If circumstances conspire to make out some secular employment as best adapted to effect this object, let him unhesitatingly enter upon it. If, on the contrary, it appears to be the mind of the Spirit, that he should seek the office of the gospel ministry, let him yield prompt obedience. In making this inquiry, it is not safe to consult his inclinations, or supposed tastes. Almost every young man of energy and industry has a natural desire to amass wealth; and were this to be the governing principle in ar-

riving at a decision, few would study for the ministry. A question of duty is never to be settled by a reference merely to natural inclinations and desires. The only point to be considered is, in what sphere a young man can do the most good.

Now it cannot be doubted that, other things being equal, a youth can now do more good in the ministry of the gospel, than in any other avocation. And this will hold true until the time comes, when there shall be a minister to every thousand souls upon the globe. No young man should therefore engage in any secular employment, until, after prayer and deliberation, and consultation with pious friends, he becomes convinced that he has not the requisite qualifications for a minister of Christ. If a young man, at this time, when so many are perishing who have never been taught the way of salvation, engages in worldly pursuits, without having prayerfully inquired whether he ought not to preach the gospel, he has shrunk from the examination of a momentous question, and ought to fear lest the blood of souls will be required at his hands."

WHO ARE CALLED 'THE SONS OF GOD'?

The most prevalent meaning of this appellation, as it is employed in Scripture, is probably well understood. But yet there is reason to think that many readers overlook one application of the name, which is wholly distinct from the familiar usage. It may therefore be of some service, to state distinctly, who are called 'the sons of God,' and to specify the probable reasons of the respective applications of the name. In the hope then of promoting this object, the following remarks are offered, as the result of a diligent examination of the Scriptural usage.

I. Angels are called 'the sons of

God.' The book of Job contains several clear instances of this application of the name. Thus the angels are unquestionably meant in chapter xxxviii. 7. where it is said, 'all the sons of God shouted for joy'; because the period referred to in the context, was prior to the creation of the human race. The same order of beings is also meant in chap. i. 6. and chap. ii. 1., where we read that 'the sons of God came to present themselves before the Lord, and Satan came also among them.' Here the highly poetic fancy of the writer represents Satan, himself an angel, as mingling in the assemblies of pure intelligences, to whom he is equal in nature, though inferior in character. These assemblies are supposed not to be held on earth among men; because Satan is represented as leaving the haunts of men for the purpose of attending them. In Daniel iii. 25, we find a similar name given to an angelic being. As the passage reads in our version, it is naturally understood by most persons to mean Jesus Christ; but the translation is incorrect, and therefore the reference to our Lord, unfounded. The original Chaldee signifies not 'the Son of God,' but 'a son of the gods'—an expression, which in the mouth of Nebuchadnezzar could only mean, a superhuman or angelic being. This is indeed put beyond all doubt by the 28th verse, in which this wonderful personage is expressly called an angel. There does not seem, in fact, to be any passage of the Old Testament, in which the appellation 'Sons of God' can be proved to designate any beings but angels. A fair interpretation cannot attach to it another sense, however much that sense may be desired by prejudice and the spirit of system.

The most probable reason for calling the angels by this name, was their pre-eminent resemblance to God, as possessing a spiritual nature and excelling in strength and wisdom. They

rank highest in the scale of derived existence, and therefore deserve to be styled, by way of eminence, 'the sons of God.'

II. Godly men are called 'the sons of God.' This is unquestionably the meaning of the appellation, wherever it occurs in the New Testament. As it would be useless to multiply passages to prove this most familiar usage, the following examples shall suffice. In Matt. v. 9, we read, 'Blessed are the peacemakers: for they shall be called the children (the Greek means rather, the sons) of God.' Again in Rom. viii. 14, the title occurs in a similar sense: 'For as many as are led by the Spirit of God, they are the sons of God.'

The propriety of calling the godly by this name may appear, if we consider

1. That they derive spiritual life from God. They are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. They are even said (2 Pet. i. 4) to be 'partakers of the divine nature.'

2. That they bear the image of God. They are required (Matt. v. 48) to be perfect, even as their Father who is in heaven is perfect. God is love, and consequently those, who are justly styled his sons, must cherish and manifest the like spirit. 'In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.' 1 John iii. 10.

3. That they receive a fatherly treatment at the hands of God. As one part of this treatment, must be mentioned, the discipline which is constantly exercised over them. 'If ye endure chastening, God dealth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons.' Heb. xii. 7, 8. And as another part is to be

reckoned, the inheritance which is provided for them. 'If children, then heirs; heirs of God, and joint heirs with Christ.' 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is.'



UPPER CANADA, *March 23, 1839.*

MY DEAR BROTHER,—There is much in the Christian Church that must be painful to a reflecting mind and pious heart, but hardly any thing more lamentable and injurious than the prevailing spirit of schism and division. Nothing can be more agreeable to the enemies of God and true religion, of the angelic and human kind, than these; nor can any thing be more contrary to the design and tendency of the gospel and the clear and express mind of Jesus Christ, who solemnly prays to his Father, "That they all may be *one*: as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

How tremendously awful is it for any man, but particularly a *Christian believer*, to set himself *directly against* the happy design and lovely tendency of the gospel, the conversion of the world, the express will and solemn prayer of Jesus Christ. A schismatic, in his revolutionary career, must be accountable to God for all this. Nearly all allow that schism is a great and prevalent evil, and that an union of all true believers is to be sedulously and prayerfully sought. But still, far be it from me to recommend any plan, however plausible or popular, for securing this most desirable end, that may confuse or interfere with the order of divine appointments. Neither do I consider it prudent to touch that tender and complicated subject in the small compass of a

single letter; and if I should, it would not suit the pages of your Magazine. However, although a strict Baptist, both parties will forbear with me a little, while I would attempt to answer a practical and very important question, viz.: "Can a strict Baptist, in consistency with his own principles, hold Christian fellowship at the Lord's table with his brethren of open communion principles?" My Dear Brother, the state of our churches, and the operation of our denomination in the Canadas, seem to require some answer to this, and perhaps the sooner the better, for two cannot walk together except they be agreed. The answer branches into two different points, viz.: "Can we (strict Baptists) in consistency, fellowship these open communion brethren, as individuals, in our church?" And again: "Can we fellowship them collectively in the churches to which they belong?" As to the first query, I am quite free to say that I am perfectly convinced that these brethren should live together in unity, and in so doing there cannot be any inconsistency or sacrifice of truth or Christian principle. It would seem to require no proof that an assembly of baptised believers, called a Baptist Church, are bound to receive a baptised believer, although he might differ a little from them on a certain given point of church form: but perhaps not so much as they differ from one another, in some other things of as much moment. They hold baptism a pre-requisite to church fellowship, and they are not called to sacrifice any part of their form or order when they receive him, for he is baptized as well as they are; and if his knowledge of church form be thought deficient, where should he learn but in the school of Christ? Are we not all deficient—"of yesterday," "and know nothing as we ought to know?" Perhaps he knows most who is properly convinced of how

little he knows. I once laboured with great pleasure with two pious and able preachers of the gospel, the one quite "strict," and the other "open." When the church sat down to break bread, the strict brother would not partake. I asked his reason, saying that the church were all baptised. He answered, Don't you see Elder ——— there? What of that—is he not a baptized believer? But, says he, do you not fellowship pedobaptists by him? Not here, for not one of them is sitting down with him. But still, such is the power of education and early habit, that he could not partake with us.

Secondly: As to the other, the propriety and consistency of having fellowship with these brethren in the churches to which they belong, and consequently with pedobaptists in these churches, is a point which seems at first glance *inconsistent* with "strict" principles. But, after mature deliberation and viewing the subject in all its bearings, I offer the following reply. A man must forbear in another what he, thinking and believing differently, could not do. So I may be called to bear, in a church with which I may enjoy occasional fellowship, with some things I cannot approve. Yea, a number of cases may be carried against me in the church to which I belong, quite contrary to my convictions and feelings, which yet would never justify me either in dissent or division. All I can do is to vote and testify in my place against them, and so clear my own conscience; and if the matter is wrong, they, and not I, must bear the blame of it. A person disposed to leave a church, on his finding himself in the minority in a case of common occurrence, that does not destroy the constitution or character of the Church of Christ, had better not be united with it. For the proverb holds true in the church, as well as in the world, "Many men, many minds." The

Jew and Gentile converts, and Paul and Barnabas, did contend and differ, but never thought of breaking church fellowship on that account. So, when I sit down with an "open" church, I may disapprove of a number of things, as well as their receiving a pedobaptist to fellowship. But perhaps that may not be the proper time to find fault, neither should I be thought to approve nor be held responsible for every part of their conduct. I do not find fault with the believer's commemorating his Saviour's love, for that he ought to do. But if he is wrong, the fault lies in the *neglect of a previous duty*, which is principally between himself and the pastor, in which the stranger has no voice, and over which he has no control. Therefore he may forbear and commune, and yet consistently refuse communion in the church in which he himself is either a member or pastor. The cases are quite different; in the first the stranger has no voice, in the other he has one, and is the *actor* in receiving the candidate, and is responsible at the bar of God and conscience for the manner he discharges his duty.

OBJECTIONS.

1. Am I not responsible for the conduct of such churches as I commune with? Ans. I may disapprove of many things in their faith and practice, on the subject of ordination—plurality of Elders—*Agapæ*, or feasts of charity—kiss of charity—&c., &c., &c.,—which I may forbear in them, but cannot perform myself when called to act.

2. Is not the constitution of the church destroyed when the candidate is not baptised? Ans. The constitution of the church may be *affected*, but not destroyed; and it may be so by different other things with which a person may forbear, but perhaps cannot approve, and therefore cannot be expected to promote.

3. Is it not inconsistent to receive one member of a church and refuse another? Ans. I would refuse none who are willing to come after the command and example of the Great Head of the Church, but if unhappily we differ as to this, the *stranger* will readily forbear when he is aware that his accommodation cannot be granted but at the expense of the people's private *convictions* of truth. One man may be as wise as another, but we cannot exchange our convictions of truth in principle or practice. So "Let us prove all things, and hold fast that which is good." That the spirit of peace, love, and conciliation may take the place of that of division and distraction, in all the churches of the saints, is the sincere desire and fervent prayer of,

Your's in the Gospel,

F—.

DEAR BROTHER,—I am so much pleased with the ideas contained in the following article, that I am induced herewith to send it to you, and I hope you will give it a place in the columns of the Magazine. It has a tendency to render those of us, in these Provinces, who have emigrated from Britain, contented with our lot, and lead us not to indulge in vain regrets at leaving our beloved country, but to exert our energies to fulfil the purposes of God in sending us hither. It has also a tendency to lead us to pray that our native land may prosper, and "that her fulness," instead of her fall," may become the riches of the world." It is a beautiful idea, that emigration is leading thousands to leave their native land, and scatter themselves over the face of the earth, that the world may the more speedily be converted to God; and though the good leaven in the mass that emigrate is small at present, yet we know a very little leaven ultimately leavens the lump. Praying that we may be a part of that

leaven, I remain, your's affectionately,

A BELIEVER IN A PARTICULAR PROVIDENCE.

[Our correspondent refers to a beautifully written paper by Mr. Henry Rogers, on *The Destinies of England*, inserted in a volume edited by WILLIAM ELLIS, and entitled "THE MISSIONARY; or Christian's New Year's Gift." The article is in the form of a Colloquy between the author and his friend Horatio. The subject is grounded on the following question, "Shall I say that I exult in the present sufferings of our country, Horatio?" After a few explanatory sentences, the colloquy thus proceeds:]

..... "In the eyes of future ages, depend upon it, the epoch of our decline will be the epoch of our glory."

"I do not clearly understand you; explain your meaning more fully."

"Is it not plain, my friend, to the Christian—and not more from the pages of revelation, than from the progress of events—that Providence designs that the whole world shall be peopled, civilized, and above all, made Christian; and is it not equally plain that vast regions of the earth as yet remain an unbroken solitude; that still larger portions are utterly barbarous, and that but a very small part is Christian? Now, can you conceive any expedient more simple in itself, and yet better adapted to secure those complicated and magnificent results to which I have just referred, than letting all the elements of power accumulate almost to bursting on some favoured soil, and then by the operation of some irresistible causes, scattering them over every country under heaven? Now this is just the case with Christian nations—and with those nations, just in *proportion* as they are Christian,—that is, in proportion as they retain the truth in its purity. It is not wonderful, indeed, that they *should* attain this supremacy in power—and that, too, just in proportion as Christianity is vigorous. Such rapid superiority is necessarily involved in the indirect influence of Christianity itself, on the moral and intellectual habits of nations. Now amongst these favoured nations, England stands pre-eminent. The elements of all kinds of power, moral, intellectual, and physical, are scattered about in the most ample profusion; it is the very 'gold coast' of civilization; her

soil sparkles with riches. Wealth, science, and philosophy, all these she possesses in superabundance, and yet cannot use—from this single but fatal difficulty—that she has not space to use them. Our very power enfeebles us; we have not room to bring our giant-strength into play. We tower in altitude and expand in bulk beyond the narrow pedestal that sustains us. Like seedlings, planted so close as to impede each other's growth, we only require transplanting, and we shall darken the earth with our shadows."

"Yes, and it is not unworthy of remark that the very causes—at least the most powerful of them—which now necessitate this 'dispersion,' have been the inevitable consequences of this accumulation, and have grown up with it."

"Exactly so, my friend. All the arrangements of Divine wisdom resemble the movements of a complicated machine—every one of which sustains manifold relations to every other and to all—while all are really most harmonious amidst seeming confusion. Christianity is to take possession of the earth; and she herself, by her influence on human character and human society, generates the very power by which she is to achieve her triumphs. The elements of this power are at length accumulated; and then it is found that the very process of accumulation has generated with it, and at last silently developed those very causes which will ensure their use. England is, and has been for some time in a position which compels her to seek outlets for her superabundant population; she has found them, and has already sent vast multitudes to every part of the globe. Each year the number is increasing, in an almost arithmetical ratio."

"Well, it must be admitted, that, if the destinies of England be what you imagine, no nation could have been more magnificently furnished for the accomplishment of this stupendous project. Every facility has been provided simultaneously with her wants; a vessel has been building for the freight. She has an empire, 'on which,' as has been truly said, 'the sun never sets.' She affects, directly and indirectly, the interests of the nations with which she comes in contact, far more deeply than any other can; the white sails of her commerce overshadow the ocean, and bear her, as on the wings of the morning, to the uttermost parts of the earth. Her facilities of intercourse, and locomotion, (after all, the great desideratum in a material world,) are beyond all calculation, and still increasing. Well, the glory of being such a herald of the millennium is, as you say, merely in the eyes of patriotism, worth no little suffering. If we are doomed to martyrdom, there is a martyr's crown."

"Aye, Horatio, if England were to perish now, she would have well earned her meed of glory. I feel convinced that England is destined to achieve much more yet; an increasing amount of population, of knowledge, and of wealth, is leaving England each year; and the time of flood-tide is still far distant. Not only is the ceaseless axe of her pioneers heard throughout the depths of the North American forests; but every quarter of the globe, and every variety of clime attest the enterprise of her children. Her travellers are penetrating the eternal snows of the north, and the hitherto inaccessible myteries of interior Africa; her colonies stud the shores of both the eastern and the western worlds; while her merchants and her emigrants heroically pitch their tents, (no matter how savage the people, how inhospitable the clime,) wherever enterprise can set a foot or industry command wealth. And who shall say, what is the collective amount—the sum total of knowledge, art, science, power, and, above all, religion, which thus annually flow out of England, to modify the opinions and to mould the character of every nation under heaven? Nay, if we look at New Holland, we see that even the very vices of England are pressed into the service of civilization! As though every particle of our soil were too precious to be lost, the very scum and refuse of our population is, like other refuse, swept off to fertilize a barren waste. The very convicts of England (strange destiny!) will, perhaps, be the patriarchs of a great and powerful nation."

"And yet how little of all this is directly connected with the advancement of religion."

"True, my friend, but all of it is *indirectly*. How many years would it have taken (speaking after the manner of men) to achieve, by Missionary efforts, the spiritual conquest of North America? And even when the savage does not yield his *territory* to the European, who can calculate the *facilities* which *directly* and *indirectly* this perpetual contact with the civilized world gives to the Missionary's efforts?"

"And how long shall these 'raughts from our own population be necessary?"

"Who can tell? Of this, however, we may rest assured,—that the exaction will be continued until the inscrutable designs of Providence are accomplished. Perhaps after having parted, by a gentle and easy process, and, by many outlets, with that superabundant population which, though worse than useless to us, are the 'riches' of the world, England having thus fulfilled the purposes for which Providence decreed at once her glory and her sufferings, may long flourish in a green old age,—seated as queen upon the waters, in the tranquil enjoyment of a

wide-spread dominion, and hailed by her progeny of young and enterprising sons, as the benefactress and the mother of the nations. Should this glorious destiny, however, be denied her,—should she,—a fate to which all the analogies of history point,—be doomed only to run the round of youth, maturity, and decay; should she be doomed to be rent asunder by some great political explosion, and after scattering the fragments of her mighty wreck on every shore, settle down in the dark and deep waters of oblivion,—how different will be *her* lot to that of other nations over which time has triumphed! She will not so much have lost her empire as transferred its seat; her image will be multiplied—not effaced; she will survive in her children; *non omnis morietur*. Her laws (so far as they are just)—her institutions, or modifications and imitations of them—many of her customs and manners,—transplanted in every clime—will be her perpetual memorials. Above all, her *language* will still be spoken. The immortal pages of her great orators, poets, philosophers, and theologians, unlike those of the master writers of pagan antiquity, in which the spirit of thought is oppressed and incarcerated in a dying body, shall still breathe and glow in all the magic associations of a living language. The antiquary, too, instead of seeking the memorials of our history in half-eaten coins and broken sculptures, will rather seek the materials of his illustrations in the *living* monuments of our descendants. Every where surrounded with these, England will need no other epitaph than that of our great architect—

‘*Si monumentum requiris, circumspice.*’

—And, should such be our lot, will not the feelings with which other nations, more especially those who call us sires, shall then turn to the memory of England, be those of intense emotion; when every malevolent passion shall be hushed for ever; when all ground for envy and hatred shall have ceased, and time and distance, and that veneration which antiquity is sure to inspire, shall begin to shed their magic softness over the page of our history! The feeling, methinks, will be allied to that with which we gaze on the departed, just as the grave is closing over them for ever; animosities—insults—provocations—are all forgotten, and the soul abandons itself only to tender and touching remembrances. Then will an American, forgetful of all but of the bonds which bound his country to ours, turn with unutterable yearnings to the land of his fathers. Their fall, it will be said, has been the riches of the world!”

“Well. I acknowledge that I am full of hope that posterity will have to add the latter part of your quotation, and say, ‘if their fall

be the riches of the world, how much more their fulness?’”

PLEASING GOD.

BY THE REV. JAMES SMITH.

From the London Baptist Magazine.

I find Paul exhorting and beseeching his Thessalonians by the Lord Jesus, so to walk as to please God, and to abound therein more and more. 1 Thess. iv. 1. My mind is struck with the idea. I ask, Is it possible for a sinner to do any thing that will please God? The reply is, No, not considered simply as a sinner; for they that are in the flesh cannot please God. But if the sinner has received Christ; if he is a believer in Christ for wisdom, righteousness, sanctification, and redemption; if he has put on Christ, and realized acceptance in the beloved; then he can please God. Being sanctified by the Holy Ghost; having his heart sprinkled from an evil conscience; looking to Jesus ALONE for peace, acceptance, and salvation; he can now glorify God in his body and spirit, which are God's. O delightful idea, to please God! that God whom I had offended, whose law cursed me, whose justice once condemned me, whose wrath was once feared by me; to please him, and for him to take pleasure in me and mine, is truly delightful. Yes, for this purpose he redeemed me by the blood of his Son, taught me by his gracious Spirit, and led me into liberty and peace: that I might please him, he called me his child, gave me the spirit of adoption, and blessed me with all spiritual blessings in heavenly places in Christ. And I do find that when grace is in exercise in my soul, nothing appears more desirable, nothing more sweet and pleasant, than having the opportunity and ability to please God.

God is pleased with the secret, heartfelt, fervent prayers of his people: the eye of divine compassion

lingers with delight over the closet, the barn, or the chamber, where the Christian enters to pour out his soul before God. The secrecy honours his divine omniscience, the silence his omnipresence, the emptiness his mercy, the sense of unworthiness his grace, the plea his justice, the confidence his faithfulness, and the act as a whole, his paternal character and infinite love. The empty-handed, Jesus pleading, resolute petitioner at God's throne pleases him; no angel's harp yields such music, or ministers such delight. So also the feeble praises we present, he has condescended to assure us they glorify him; he comes and makes a home of them, he is so well pleased with them; hence the Psalmist addresses him, "O thou that inhabitest the praises of Israel." As the shechinah over the Mercy seat was enveloped in the smoke of the burning incense, so our God loves to be surrounded with the heartfelt praises of his people. O let us call upon him often, and praise him always, for thereby we please him. We are mistaken if we think prayer is only for ourselves, or that praise meets no return; prayer and praise please our God, and bring down blessings on our souls. Holy consistent walking in the world, in the family, and the church of God, is well pleasing in his sight: when the Christian is clothed with humility, ornamented with a meek and quiet spirit, filled with faith in Christ and his word, with love to God, his people, and poor sinners, and aims at the glory of God and the good of souls in all it undertakes, it pleases God; and this should be our ardent desire and constant aim. There is nothing which Jesus hath commanded his disciples, but is pleasing to God, when attended to in a loving spirit, from gospel motives, and with a laudable design. In baptism the believer pleases God; he comes forth and professes before the world and the

church that he is building on Christ alone for salvation; that he has renounced self, the world, and the service of sin; that Christ is his all in all; that he desires to honour him as his priest, by relying on his perfect atonement; as his prophet by receiving his instructions and approving his command; as his king by walking in his ways and observing all his statutes. He professes he looks to Jesus alone for salvation, and yet holds himself under grateful obligation to obey. So also in the supper of the Lord, he meets the holy family at his Lord's command, in order to observe his precept and do his will; he looks to Jesus, remembers the garden where he agonised and sweat blood, and the cross where he languished and died. He blesses the Father for his gift, Jesus for his condescending love and vicarious sufferings, and the Holy Comforter for the revelation of the facts in the word and to the heart. So in all the Christian does he may please God; in his meditations, plans, purposes, and actions; and in all he should study how he may please the Lord.

When the believer aims at pleasing God, he is most likely to be pleased with God. It is an awful fact, but a fact it is, that the Lord's own family are often displeased with him in his dealings with them. Perhaps there is no one person with whom we are so often offended as the Lord. He has managed the world for nearly 6000 years, and yet his people often feel, and talk as though it was but badly managed; the dispensations of his providence in every age, have produced and secured the welfare of all his saints, and yet they often complain as though all things were against them. We often find believers whom God has in mercy bereaved, or stripped of their idols, making it manifest that they find it very hard to forgive the Lord for what he has done. The Lord's ways never so well please us

as when we aim in all things to please him. Jesus pleased him always and in all things, and he was pleased with his Father, kept his commandments and abode in his love, though his lot was the hardest that was ever endured. When we seek to please God in all things, we are most likely to please ourselves; we often find this a difficult matter, and so sure as we aim at it we shall miss the mark. We are not pleased with our prayers, our praises, our graces, our lot, or any thing we do; and it is generally going ill with us, if we are. But if we sought simply to please God more, we should look at self and our own things less; we should mourn over failings, grieve at short comings, and seek grace, that we may serve God acceptably with reverence and godly fear. A true Christian never can please or satisfy himself, but as he pleases God. If we sought only to please God, we should doubtless please God's spiritual people more. How often do we grieve, vex, and displease members of the heaven-born family; and why? Very frequently it is because we are so unlovely in our tempers, ways, and deportment; so little like Jesus, so much like the world. But if pleasing God was our constant object, we should be much with God, and be often beholding as in a glass the glory of the Lord, and become changed into the same image, from glory to glory, as by the spirit of the Lord. * *

INTERESTING SIGHT.

One day Mr. Venn told his children, that in the evening he would take them to see one of the most interesting sights in the world. They were anxious to know what it was, but he deferred gratifying their curiosity till he brought them to the scene itself. He led them to a miserable hovel, whose ruinous wall and broken windows bespoke an extreme degree of

poverty and want. 'Now,' said he, 'my dear children, can any one that lives in such a habitation as this be happy? Yet this is not all; a poor man lies upon a miserable straw bed within it, dying with disease, at the age of only nineteen, consumed with constant fever, and afflicted with nine painful ulcers.' 'How wretched a situation!' they all exclaimed. He then led them into the cottage, and, addressing the poor young man, said, 'Abraham Midwood, I have brought my children here to shew them that it was possible to be happy in a state of disease, poverty, and want; and now tell them if it be not so.' The dying youth, with a smile of benevolence and piety, immediately replied, 'Oh, yes, sir; I would not change my state with that of the richest person upon earth, who was destitute of those views which I possess. Blessed be God, I have a good hope through Christ of being admitted into those blessed regions where Lazarus now dwells, having long forgotten all his sorrows and miseries. Sir, there is nothing to fear, whilst the presence of God cheers my soul, and whilst I can have access to him by constant prayer, through faith in Jesus. Indeed, sir, I am truly happy, and I trust to be happy and blessed through eternity; and I every hour thank God, who has brought me from a state of darkness into his marvellous light, and has given me to enjoy the unsearchable riches of his grace.' The impression made by this discourse upon his young hearers was never effaced.—*Life of the Rev. H. Venn.*

CHRIST IS ALL-POWERFUL.—Many people talk about having strong corruptions. Why, if I have a strong corruption, I have got a strong Christ to conquer it, and then it is a weak corruption.—*R. Hill.*

"I can do all things through Christ which strengtheneth me."—*Paul.*

THE LORD'S PRAYER ILLUSTRATED.

<i>Our Father,</i>	Isa. 63. 16.
By right of creation	Mal. 2. 10.
By bountiful provision	Psal. 145. 16.
By gracious adoption	Eph. 1. 5.
<i>Who art in Heaven,</i>	1 Kings 8. 43.
The Throne of thy glory	Isa. 66. 1.
The portion of thy children	1 Pet. 1. 4.
The temple of thy angels	Isa. 6. 1.
<i>Hallowed be thy name.</i>	Psal. 115. 1.
By the thoughts of our hearts	Psal. 86. 11.
By the words of our lips	Psal. 51. 15.
By the work of our hands	1 Cor. 10. 31.
<i>Thy kingdom come,</i>	Psal. 110. 2.
Of Providence to defend us	Psal. 17. 8.
Of grace to refine us	1 Thes. 5. 23.
Of glory to crown us... ..	Col. 5. 4.
<i>Thy will be done on earth as it is in Heaven,</i>	Acts 21. 14.
Towards us, without resistance	1 Sam. 3. 18.
By us, without compulsion	Psal. 119. 36.
Universally, without exception... ..	Luke 1. 6.
Eternally, without declension	Psal. 119. 93.
<i>Give us this day our daily bread,</i>	
Of necessity for our bodies	Prov. 30. 8.
Of eternal life for our souls	John 6. 34.
<i>And forgive us our trespasses,</i>	Psal. 25. 11.
Against the commands of thy law	1 Tim. 3. 4.
Against the grace of thy gospel... ..	1 Tim. 1. 13.
<i>As we forgive them that trespass against us,</i>	Matth. 6. 15.
By defaming our characters	Matth. 5. 11.
By embezzling our property	Philim. 18.
By abusing our persons	Acts 7. 60.
<i>And lead us not into temptation, but deliver us from evil</i>	Matth. 26. 41.
Of overwhelming affliction	Psal. 130. 1.
Of worldly enticements... ..	1 John 2. 15.
Of Satan's devices	1 Tim. 3. 7.
Of error's seduction	1 Tim. 6. 10.
Of sinful affections	Rom. 1. 26.
<i>For thine is the kingdom, the power, and the glory forever,</i>	Jude 25.
Thy kingdom governs all	Psal. 103. 19.
Thy power subdues all	Phil. 3. 20.
Thy glory is above all	Psal. 148. 13.
AMEN,... ..	Eph. 1. 11.
As it is in thy purposes	Isa. 14. 27.
So it is in thy promises... ..	2 Cor. 1. 20.
So be it in our prayers	Rev. 22. 20.
So it shall be to thy praise	Rev. 19. 4.

BEAUTIFUL SENTIMENT.—The rod of the Prophet at Horeb brought not fire from the rock, but water, sweet water; so sometimes the blow of affliction, blessed by a higher power, softens the heart to the flow of the gentler affections. The gem cannot be polished without friction, nor can man be perfected without adversity.—*Scottish Christian Guardian.*

ROOT AND BRANCHES—DOCTRINES AND DUTIES.—Our religion may not unfitly be compared to a great tree; of which the doctrines are the roots, and uprightness is the trunk, and godly deeds and all the ministers of love are the outspreading branches, and piety is the heavenward pointing head. As a tree grows up from its roots, and they nourish and support it; so do the duties of religion grow out of, and rest on its doctrines, and draw their life from them. If the trunk of a tree be separated from the roots, it falls: nor will a man's morality be able to stand, unless it be rooted and anchored deep in the great truths of religion. Any hour of trial, a gust of passion, a sharp blast of temptation from an exposed quarter, would lay such an unsupported virtue low. It would fall, like the house built on the sand: and great and sad would be its fall. But as a tree is nothing without its roots, so the roots on the other hand are nothing without the tree. It is for the sake of supporting the branching, wide-spreading tree, that there are any roots at all.

No one ever saw a root growing by

itself and for itself. A root without a tree would be the same sort of thing among God's works, as a foundation without a house among man's works. Nor is this less true of the spiritual roots of faith. God, who does nothing in vain, has not revealed any doctrine to us for the mere sake of feeding our curiosity, or of making us stare and wonder. Doctrines from which nothing springs would be as much out of place in God's word, as roots from which nothing grows would be in the book of nature. Such roots are not living, but dead. Whenever therefore you come to any doctrine in the Bible, bear in mind that the Scriptures were not written to make us wise merely in that which the world deems wisdom,—but wise unto salvation. Instead of stumbling over the doctrine, as a blind or heedless man might stumble over a root that lay in his path, and stood a little way out of the ground,—instead, I say, of stumbling over it, and being offended at it, say to yourselves, "Here is another root of godly living, a root which, if I can only plant it in my heart, is sure to bring forth a goodly tree of some Christian grace or other."—*Hare.*

THE MAGAZINE'S APPEAL.

A little transient thing of earth,
I wave not science' magic wand,
Nor proffer claim to courtly birth,
Nor e'er 'neath mitred smile shall stand.

But I have claims surpassing these—
These all are but a meteor's gleam;
My lamp, though feeble are its rays,
Was lit from Truth's immortal beam.

I live to shed that holier light
Than ever streamed from science' brow,
And trace, midst shades of moral night,
Its kindlings—pledge of morning glow.

I live, to give the moistened eye
What life's best sympathies impart,
And draw the lovely, hallowed tie
More closely round each brother's heart.

While others ride their troubled seas,
Till high, more high, the billows rise,
I live, to bid the star of PEACE
For ever gem my native skies.

Is this to live? And must I die?
Say, at whose shrine am I to fall?
At Charity's? Her beaming eye
Would each retiring pulse recal.

At her's?—But no, I would not name,
Nor doom myself, a doom so base;
Nor draw a but suspected shame
From its unholy hiding place.

Away, each fear—each dark surmise.
Should I belie the fostering care
That woke my bosom's energies?
No! I must live—Life yet is there.

Upper Canada, April, 1839.

MISSIONARY REGISTER.

MAY, 1839.

BAPTIST CANADIAN MISSIONARY SOCIETY.

To the February number of the *London Baptist Magazine*, is appended the Report read at the General Meeting of the Society, in Park Street Chapel, Southwark, on the 5th of December, 1838. Our readers have been already informed that on that occasion the sphere of the Society's operations was enlarged, and its title changed to "The Baptist Colonial Missionary Society." In the Report several extracts are given from communications made to the Society here, and from Mr. Gilmour's letters; and in conclusion the Report observes:

"In confirmation of these statements, your Committee refer with pleasure to the deputation recently arrived from the Upper Canada Missionary Society, the Rev. G. C. Somers, of New York, and the Rev. W. Rees, of Brantford. The former was sent by the American Home Missionary Society, to assist in representing, and urging on British liberality, the claims of Upper Canada. Our brother Gilmour had indeed mentioned the case before; but from this deputation your Committee ascertained more fully, that in Upper Canada there are, stretching over a distance of nearly 600 miles from east to west, five Baptist Associations, comprising fifty-seven churches, and about four thousand members. These churches generally are provided with pastors; almost all of whom, however, are, through the smallness and poverty of the churches, necessarily engaged in secular employment for their support. In supporting their missionary operations, they have been greatly dependent on gener-

ous aid from the American Home Mission; but this is altogether inadequate to their necessities. Mr. Jacob Beam, a deacon of the church in Beamsville, has offered them land, valued at more than £1000, for the erection of a Theological Institution; but they are unable to meet the offer, though strongly impressed with the importance of doing so. They request help, in sustaining and extending their missionary labours; as also in forming and supporting a Theological Institution. Your Committee have therefore encouraged Mr. Rees as their representative, to solicit subscriptions towards the former object; and though he has felt it his duty to return to Canada, on account of its present political aspect, yet his appeal has not been made in vain.

Your Committee have also received applications for aid, towards a Baptist Theological Institution, established at Fredericton, New Brunswick. £4000 have been expended on this undertaking; but its friends have met with severe opposition. They have raised £2000; but the same amount of debt threatens to crush the Institution, and its most ardent friends despair of its continued existence, unless prompt and generous assistance can be obtained. Its importance no one can deny; its prospective usefulness no one can calculate; your Committee, therefore, have no alternative, but to introduce it to your notice, and implore for it your liberality. Mr. Miles, who is its President, is in this country at his own expense, and will present its claims personally to the friends of the cause.

From this statement it will be seen that the facilities and demands for preaching the gospel in our North American Colonies, increase as they are explored; that the field of labour is as easy of access as it is full of promise; that the men who ask our help are not aliens to whom we must fight our way through all the barriers of language and custom, but our kin, folk and neighbours, &c.

from their altars and homes, peopling the unexplored forests of the west, with British minds and British hearts; that it is not an unaided struggle, but one for which much energy is found on the spot, and the returns of which are likely to be both speedy and great; that wide spheres of usefulness have been opened before us, unsought and unexpected, imposing a frightful responsibility on those who shall refuse to occupy them; that by the conversion of so many from the delusions of popery, at the very moment when it is exciting so much alarm—threatening such widened desolation, and beating back all efforts for its suppression into impotence and fruitlessness, sets the seal of divine approbation on a Mission which was begun in manifest and singular faith and love, and that even the predilection in favour of Baptists is an additional call upon us to rise and possess the land.

In consequence of these things, your Committee feel bound to recommend the extension of the Society, and the consequent alteration of its name. That this will involve considerable claims on Christian benevolence, it is folly to forget or disguise; while it is not intended to lessen the flow of bounty through other channels. If Christians are doing *what they can*, then this call may be safely and honourably dismissed, but, if they are not doing *all they can*, then no claims can be more urgent, or more promising, than those which this Society presents."

The following Gentlemen are the Officers and Committee of the BAPTIST COLONIAL MISSIONARY SOCIETY for the ensuing year:—

Treasurer—JOHN TRY, Esq.

Secretaries :

Rev. J. ALDIS, 22, Dover Place, New Kent Road; and Mr. J. U. HARWOOD, 7, Park Place, Camberwell Grove.

Committee :

Rev. J. Angus,
F. A. Cox, D. D.
Eliel Davis.
Joseph Davis.
John Dyer,
John Edwards.
Samuel Green.
W. H. Murch, D. D.
R. W. Overbury.
E. Steane.
C. Stovell.
Messrs. Blackmore.
S. Collard.
R. Cartwright.
J. Gurney.

Messrs. M. G. Jones.
G. Kitson.
J. Saunders.
W. L. Smith.

Canadian Baptist Missionary Society.

Dr.

1836. To Subscriptions and Donations			
1838. from the formation of the Society	£1448	4	1
	£1448	4	1

1836.

Cr.

Nov. 25. By paid for use of room at London Tavern..	£12	1	6
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1837.

Jan. 15. By remitted to Montreal	£400	0	0
Feb. 1. By do.	620	0	0
	1020	0	0

This sum is in the hands of Treasurer at Montreal, to be applied to the erection of a Theological Institution, for which purpose it was specially collected.

By paid Tutor's Salary, to Dec. 1, 1838. Six months.....	100	0	0
By paid Expenses of the Deputation from Upper Canada, and return.....	228	16	7
By paid for small parcel of Books for Institution	4	3	2
By Advertisements, Postages, and other petty Expenses...	20	13	8
By Balance in Treasurer's hands	62	9	2
	£1448	4	1

AUDITED, { JOSEPH GURNEY,
WM. LEPARD SMITH.

December 4, 1838.

Payments received by the Treasurer of the Canada Baptist Missionary Society since last report, viz. :

J. Wenham, Esq., for Ed. to 1st July	£2	10	0
Do. do. Missionary Fund	1	5	0—3
Wm. Greig, for Ed. to 1st July..	0	15	0
Do. do. Miss. Fund to do..	0	5	0—1
Jas. Thomson, do. do. do. do..	2	10	0
Do. do. for Ed. do. do..	3	15	0—6
Rollo Campbell, for Education to 1st July.	1	5	0

Per Rev. Wm. Fraser, Breadalbane :

Peter M'Laurin, Breadalbane, Sub.....	0	5	0
Mrs. John M'Laurin, do. do.....	0	5	0
Robert Drake, Sub. to 1st October, 1838..	1	10	0
James Mills, for Ed. to 1st July, 1839.....	0	12	6

£117 6

JAMES MILNE, Treasurer.

WEST INDIES.

We have at length obtained from the West Indies a satisfactory refutation of the unfounded and malicious statements which have appeared from time to time in the daily papers, with regard to the alleged insubordination of the negroes of Jamaica, and their indisposition to labour. We regret that any statement should, through inadvertency, have appeared in our City article, which seemed to attack credit to those insidious reports. At the same time, we cannot but remark, how much it is to be regretted that almost the only information transmitted through the medium of the daily papers should be of this unfavourable and dishonest character; so that we have often found ourselves in the predicament of being unable to give a positive contradiction to representations which we knew to be of the most suspicious character. It will now be seen, from the Rev. W. PHILLIPPO'S letter and other documents, that the planters and managers of estates in Jamaica, have combined for the purpose of misleading the Government and the people of this country by their dolorous accounts, for which the only foundation has been supplied by their own tyrannical and "uncompromising spirit." But their game is nearly up. We agree with our estimable friend, the Negro's friend, Mr. JOSEPH STURGE, that "such is the conduct of the managers of many of the estates, that, unless the proprietors at home immediately dismiss them, the time is come when the friends of the negroes should advise them to leave such estates and work elsewhere for more reasonable and humane employers." The address of the Baptist Missionaries to the Governor, Sir LIONEL SMITH, and his Excellency's admirable answer, will be read with the highest satisfaction, and cannot fail to make a strong impression upon the British public.—*London Patriot*.

SANDWICH ISLANDS.

Among many other interesting particulars connected with this prosperous station, Mr. Armstrong, writing from Wailuku, East Maui, observes—

"Our congregation has increased considerably during the year, so much so, that our meeting-house, built only four years ago, forty feet by ninety-two, is entirely too small to contain all the people. So we have undertaken to build a stone one fifty by one hundred feet, with a gallery, and have made some progress in collecting materials. The natives, I expect, will do all the work, or nearly all themselves. During the past year

we have frequently had as many as 2500 present on the Sabbath, but our usual congregation is not over 1800.

Our church, like others, has been much enlarged since I last wrote you. Within twelve months past we have received 338 persons, which makes the whole number now in good standing 368. Eighty children only have been baptized. I did not stop at 338, because there were no others ready to profess Christ, or that give some evidence of piety; for in fact there are not a great many about us in these days, who do not think they are God's people. All are ready to say as did the children of Israel to Joshua, "We will serve the Lord;" but the fear is that the multitude will prove no more stable in serving God than those who uttered these words, and therefore it has not been without much anxiety that I have ventured to receive so many out of the many hundreds who profess repentance.

The church is now in a tolerably wakeful state. After four months trial, most of the recent converts appear well, and some of them very well. One only has fallen into open sin. The older church members, too, have greatly revived, and I think some of them recently converted. It is my constant aim to render the church not only holy in heart and life, but active in duty; and I am happy to say that, as a whole, the church does not lack in a willingness to do as well as they know how for the general good of Christ's kingdom. During the last year the church contributed in work, produce, and money, about \$250 for various benevolent objects, but chiefly for the seminary. They are now too much engaged in building their new meeting-house, which, for them, is a great work. I will mention also, that after hearing of the embarrassment of the Board, my people have pledged themselves to do what they can for my support during this year. This, too, without any suggestion of mine at the time. But their meeting-house is as much as they can accomplish the present year, or nearly so.

There are a few individuals in the church whose attainments in holiness seem to be of no ordinary stamp. Among these are our excellent Bartimeus and the wife of Mr. M'ILL, a Bostonian, a member of our church, and a good man. This woman is marked for her good sense, humble walk, untiring zeal, and unwavering constancy. Mrs. Armstrong has often told me that she exceeds any one in prayer she has ever heard. She is a great comfort as well as a great help to us. I am always sure of one attentive hearer and one ready for every good work. Among those recently received to our church, are an Englishman and two sons of Americans."

Further on Mr. Armstrong adds—

“As to measures, new or old, I have used none, or allowed none to be used, except calling upon those who had chosen Christ to separate themselves, in order to be instructed in classes and be carefully watched over so as to learn what manner of spirit they are of. I keep a book by me, in which I write the name of every individual who appears to be serious, and then I class them by neighbourhoods or villages, and meet them every week for instruction, conversation, prayer, &c. When I am satisfied with any one, I baptize him forthwith. I have now some hundreds in these classes, and of many there is hope that they have experienced the grace of God.

I have differed widely in my course from some of my brethren. As a faithful watchman, I could not, in the present state of society here, receive persons to the communion of the church, without pretty satisfactory evidence of their piety, and to have this evidence more time is necessary than we have yet had in this revival.

Some reasons for caution in this solemn business I will here state. 1. The natives are very excitable on any subject; and in the present state of society, especially so on the subject of religion. 2. In a number of instances the fairest appearances are found connected with the indulgence of secret iniquity. This is not uncommon among natives. 3. If they are real converts they will not be likely to fall away by being looked at a few months, especially if they enjoy constant instruction. 4. The history of excitements in these islands is calculated to produce caution. 5. A corrupt church is greatly to be dreaded, and to be avoided if possible.

In this revival I would acknowledge with devout gratitude the assistance I have received from several native church members, especially Bartimeus, whose labours have been signally blessed, as any one would suppose, who knows him. Some young men in the church have been filled with the Spirit, and would at times plead with sinners to be reconciled to God, as they would plead for their lives.

I might mention also that Mr. Green, of the female seminary, has assisted me much, although labouring almost exclusively in a separate sphere. The seminary has been blessed. Twelve of the young misses are now members of the church, and others will, I hope, soon be.

On the whole, the last has been a blessed year. It has been a year of the right hand of the Lord among us—a year of toil and yet of enjoyment. Blessed be the Lord our God forever. Let heaven and earth praise him.

Let the churches rejoice and take courage. They are now paid for all the money they have expended on this nation, with more than compound interest.”

TURKEY.

Mr. Goodell, in a visit to Trebigord, surveyed many scenes which gratified him highly by their natural beauty. But the moral contrast is distressing.

“If I had here some splendid views of God's creation, I saw also most painful exhibitions of the littleness, sordidness, and depravity of man. Wherever we stopped, we were immediately surrounded by boats with some scores of boatmen, all vociferating, yelling, hissing, imprecating curses, pushing, beating, &c. to the great danger, not only of property, but of limbs and lives. It seemed absolutely at the risk of one's life to attempt to get into one of their boats, until they had had their fight out with one another, and some of the more furious had already obtained some baggage, and pushed off for the shore. I never before saw any thing like it. The captain said that he had sometimes set the engines to work, and thrown cold water upon them by hogsheads, but to no purpose:—that boiling water, which would scald them to death, or something of that nature, would stop them, and nothing else, and all this lying, cursing, rending the very heavens with their clamor, injuring one another, endangering the property and lives of others, and cheating their own souls of an incorruptible inheritance, merely for a few paras! Man might here eat angels' food; might daily sit in heavenly places with Christ; might live for eternity; and might walk abroad on the earth with all the conscious dignity of an heir of heaven; but, like all our race in a natural state, they are the seed of the serpent; ‘and’ (saith the Scriptures) ‘dust shall be the serpent's meat.’ The very highest and best part of their nature is glued to the earth; and they are daily partakers of the serpent's curse,—‘they eat dust.’ I never before had such an impressive view of the nature of that dreadful curse, ‘On thy belly shalt thou go, and dust shalt thou eat all the days of thy life.’ They ‘lick the dust like the serpent.’ They ‘pant after the dust of the earth.’ ‘They mind earthly things.’ And not one lifts up his head and says, ‘Whom have I in heaven but thee? and there is none on earth I desire besides thee.’ Oh! what a curse it is to live under the reign of sin, and to seek to have one's portion in this life! And the farther we go

from the influence of the laws and government of Christ, and the farther we penetrate into the kingdom of Satan, the more of the bitterness of this curse do we find. How few are the comforts, and how deep the degradation and wretchedness of the people? They all 'love vanity.' They 'walk in vanity;' they 'trust in vanity;' they 'burn incense to vanity;' they 'have inherited vanity;' and from day to day they 'weary themselves for very vanity.' When shall the sacred banner be unfurled, and the heralds of mercy cry from every mountain top to the wretched starvelings below, 'Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?' Why will ye not come now, and 'believe the love that God hath towards us;' and be blessed in Him, 'in whom all the families of the earth are to be blessed?'"

THE JEWS.

In many respects the Jews are a most interesting people: they are peculiar in their history, in their character, in their hopes, in their relation to the other nations of men; and, may we not say, in their relation to God? Exalted once above all other people, they are now the fallen nobility of the world; but they will be raised again, and placed, we may believe, at the head of all the redeemed—ever to show forth the sovereignty no less than the grace of God in the redemption of men.

Our object, however, is not now to enlarge on the peculiar position occupied by the Jewish people, but to throw together some brief views, in the hope of thereby awakening a greater interest in their conversion to Christ, the Messiah already come.

The number of the Jews is variously estimated at from four millions to as high as seven millions. According to the Weimar Tables, which make their number smaller than most other estimates, the distribution of the Jewish people in 1830 was as follows:—

Africa: in Morocco and Fez, 300,000; Tunis, 130,000; Algiers, 30,000; Gabes or Habesh, 20,000; Tripoli, 12,000; Egypt, 12,000—total, 504,000.

Asia: in Asiatic Turkey, 330,000; Arabia, 200,000; Hindustan, 100,000; China, 60,000; Turkistan, 40,000; Province of Iran, 35,000; Russia in Asia, 3,000; total, 738,000.

Europe: in Russia and Poland, 608,000; Austria, 453,524; European Turkey, 321,000; States of the German Confederation, 138,000; Prussia, 134,000; Netherlands, 80,000; France, 60,000; Italy, 36,000;

Great Britain, 12,000; Cracow, 7,300; Ionian Isles, 7,000; Denmark, 6,000; Switzerland, 1,970; Sweden, 450—total, 1,918,053. [The number in Great Britain is now, 1839, estimated at 30,000.]

America: in North America, chiefly at New York, Philadelphia, and Charleston, 5,000; in the West Indies, Demerara, and Essequibo, 700—total, 5,700.

How wonderfully does this simple enumeration show the fulfilment of the Sacred Scriptures in their dispersion! They are found in every quarter of the world, in every climate, under every variety of government.

In modern times the condition of the Jews has undergone considerable changes: in regard to political rights and privileges, though in many countries still subject to indignities, they are no longer, at any rate under Christian governments, exposed to persecution and death. They have acquired in most nations of Europe many of the rights of citizenship; in Great Britain, all those rights, except of holding seats in parliament and certain offices for which an oath to support the Protestant religion is required; in this country, they enjoy all the rights possessed by other citizens. In regard to intelligence, and the various advantages of civilized life, the Jews are to a great extent like the people among whom they happen to live. The ignorant Jews of Persia and other Asiatic countries differ widely from the wealthy Jewish bankers of Hamburg and London, or the intellectual, "new-fashioned" Jews of Germany. In Poland, and in several of the German states, schools have been encouraged by the government for the benefit of Jewish children.

The learning of the educated Jews is commonly confined to the study of the Talmud. Their minds are thus disciplined and rendered acute, but are not furnished with general or useful knowledge. There have been some brilliant exceptions to this statement. Moses Mendelsohn, in the last century, acquired a high reputation throughout Europe, as a metaphysical and philosophical writer. His example had a mighty influence on others, and now there are many, especially of the German Jews, who are men of sound scholarship and general literature.

The expectation that they will be restored to their own land has never been for a moment abandoned by the Jews. All classes—the ignorant and the educated, the miserable 'old-clothes-man' and the Bankers Rothschild, the bigotted Talmudist and the converted christian Jew—all cherish this expectation with unwavering firmness. It is now spoken of with stronger confidence than ever. It is said that not less than 40,000 Jews are

now in Palestine, where a few years ago only 4,000 were enumerated.

Perhaps the most striking circumstance in the present aspect of the Jewish people is the state of doubt and uncertainty which prevails amongst themselves as to their religious faith. In former times the Jews felt no hesitation in rejecting the Messiah that his forefathers had crucified on Cavalry, and often sealed his utter unbelief with his blood. Martyrs there doubtless would be now, if the storm of wicked persecution should be raised again; but they would not be the unhesitating martyrs of former days. A very intelligent Jew said to a missionary of the London Society, "Oh! do not suppose that I am certain; I think I am right, but I am in doubt. You will never find a Jew who will certainly say he is right." Hence the currency of the fanatical practices and views of the Zaddekin; hence the thousands in Germany and France who have made a miserable exchange of Judaism for infidelity; and hence, we rejoice to add, the little band of converts to Christianity. Three or four thousand, it is said on good authority, have become converts within a few years—each year witnessing a larger addition of persons baptized than the year preceding; and these not from the lower and more degraded classes, who might be supposed not unwilling to make any exchange that would better their condition, but from the more respectable, refined, and educated families.

Of the efforts now making for the conversion of this interesting people, we cannot speak particularly for want of room.

BURMAH.

PERSECUTION OF KAREN CHRISTIANS.

Such is the enmity of the carnal heart to the truth of God, that the professors of that truth, especially if

they give proof of their sincerity by living under its power, may expect persecution, in one form or another, wherever they shine most brightly. We are concerned to hear that the defenceless Karens, of whom we have given so many pleasing accounts, are exposed to the unrestrained exercise of Burman cruelty and extortion, away from the protection of just laws, and the sympathy of fellow-Christians. Mr. Abbott, in his journal, relates several particulars connected with these people and their present condition; but we have not room to insert them. The following is one of the most flagrant instances:—

May 15. "The chiefs from Maubee came to me again to-day, with sad countenances. They now understand the meaning of the woondouk, in treating them as he did on the 12th." (The woondouk is not only absolute monarch over a large tract of territory, but a bigotted Boodhist, and capable of the most cruel deeds.) "He told his wife that evening how he intended to torture the Karen Christians, viz.: thrust a small hollow stick down their throats filled with powder, apply the fire and blow them to atoms. It would be just like the man to do it; but his wife, more humane than himself, besought him not thus wantonly, and without the least cause, to torture these poor Karens. He was finally prevailed on to relinquish his determination, but said they must pay him 200 rupees for their release. I shall have no hesitancy in advising them to pay it; for they must, or suffer."

Their request—"Pray for us"—will surely meet with a response from every Christian heart.

NOTICE.

It was intended to give our decision this month respecting the future publication of the Magazine. But as different plans are now under consideration with a view to its continuance, we must request the indulgence of the subscribers for a short time. It is needless to say more than that it will be continued, but with the probable interruption of one month.