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CANADA BAPTIST MAGAZINE,

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CLEMENTINE CUVIER,

DAUGHTER OF BARON CUVIER, PEER OF FRANCE.

Although not many of the great and the noble, as the language of this world describes greatness and nobility, are to be found among the disciples of Jesus, yet God has so ordered it that some, in all ages, among the higher classes of society, have not been *ashamed of the gospel of Christ*, but have experienced it to be *the power of God unto salvation*. That which seldom occurs to our notice, strikes us the more on account of its rarity; and hence when we meet with genuine piety in high places we are the more strongly attracted towards it, and contemplate such examples with peculiar emotions of wonder and delight.

The subject of the present article was the daughter of George Cuvier, long celebrated throughout Europe and the world as a statesman of great ability in the French Cabinet, and a natural philosopher of the highest eminence. He rose by the force of genius, diligence, and virtue, from a comparatively obscure origin, to high honour in the state, having been

made a peer, though a protestant, by Louis XVIII, and become in his scientific character one of the most distinguished men of modern times. Sophie Laure Clementine was born in that country in the year 1806. In her childhood her health was delicate; but her mind displayed a vigour beyond her years. When very young she preferred study to play, and always evinced a desire for improvement, which triumphed over all that is repulsive in serious occupations to the ardour and gaiety of youth. When only thirteen years of age she accompanied her father to England; and an accidental circumstance revealed the habits of her mind, and the pious disposition of her heart, at that early age. She lost a book of prayers which she was accustomed to use. It was found by a friend who assisted her father in the education of his daughter. All the prayers were written with her own hand, and all had been composed by herself.

With her advancing age, her

amiable and excellent qualities were rapidly and progressively developed. She became the delight, and even the instructress, of the aged of her rank, and a model for the young. She took her place in all the religious institutions which had been formed in the last few years in the city of Paris; and manifested not merely a benevolent interest in their success, but a Christian and spiritual attachment to the sacred cause they were intended to advance. During several years before she made a decided profession of religion, it was easy to discover, on public occasions, by the fixedness of her intelligent countenance, the attitude of her fine form, and the suffusion of her beautiful eyes, that her whole heart was occupied and engaged in the truths and facts to which she listened with so much eagerness. Clementine was a member of a Committee of twelve ladies who superintended the female school of the Lutheran church; and she not only attended with regularity the classes, but she visited frequently the young persons in their families, that she might be useful both to the aged and the young. She founded a benevolent Society, composed of young females of the two protestant communions; she drew up the plan, and obtained the necessary assistance. She was also one of the collectors of the Ladies' Bible and Missionary Societies; and besides these and other similar occupations, she frequently visited the hospital for aged women, where the protestants were collected in a room, while she read the Scriptures and the Psalms to them—and addressed them with modesty and wisdom on the subjects that had been presented by their reading, or on those most suitable to their peculiar conditions.

In the midst of these useful and delightful exertions, she was attacked by a pulmonary disease. Towards the close of the year 1826, her health

was seriously affected; and from December, to the February of the following year, she was confined to her bed. It was during this season of suffering that God more particularly manifested to her the beauty and the glory of the gospel, and prepared her for that further manifestation of his love, to which, in a few short months, it was her happiness to be admitted. Though she had cherished a respect for religion even from childhood, and regularly performed all her relative and social duties, the consciousness of this did not satisfy her desires nor afford tranquillity to her mind. She felt that she must love an infinite object, and that Christ alone could fill the soul in which those spiritual appetites were excited which He has promised to supply. Surrounded as she was by all the enjoyments and illusions of this world, she was only happy as she was conversant with the spiritual and substantial blessings of the kingdom of God. She read and reflected much. Guarding equally against the pride of reason and the impulse of the imagination, she examined with the utmost care both her own religious state, and the doctrines that were presented to her faith. Buck's *Christian Experience*, Scott's *Force of Truth*, Gregory's *Letters on Christianity*, Appia's *Christian Life*, and some of the works of Dr. Chalmers, were read with delight. That they met both her taste and her wants may be inferred from the numerous extracts that she made of those passages which were more particularly calculated to bring the mind into subjection to the obedience of Christ. She felt that her heart was not sufficiently affected by the remedy which the Gospel revealed, and was convinced also that faith is the gift of God. Thus she writes:

“Every day brings me fresh proof of my own insufficiency; but ‘ask, and it shall be given you; knock,

and it shall be opened unto you.' These words save me from despair." Feeling increasingly her spiritual indigence, and especially the necessity of a free and sovereign pardon, she said, in another letter—

"It is not God, the Creator of the world, that we really love, but God the Saviour—God who receives us graciously. The heart only feels real love to God, as it embraces the mysteries of the Gospel. The mercy of God, his love for sinful creatures, is manifested in an admirable manner and degree in the work of redemption; and when that redemption is embraced, the heart must be regenerated, and consequently filled with love and gratitude to its Saviour; but till then it remains cold and insensible. The grace of God rises in my soul; I comprehend the mercy of the Lord Jesus, and certainly I experience the sweetness of his promises."

Such convictions and desires could not but result in that "peace which passeth all understanding;" the heart of Clementine was soon filled with delight and joy. In a letter written about five months before her death, she thus expressed herself:

"I want to tell you how happy I am. My heart has at length felt what my mind has long understood: the sacrifice of Christ answers to all my wishes, and meets all the wants of my soul; and since I have been enabled to embrace with ardour all its provisions, my heart enjoys a sweet and incomparable tranquillity. Formerly, I vaguely assured myself that the mercy of God would pardon me; but now I feel that I have obtained that pardon, that I obtain it every moment; and I experience inexpressible delight in seeking it at the foot of the Cross. My heart is full; and it is now that I understand the angelic song—'Glory to God in the highest, PEACE on earth, goodwill towards men.' But that which has especially affected me, and has

by the grace of God opened to my view all the tender mercy of the plan of our redemption, is the import of those gentle but assuring words, 'HE will not break the bruised reed, nor quench the smoking flax.'" In another letter, she said—

"I experience a pleasure in reading the Bible which I never felt before: it attracts and fixes me to an inconceivable degree, and I seek sincerely there, and *only* there, *THE truth*. When I compare the calm and the peace which the smallest and most imperceptible grain of faith gives to the soul, with all that the world alone can give of joy, or happiness, or glory, I feel that the least in the kingdom of heaven is a hundred times more blessed than the greatest and most elevated of the men of the world."

Acknowledging with gratitude the comforts she possessed, and blessing the hand that inflicted the sufferings she endured, Clementine diffused around her a portion of the happiness she enjoyed. To one of her Christian friends she wrote as follows:

"Our's is indeed a delightful intimacy, for it will never end. Often I anticipate the day when we shall be all united in the same love. O how unhappy must they be who know not the sweetness of such a hope! And what thanks do we not owe to that God who has given us the experience of its powers."

Her benevolence, always active and lively, now took a character more elevated, and more in harmony with the spirit of the gospel.

"When I now hear of the errors and evil conduct of my fellow-creatures, or when I witness their perverseness," she said on another occasion, "the disgust which I used to feel is exchanged for an indescribable movement of the heart: I want to speak to them, and I enter into the meaning of those divine words—'Verily, I say unto you, there is joy

in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance.’”

The sight of evil in others produced, also, in her an increased feeling of her own weakness and unworthiness, and of the absolute necessity and sufficiency of Almighty grace: she observes—

“The certainty that without divine grace I can do nothing; but that that grace is always with me, that it surrounds me, preserves me, supports me—this sweet assurance fills my heart; and thus I feel, most profoundly, that faith alone can satisfy the void which I sometimes used to feel in my soul.”

At this season there was something in her whole deportment which seemed elevated far above the spirit and manner of the world, gentle and serious affection appeared to be combined with the beaming of a heavenly expression in her countenance. To hear of good delighted her, while satire and severity were disregarded by her as though she did not comprehend them. In the beginning of the summer her health was so far restored as to revive the expectation of her marriage with a gentleman of her choice, and whose character justified the preference. The marriage was expected to take place on the 25th of August; but in the midst of preparations for her nuptials, she was attacked by the disease which soon brought her to the grave. At first this result was not apprehended, either by Clementine or her family; but her mind was familiar with death, and her heart was prepared for heaven. Soon after her seizure she wrote thus to a friend:—“What sweetness there is in the thought of that eternal life—of that state of rest and love. Then we shall comprehend those delightful words of our Saviour, ‘I go to prepare a place for you, that where I am there ye may be also.’ To her in-

tended husband, who was constantly beside her couch, she observed—“We must be resigned; do not murmur; without doubt I shall be grieved to leave so many persons whom I love; but if it is the will of God, I am ready.” These words, “If it be the will of God,” “as it shall please God,” and similar expressions, were frequently repeated by her; and from her lips they were not unmeaning words, but genuine indications of the state of her heart. Her sufferings were great; but her patience, resignation, and confidence were unimpaired. To a friend who had not seen her during several days, she said, “God has been always with me; he has holden me by the hand: nature has been impatient, and has revolted, but the Lord has been always there, ready to support my courage.” “You know,” said she to her sister, “that I was never naturally resigned.” “If God grants you patience,” said a visitor, “he sees that you merit his favour.” “Hush,” said she, with a most expressive eagerness of manner, “talk not of merit.” She manifested for her father and sister the tenderest affection; and to her intended husband she gave a copy of “The Imitation of Christ,” in which her trembling hand had marked some affecting passages. One day, laying her hand upon his head, as it was inclined towards her, she said—“Lord, bless us both. Lord, restore me, that I may love thee more; but if thou hast otherwise decided, thy holy will be done.”

The following incident occurred a short time before her decease. A number of pious ladies, some of them persons of rank and distinction, had agreed to spend an hour in the week, each in her own retirement, but all at the same time, to pray for the conversion of their relatives. Clementine was one of this little praying band, and most conscientiously kept the sacred appointment, to plead with

God for the conversion of her illus-
trious parent. One night, when she
was rapidly sinking under the power
of disease, she was heard to say, with
considerable emphasis and emotion,
"my father, my father." The by-
standers sent for the Baron, who
came immediately. She intimated,
however, that it was not her design
to have him sent for, and seemed
somewhat discomposed at his appear-
ance. One of her friends, who was
in the secret of her closet-engagement,
looking at the clock, perceived that
it was the hour of intercession; and
this revealed the mystery. The cry
she uttered was, in fact, the audible
expression of her wrestling with God
in behalf of her father: her feelings
had become too strong to be repress-
ed. She never forgot her beloved
father, and carried to her grave the
sacred feelings of a pious child.

The last hours of this heavenly-
minded young woman were even
more remarkable than any of her
preceding days. The night had been
passed in delirium: it still continued;
but she had intervals of reason, and
her *heart* never wandered. She was
more than ever pervaded with
resignation, faith, and love. Though
still detained on earth, her heart
incessantly aspired to the heavenly
country whither she was going. To
a friend a few hours before her death
she said, "You know you are my
sister in Christ—for eternity: there
is nothing else deserves the name."
She perceived that Mr. D. (her
lover) had been weeping. "What
is the matter with you?" said she;
"I am grieved to see you ill. All
is right, since it is the will of God."

She recovered the power of speech
again about half an hour before she
breathed her last. She called her
relatives: but she could not pro-
nounce their names, and could only
press their hands. She was calm—
she sighed—a sweet smile settled on
her lovely countenance. She was

"absent from the body, and present
with the Lord." Her departure took
place on the 28th of September,
1827.

The funeral of this young lady
formed a scene of interest and
solemnity unprecedented in the city
of Paris. Her remains were first
carried to the Lutheran Church,
where a prayer was offered up amidst
the tears and sobs of multitudes, and
then deposited in the cemetery of
Père la Chaise, a beautiful burial
ground in the vicinity of Paris.

The foregoing account is chiefly
abridged from a Memoir originally
drawn up by the Rev. Mark Wilks,
and inserted in an interesting little
volume entitled *The Flower Faded*,
by the excellent Mr. James, of Bir-
mingham in England; reprinted for
Appleton & Co. New York, and sold
by our publisher in Montreal.

DANGER OF WORLDLY INFLU- ENCE ON CHRISTIANS.

In the year 1799, died in Bengal,
the Rev. Mr. Kiermander, aged
eighty-eight years, near sixty of
which he had spent in India. It is
painful to record the faults of so good
a man; but as the close of his life
presents the Christian Missionary
with a striking lesson of the danger
of indulging a worldly spirit, it may
not be without its use to give a short
sketch of his history. On his arrival
in India, he was settled at Cuddalore,
and though the mission at that place
was then in its infancy, yet, through
his unwearied exertions, it soon be-
came extremely flourishing. He, at
that period, appeared a man of ar-
dent zeal, of unbounded benevolence,
of inexhaustible activity, of unspotted
integrity, of unaffected humility, of
extraordinary courage, of singular
decision, and of great presence of
mind. His many excellencies, in
short, commanded universal love and
respect. Having afterwards pro-

ceeded to Calcutta, with the view of establishing a branch of the mission in that city, he there prosecuted his labours with unwearied diligence, and with considerable success. He at last married, and by his wife came into the possession of so large a fortune, that he was reckoned one of the richest men in Bengal. With that disinterestedness which formed so striking a feature of his character, he resolved to devote this new accession of wealth to the support and extension of the mission, which had hitherto struggled with considerable pecuniary difficulties. Besides exercising great liberality to the poor, he built a dwelling house for two missionaries, a church for the congregation, and a school-house for the children. On these and other objects of a missionary nature, he expended upwards of a hundred thousand rupees, about £12,000 Sterling, of his private fortune. In consequence of his wealth, he became connected with other opulent people in Bengal, and while he flattered himself that by maintaining intercourse with them, he might be useful to them, they, as generally happens in such cases, proved hurtful to him. A worldly spirit was insensibly engendered in his breast: the society with which he associated involved him in extraordinary expense, and combined, with the generosity of his temper, at last materially reduced his wealth. Chagrined at the diminution of his fortune, he now thought of some means of retrieving his loss. Rents being at that time very high in Bengal, he began to speculate in the buying and selling of houses, and expended on them sums of money belonging to others, in the hope of receiving large profits in return. By such means, many others acquired great wealth; but in his hands the scheme completely failed. He was now, at an advanced period of life, under the necessity of leaving Calcutta, and

taking refuge in Chinsurah, a Dutch settlement in the neighbourhood, in order, we suppose, to escape the rigour of his creditors. Here he passed the last ten or eleven years of his life in poverty, yet endeavouring to render himself useful. Still animated with the zeal of a Christian Missionary, he kept a school during the week; and on the Lord's day he performed divine worship by desire of Government, for which he was allowed a small salary. But though a cloud hung over the evening of his days, he lived, according to his own confession, more peacefully and more comfortably, than when he possessed a superabundance of earthly things. He acknowledged, with gratitude, the kindness of Providence in bringing him to a knowledge of himself, through mortifying afflictions, and in delivering him from the entanglements of this vain world. Even previous to his leaving Calcutta, the mission in that city had sunk into a languishing state; and though various attempts were made to maintain its existence, it was at length abandoned about the period of his death.

BROWN'S *History of the Propagation of Christianity among the Heathen.*

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To the Editor.

MY DEAR SIR,—I have known a preacher urge with great confidence against the common idea that Jesus and others were baptized in Jordan, that passage, John i. 28—"These things were done in Bethabara, beyond Jordan, where John was baptizing." Hence many of the people are led to believe, from the way the passage is applied, that Bethabara was some place in the interior of the country, and so make the Scripture contradict itself. But the people should be aware that Bethabara literally signifies the *house of passage*, and is thought by the learned to be

the very place where the children of Israel passed over Jordan when led by Joshua. At first, according to the name, it might only be a house at the ford or ferry, but in time it appears to have grown to a village.

Matthew Henry says, "Bethabara signifies the house of passage; some think it was the very place where Israel passed over Jordan into the land of promise, under Joshua." So say Dr. Gill, Dr. A. Clarke, Bloomfield, Cruden, and Barnes.

I have heard of a baptism that fully explains the matter. I was told by some that Mr. O—— was baptized at Montreal, and by others, that he was baptized in the River St. Lawrence. I believe both accounts are true. As for the word *beyond* Jerdan, any village on the eastern banks would be so to a person residing in Jerusalem, or any where to the west. How little are men aware of the power of system when the Scriptures are so plain and expressive on this point—"And were all baptized of him in the river of Jordan, confessing their sins." Mark i. 5.

The same preacher urges with equal confidence, against the idea of immersion, the use of the word baptism in the original, although not in the translation, of that memorable passage, Mark vii. 4. But for my part I take this passage to be a strong proof for the other side of the question, as the following extract will shew:—"Of the practices of the Pharisees in these particulars we are best informed by their own writers 'If the Pharisees touched but the garments of the common people, they were defiled and needed *immersion*.' MAIMONID. Now in the markets contact was unavoidable; and care was necessary to avoid it in the streets; accordingly they walked on the sides of the way that they might contract no defilement. This accounts for the obvious progress of

thought in these views, viz., they always wash their hands (immersing them as we do) before they eat; but coming from market, where contact with one another is inevitable, they *bathe* or *immerse* the whole body. So of the other things mentioned, even to tables and couches and beds, *immersion* was imperiously required." Thus runs their canon:—"A bed that is wholly defiled, if he *dips* it part by part, it is pure again. A bolster or pillow of skin must be lifted out of the water by the fringe, lest being holden by the hand the water should not gain access to every spot. In like manner a table was cleansed in a pond; but if there was a spot when after defilement it was *immersed* untouched by the water, as by means of pitch sticking to it, it was still unclean.' The same Jewish writer from whom all these cases are selected, viz., Maimonides, says further—"Wheresoever in the law washing of the flesh or of clothes, is mentioned, it means nothing else than the *dipping* of the whole body in water; for, says he, if any man wash himself all over except the tip of his little finger, he is still in his uncleanness." This memorable Rabbi must have known the traditions and customs of his own nation, better, far better, than any of us.

The use of the word in Heb. ix. 10, is often advanced for the same purpose; but there, there must be a reference to the various *immersions* enjoined upon priest and people under the law. Read Lev. xv. xvi, 4—24. xvii. 15. Num. xix. However, it is quite possible that other modes may be included, and for the sake of brevity only one word used; although, in point of language, as it regards *part of the service* not used in its natural signification, nor within its common latitude. We know examples of this can be found in the use of many plain and distinct words by the most learned and best of our

writers, and particularly in the language of the Bible.

Lately while reading that excellent Church history, in six volumes, published by the London Tract Society, in the memoirs of the pious and excellent John Chrysostom of Constantinople, I came to the following passage:—"It was the season of Easter, when the Catechumens who had been instructed were to receive baptism. The friends of Chrysostom fled into the field, to keep the festival there. The Emperor himself went out that day into a meadow adjoining to the city, and espied a field covered with *white*: these were the Catechumens who had been *baptized the night before*, and had then their white garments upon them, being near three thousand in number." All know and acknowledge of both parties that St. Chrysostom in the fifth century baptized by *immersion*; but should they not see the same difficulty in 3000 being *immersed* in one night, as in one day?

I have also met with a very curious anecdote in the same history, expressive of the mode of baptism when the nations of Germany were converted to the Christian faith. There is an account given of a certain prince who professed, and when he was going to be baptized, *and had one foot in the water and the other out*, he asked the priest or preacher, whether he thought the most of his relations were in the upper or the nether world. The answer was that it was highly probable the majority of them might be in the nether world. "Well," says he, "I shall go no further, for I prefer to be with my relations." In connection with the same subject, and in the same history, is an account of the conversion of St. Augustine, no doubt the greatest teacher of the church in the fifth century. In the way of prayer he writes thus:—"Thou sawest when

I was yet a boy, and seemed to be on the brink of death through a sudden and violent inward pain, with what eagerness I begged Christian baptism from the charity of my mother, and of the church. My mother, who travailed in birth for my eternal salvation, was hastening to comply with my desires, that I might wash away my sins, confessing thee, O Lord Jesus, when I suddenly recovered my health. A relapse into presumptuous sin after baptism being judged more dangerous, and the prospect admitting too great a probability of such relapse, my baptism was still deferred."* Yes, till he was upwards of 30 years of age, and he and his illegitimate son, fifteen years of age, were baptized on the same day. This does not speak the language of infant baptism, although I acknowledge it had commenced before this, and was established by the sanction of Cyprian and the council over which he presided at Carthage. These few thoughts are offered by a person a little pushed upon this subject, and being rather new, perhaps, they may be of some little interest to your readers. Yours, &c.

GULIELMUS.

SOMETHING FOR EVERY ONE TO DO.

Extract from the Circular Letter of the Philadelphia Association, written by the Rev. R. Babcock.

A Church should furnish specific and appropriate religious employment, as far as possible, for all its members. A servant of Christ, and sent into his vineyard, as every Christian is, it is grossly inappropriate that he should find no employment there. It is also directly mischievous, both to the individual thus left unemployed, and to those who witness, and of course will be endangered by, his example. Nor is this more injudicial

ous and inappropriate, than entirely unnecessary. There are now services enough of a religious character to task to the utmost measure, such portion of the time and talents of all the members of the church, as can be spared from secular engagements. Division of labor, too, while it will be found eminently conducive to the welfare and success of the church, as a whole, will greatly promote the facility of the individual members in ascertaining and performing their respective duties. One portion may organize themselves for the purpose of distributing Christian tracts among the families of the parish, and affectionately endeavour to gather in the children and youth to the enjoyment of Sabbath School and Bible Class instruction; while others may devote themselves as faithful teachers in these nurseries of religious knowledge. A third may conduct prayer meetings in destitute neighborhoods; and a fourth class may devote themselves to visiting the sick, the bereaved, the poor and the imprisoned, ministering to the wants of the body and the soul. A fifth may assist the pastor in finding out those who are inquiring after the way of righteousness, and in bringing them, after proper instruction, to seek admission into the church. A sixth may be usefully employed in securing the dissemination of religious intelligence, by obtaining regular subscribers and readers for such periodicals as are known to be of sterling value; while another class will find ample employment in gathering up, quarterly or monthly, the cheerful offerings of religious benevolence, for all those approved objects, both at home and abroad, which the church may be willing to promote. Besides all the regular attentions requisite to promote the convenience, the order, and the attractiveness of the services of the sanctuary, which of course will require not a little care from several

individuals, each member may be useful in endeavouring to win hearers to the gospel; and as opportunity is allowed them, each should seek occasion, in some way, for conversation with the unrenewed, with humble faith and prayer that such endeavors may not be in vain in the Lord. It is not pretended that this enumeration and subdivision of appropriate services is complete. But the advantages of the general system must be obvious. What seems particularly desirable in all these arrangements is, that they should not be the periodical efforts of rare and distant excitements, a kind of spasmodic, violent, and of course ephemeral manifestation of energy; but rather the regular, systematic, and unintermitted action of a healthful vigor. R. H.

A FEW WORDS TO YOUNG MEN.

From the (German Reformed) Weekly Messenger.

It is one of the glories of this highly favoured land in which we live, that the door is open for the humblest and poorest of her sons to become useful and respectable in society. The poor may *become* rich, and the most ignorant may obtain such an education as will fit them for useful business and consequent respectability. There is not a farmer's son, nor an apprenticed mechanic, but what may, by self-improvement and application, store his mind by useful reading to become both useful and respectable in society. One hour in a day employed in reading will, in the course of a few years, enable him to stand side by side with one half of his fellow men who have had the best opportunities of receiving an ordinary, if not a liberal education. How many young men of good natural talents have been neglected by their parents or guardians in regard to their education! They have scarcely had the rudiments of their

mother tongue; but might, by a little application, surmount all these adverse circumstances, and become ornaments to the state or the church. I was led to these remarks, by referring to the circumstances of one of our most eminent men in the west, who, when he was thirty years of age, did not know the alphabet. He made his living by hard daily labour. At that period of life he commenced by learning the A, B, C. He employed his evenings in reading papers, then he procured a few books, and in a few years he had a little library of books. He has been a member of Congress for a number of years, and filled that station with honour and credit; and not long ago he was governor of one of the western states. Nor has he been unworthy of such a trust, as is frequently the case; but on the contrary, he is eminently qualified for it, and his high standing in the halls of legislation has never been questioned, having been one of its most eloquent and efficient members.

It is true, that not every one will be able to become *eminent*, but every one may, by improving his talents, *do much* towards his own advancement in intellectual improvement. If young men can only be induced to spend their evenings at home in useful reading, no matter what have been their opportunities previously, they may yet become what they are not now likely to be—intelligent, useful members of society; and whether they continue to be mechanics or farmers or not, they will adorn their station, and add an incalculable amount to their personal comfort and happiness, by possessing sources of enjoyment within themselves.

CHRISTIAN PARADOXES.

A Christian is one that believes things his reason cannot comprehend; he hopes for things which

neither he nor any man alive ever saw.

He believes himself *freely* pardoned, and yet a sufficient satisfaction was made for him.

He believes himself to be precious in God's sight, and yet loathes himself in his own. He dares not justify himself even in those things wherein he can find no fault with himself, and yet believes God accepts him in those services wherein he is able to find *many faults*.

The more injury his enemies do him, the more advantages he gains by them. The more he forsakes worldly things, the more he enjoys them.

He is the most temperate of all men, yet fares most deliciously. He lends and gives most freely, yet he is the greatest usurer.

He desires to have more grace than any man hath in the world, yet is truly sorrowful when he seeth any man have less than himself.

He knoweth, if he please man, he cannot be the servant of Christ; yet, for Christ's sake, he pleaseth all men in all things.

He believes Christ to have no need of any thing he doth; yet maketh account that he doth relieve Christ, in all his acts of Charity.

He knoweth he can do nothing of himself, yet labors to work out his own salvation.

He knoweth he shall not be saved by, nor for his good works; yet he doth all the good works he can.

He knoweth God's providence is in all things, yet is as diligent in his calling and business, as if he were to cut out the thread of his happiness.

He thinks sometimes that the ordinances of God do him no good; yet he would rather part with his life, than be deprived of them.

The world will sometimes account him a saint, when God accounteth him a hypocrite; and afterwards, when the world brandeth him for a hypo-

write, then God owneth him for a saint.

His advocate, his surety, shall be his judge; his mortal part shall become immortal; and what was sown in corruption and defilement, shall be raised in incorruption and glory; and a finite creature shall possess an infinite happiness. Glory be to God.—*Sir Francis Bacon.*

THE HAPPY CONNEXION BETWEEN SUNDAY SCHOOLS AND MISSIONS TO THE HEATHEN.

From the Missionary Magazine.

There is a small market town in the West of England, which has sent more laborers into the spiritual harvest than any other town of equal size, perhaps, in all the world. Three Missionaries, three Missionaries' wives, one Minister, two Lancasterian School Teachers, and two Home Missionaries. The pious people of that town are greatly delighted with the fact, and when speaking of it, they add—“*These were all either teachers or scholars in the Sunday School.*”

There is also another town in England where the Sunday scholars are showing their love to the heathen in another way; a beautiful description of which was sent to me by their minister. I give it in his own words:—

“But you should have been with us last Sabbath, for God has turned his hands upon *the little ones*. You remember, when you were here, I told you that the young people who were flocking around you, composed my spiritual family, and that they had raised a Sabbath-school Missionary Society. How it happened, I cannot precisely relate; but a few months ago the children began to be very desirous to have a society of their own; and one little girl came to her teacher, and told her, with tears, that she had been praying to

God a great while to put into the heart of her mother to give her a penny, to send the news of salvation to the children of the poor heathen. I knew the complaints which had been made respecting the contributions of older persons, but what could I do? If the love of Christ had been enkindled in the breast of those of tenderest years, was it for me to strive to quench it? Thirty or forty of the dear little creatures met privately in the vestry on Sabbath morning for prayer, and to read the rules of the society, and I never expect to have more sublime or more tender emotions excited in my bosom, until I join the company of the redeemed, than I felt when I looked upon this part of the army of Jesus, who met at the footstool of Divine mercy to grasp in their feeble hands the banners of the cross, and who stood prepared to wage war against the rulers of spiritual wickedness in high places. Oh! what an unspeakable mortification it must be to the prince of darkness to be conquered by such helpless instruments as these!”

These two particulars suggest a thought to ministers. In eastern countries the shepherd goes before the flock, and the flock follows him. Do the same with your children. Introduce the subject of personal devotedness by way of illustration and application. God will bless it. I have met with more than one of my old scholars, who dated their first serious impressions to the lessons which I taught them, while going through the duties of my class.

All the scholars who may read or hear this, will see much in it to benefit them.

Thirty or forty dear children met privately in the vestry on the Sabbath morning, to pray and to read the rules of the Society—to grasp in their feeble hands the banners of the cross, and to prepare to wage war

against the rulers of spiritual wickedness in high places. Let all the dear young people who hear of it, go and do likewise. Amen.

RICH. KNILL.

THE RACES.

From the CHURCH Newspaper.

EXORDIUM OF A SERMON PREACHED ON THE FIRST DAY OF THE WEEK IMMEDIATELY FOLLOWING THAT IN WHICH THE RACES WERE HELD.

Well, brethren!—and now that the follies of the season are fairly brought to a close,—and now that you enjoy some respite, and can breathe freely after the varied pressure of your late laborious vanities, do suffer me to ask,—do enquire of your own hearts, “what fruit ye have had in these things whereof (may I not say?) ye are now ashamed.” Since we last met together in this place, another week is gone to join the weeks that have been—is gone, to carry the long catalogue of our doings to the recording angel—is gone, never to return;—and we, short-lived creatures, are so much nearer to our latter end. And have we made a *corresponding advance* in holiness? have we experienced a *commensurate growth* in grace? If not, can we discern—do we suspect any cause of our deficiencies and short-comings? and does any one occasion of evil stand out prominently to view in the records of presumptuous sins? In all honesty, as regards the doings of the past week, did any of you find the race course, to which so many resorted, a place well suited for communion with God—a scene in which the soul might be readily called up to high and holy musings—transformed from glory to glory—and fashioned for its eternal destinies? Or did not rather every thing about you and around you conspire to drown these and kindred reflections; and if

haply a truant thought *did* whisper of “righteousness, temperance, and a judgment to come,” was it not soon shamed into silence, by the consciousness that the race-ground was indeed but a strange land wherein to bethink oneself of God?

My brethren, let me narrow the compass of my observations. Briefly then, Horse-racing does tend either to promote the glory of God or to dishonour Him. I repeat it, Horse-racing does tend either to promote the glory of God or to dishonour Him. Now “Holiness to the Lord”—the Christian’s standard of duty,—this is the only question with which as a Christian he is concerned; and surely a question on which Heaven or Hell may hinge, is neither to be carelessly set aside, nor lightly entertained. “I speak unto wise men, judge ye what I say;” and I entreat you to take the Word of God in your hands, and in that spirit which becomes responsible beings, to canvass the subject in all its bearings fairly and calmly and dispassionately; and that you may arrive at a just conclusion, do let me implore you at once to dismiss from your minds all idle prejudices, and to discard that vulgar cant about *hypocrisy* and *fanaticism*, in which the meanest intellect may indulge, but with which alas! but too many, of whom better things might have been expected, will stop their ears against conviction. Nick-names are at best but sorry arguments,—nor are the grave observations urged against races, to be met by counter-statements that they are “good old English sports,” which nothing but an extreme of morbid sanctimoniousness could possibly decry. Good old English sports! Now what if I were to term them a *relic of barbarism*! There are many who would support me in this view of the matter, even on other than religious grounds, and thus issue might not unfairly be joined, on a

point of mere assertion. But a few short years ago, precisely the same arguments were adduced in favor of pugilism and cock-fighting. They too were good old English sports—much in the same sense that bribery and corruption were *good old English practices*;—but now thinking men are generally agreed that it is not a useful pastime to witness two cocks spurring out each other's eyes, nor a pleasing employment to encourage two rational animals to bruise and maim each other, even for the important purpose of instructing a rabble in the *art of self-defence*. The tide of popular opinion has now set in strongly against such unmanly diversions, and horse-racing will soon share their fate in public estimation:—let but sound views of religion and morals pervade a community, and the day of these things is for ever gone. I know that it may be said that gambling, and drunkenness, and “revellings and such like,” are by no means essential constituent parts of these diversions, and that if those who attend them will choose to destroy their own fortunes, and to brutalize themselves, the fault is entirely their own. But granting that they are not the *necessary*, are they not the *natural accompaniments*! Ask it of experience. Do they not always go hand in hand together? Were they ever dissociated? Races without betting! What man who has any character for fashion to lose, or any distinction in society to gain, would think of frequenting them on such terms? Races without any facilities for drinking!—and where would be those crowds which now throng the course? Why, these are the very things which give to these amusements their relish and their zest. The rich man dissipates his money in *bets of honour*, forgetting too frequently that other and more honourable debts remain unpaid; and the man who has no money to spare, bets

in kind, and decides at the price of his own intemperance the relative merits of the contending horses; while high and low, in a vast majority of instances, think a recourse to the bottle a scanty and becoming mode of celebrating their good luck, or drowning the remembrance of adverse fortune, and winding up the excitement of the day.

I will mention a circumstance which came under my own observation,—the allusion to it may seem very childish to some; others may possibly regard it as a fair sample of the effects to be expected from these opportunities of riot and excess. Having been summoned from home on the evening of the first day of the races, I saw immediately on leaving my house, a poor fellow much intoxicated, staggering up to some comrades who were lounging about the street. He had come from the races!—and the tenor of his communication, interspersed, I need hardly say, with fearful oaths, was—“I have lost all my money on that gray horse.” Now I was so fully prepared for such scenes, that this man's remark made but a slight impression upon me at the time, and I am sorry that I lost sight of him; for on afterwards reflecting on what he said, I could not help feeling that it might have been true to the very foot of the letter;—it *might have been* that he had lost his little all, and that little all the hard earned wages to which an anxious wife and children were looking for their winter's comforts or winter's subsistence, thus cruelly and recklessly squandered! and he himself—it might have been that he had flown to the intoxicating draught as to a friend in distress, and if haply thus to check the keen remorse that was gnawing at his soul!

O these races! I do tremble at the thought of the wretchedness which they must have brought with them in their train; and if I could hope that

the promoters of them would not treat with contempt any suggestion which I might offer, I would put it to them to consider solemnly before another season shall return, whether as good citizens and good neighbours,—whether as those who have hearts to feel, and souls to be saved,—whether as dying men, and who must soon be judged,—they do wisely or well to create occasions of falling to themselves, and to keep up stumbling blocks in a brother's way.

C. Q.

EDUCATION FOR THE CHRISTIAN MINISTRY.

Several reasons concur to induce us to lay a few remarks on this important subject before our readers. In the first place, many erroneous impressions concerning it have been extensively prevalent among persons of unquestionable piety, and are not yet entirely removed, though it is hoped they are fast disappearing from the church. In the next place, as the Seminary intended to assist young men in this Colony in their studies for the ministry, is expected to go into immediate operation, it appears advisable to present a short statement of the views entertained by its supporters.

We are thoroughly persuaded that there is a knowledge of divine things which the "natural man" cannot receive, and a susceptibility of heart and a tenderness of conscience superinduced by divine teaching, which no human learning can impart, and to which the unrenewed heart is an utter stranger. The absolute necessity, therefore, of personal and experimental religion, of deep-felt vital piety, to a Christian minister, is too obvious to be disputed.

All our seminaries in England require a proof of this, in the testimonial of a regular church of which the candidate is a member, before

they admit him, even upon trial, into their institutions; and in that which is about to be established here, the same requisition is laid down as a first principle of action. It is required also that some evidence be produced or a satisfactory opinion expressed, that he possesses gifts of a promising kind, and that in particular he is willing to learn, and "apt to teach" what he already knows. Thus qualified and recommended, the student may with propriety enter upon a course of studies especially adapted to promote his acceptance and usefulness as a minister of Jesus Christ. The time thus spent, if well employed, will enable the student to lay a solid foundation for future improvement, which may be highly beneficial to him; for notwithstanding the strong prejudices which some persons have imbibed against human learning, it is capable of being turned to great advantage. It supplies the mind with suitable ideas on a thousand important subjects, and tends at the same time to expand its powers, and to improve its vigour and sensibility: it conduces also to form a correct judgment and taste, to explain the meaning of words, the structure of sentences, and a just method of arrangement and composition: it enables its possessor to state a subject with perspicuity, to reason with accuracy, to illustrate with propriety and copiousness, and to persuade with pathos and energy.

A young man, placed in a situation so favourable for the acquisition of knowledge, would still, and all along, be considered as a *student of the Bible*. To obtain a correct and enlarged knowledge of that Holy book, is the main object of his pursuit:—to it every other is made subservient—on it, every branch of learning that engages his attention has a strong and practical bearing, and serves, more or less, to furnish him with a just and comprehensive

view of the nature, evidence, agreement, and design of the great truths it contains and reveals. Our own version is sufficiently plain and faithful to lead the humble enquirer into the knowledge of saving truth; yet its language, its geography, its history, its chronology, its philosophy (*truly* "so called")—all find honourable employment for learning, and well reward its application. For a student to be able to satisfy his own mind on the accuracy of the translation as a whole, or of any particular passages in it which he may desire to explore, must be attended with a refined pleasure, as well as an obvious advantage. Beside, in these days of cavil and contradiction, it is not a matter of small importance that his learning enables him to vindicate the truth against the objections of gainsayers, and thus to render essential service to the cause of religion. Nothing indeed is more offensive than an affectation of learning, in public or in private. In preaching, especially, where it is desirable that all should understand, such a display is exceedingly out of place. Elaborate and subtile criticisms, metaphysical discussions, rhetorical flourishes, forced interpretations, and a parade of words, but ill accord with the solemnity and seriousness with which the messages of God should be delivered to the children of men. "Sound speech that cannot be condemned," is a direction that ought never to be lost sight of by preachers of the gospel. Every deviation from this apostolic rule, however it may please the fancy, has no tendency to mend the heart, or to further the work of God. It will be seen, then, that while we recommend learning in a minister of the gospel, it is the *use*, and not the *abuse*, of it that we exclusively regard. Some years since, a minister in England, superior to the majority of his brethren in literary attainments, having preached

to a very plain congregation, was thus accosted by one of the deacons: "Sir, when we heard of your kind intention to pay us a visit, some of us, illiterate people, were afraid we should not understand you; but we never heard a plainer preacher in our lives." To which he replied, "My friends, you mistake the true design of learning in a minister: it is to teach him to speak forcibly and intelligibly, so that the meanest hearer may understand him." When Saint Paul advises Timothy to procure additional labourers in the vineyard for the propagation of the gospel, he enjoins him to commit what he had "heard" "to faithful men, who shall be able to teach others also." Now this ability to teach, the *faithfulness* of the messengers having been first ascertained, may be very much increased by a judicious course of training and discipline, adapted as well to the physical powers as to the mental and moral faculties of our nature, and strictly correspondent with the principles of evangelical truth. Independently of direct instruction, the frequent contact, and even the friendly collision, of kindred minds, have a tendency to rouse the attention, sharpen the intellect, assist the discrimination, and excite the zeal of those who are thus pursuing a common object with a desire to glorify their Lord and Master.

We have already intimated that learning, like every other good thing, may, through the depravity of the human heart, be abused. Instead of a salutary, it may have a pernicious influence, and be prostituted to the cause of scepticism and irreligion, instead of serving that of truth and piety. It will be the object, therefore, of the judicious tutor, and of the conscientious student, to counteract this depravity. To this end, divine teaching, and a gracious influence, will be sought, without which the student will never feel himself

secure. Humility will be cultivated, as the most effectual antidote to that self-conceit which is equally ridiculous and foolish. A *truly* learned man is often less positive and confident than one who knows comparatively nothing. A novice or "a sluggard is wiser in his own conceit than seven men that can render a reason." *Knowledge* indeed sometimes *puffeth up*, especially in the commencement of a course, when the student, finding himself in a new world, fancies himself master of its multifarious treasures, till his own experience, or the grace of God, teaches him a better lesson. Self-diffidence and modesty become youth, and especially young ministers. Nor is this a trifling matter; for vanity will necessarily relax exertion, excite disgust among all wise and good men, and provoke God to withhold his blessing from their labours.— "God resisteth the proud," while he "giveth grace unto the humble."

A spirit of fervent prayer is necessary, not only to promote the success of the Christian student, but to preserve him from any injurious effects which might arise from a sense of superiority, and to enable him to devote his acquisitions to a proper purpose. The excellent Doddridge frequently observed that "if he was negligent in prayer, his studies withered, and his progress, even in human learning, was retarded;" and Lord Bacon has remarked, with his accustomed point and wisdom, that "if prayer without study is presumption, study without prayer is atheism." It was not to the Apostles alone that the great Founder of Christianity promised the Holy Spirit, to guide "into all truth." But this aid must be sought; and a pious student will be often praying, "Open thou mine eyes that I may behold wondrous things out of thy law." In the study of a book so peculiar as the Bible, and of a system so holy as Christian-

ity, there is a certain rectitude of disposition which, in regard to the essence and spirit of religion, goes farther even to enlighten the mind than any strength or acuteness of intellect without it; and to preserve this disposition, no other means that we can employ are so well adapted as fervent and repeated prayer. Of the devotional parts of Scripture, it may also be affirmed that their meaning can neither be understood, nor their beauties relished, nor their spirit imbibed, without frequent approaches to the throne of mercy, and intimate communion with the Great Being who is seated upon it. For the students who may enter the projected Seminary, it is our earnest desire and prayer that they may all become "able ministers of the New Testament," be richly endowed with the spirit of their Master, labour in his vineyard with untiring assiduity and abundant success, and be the honoured instruments of diffusing the blessings of gospel truth and salvation among the destitute inhabitants of these long-neglected provinces.

Looking at the spiritual character of the religion we profess, we wish, in the first place, for *pious* ministers. Considering the kind and amount of labour to be performed in the missionary field, we wish for *hardy*, *active*, and *zealous* ministers. Keeping in view the state of society, and the demand for mental culture, we wish for *intelligent* and *well-instructed* ministers.

* * * All persons desirous of admission into the Seminary should make early application to the Secretary, the Rev. N. Bosworth, Montreal.

ON DECLENSIONS IN RELIGIOUS COMMUNITIES.

From the London Baptist Magazine.

It has, I have no doubt, occurred to many who have noticed the

present state of the Christian church, that there is much declension and departing from the truth among professors of religion. Some are excluded from our religious communities, of whom we had entertained pleasing hopes; and many who remain indulge in a shyness and distance in their behaviour to others, directly opposite to that *brotherly love* Christians are so repeatedly exhorted to cherish.

It is, however, a consolatory truth, that there are churches in our land where true piety reigns—where brotherly love prevails to a pleasing degree, and where many are *turned from darkness to light, and from the power of satan to the living God*. But where churches do not prosper, where sinners are not led to enquire, *What they must do to be saved*, there must be some radical defect. Ought it not then to be a subject of enquiry, *Why Christian Societies do not more generally prosper?*

The writer of these hints would ask his brethren, whether it may not be owing to the want of more personal religion among professors themselves? It cannot, generally, be ascribed to a neglect of the external means appointed for this purpose; for though, in particular instances, this may be the case, yet prayer meetings and the preaching of the word of God, are attended to as well as in times more prosperous. But however numerous the religious services through which we pass, if our hearts be not thoroughly engaged, if we do not enter experimentally into the things of God, we are not likely to be of any use in promoting the cause of our Lord Jesus. Then shall we be the means of communicating a sacred glow of the love of Christ to others, when his love reigns in our own minds. When our bowels move for the salvation of sinners, then will our prayers for their pardon ascend to God through

Jesus Christ with a holy eloquence that shall obtain the blessing. We shall never recommend the word of life with lasting effect to others, unless *we have handled it, and tasted it ourselves*. If our tempers are imperious, our lusts unsubdued, it will be in vain to expect religion to prosper in our hands. But nothing can be more evident than that the cultivation of holiness in the heart and in the life, in all its branches, will be the most effectual way of bringing down on ourselves and connections showers of divine influence to quicken and to convert the soul. God will smile upon that society which makes all his ordinances, and the means of grace he has appointed, the means of promoting personal religion.

Have we not used prayer as a *duty, and to quiet our consciences*, rather than as an exercise in which we enjoy sacred pleasure, and by which we draw nigh to God? In hearing God's word, have we not too often considered how much of what we have heard belonged to others, rather than, with Christian faithfulness, applied it to ourselves? How little communion have we had with God in his public worship! Many, very many, there is reason to fear, of the duties of religion have been attended to at home with a degree of formal regularity, while the question has seldom been asked, *What effects do these duties produce on my heart, or on the heart of any one in the family?*

Has not our conformity to the world, been a very serious cause of the declension of true religion amongst professors? While we are mingling in worldly society, we have not unfrequently connived at sin, when it ought to have been reprov'd—a repetition of the same sins in our connexions has so inured us to them, that they pass almost unobserved, though committed under our imme-

diate notice; till by *an evil heart of unbelief*, we have been tempted also to *depart from the living God*. In such a state of mind we seek for principles which will correspond with the feelings of a backsliding heart. We take such a view of doctrinal truth as is favourable to our conduct, and *turn the grace of God into lasciviousness*.

Often has it struck the writer of these hints as a melancholy fact, that even on Lord's days, in religious families, public news occupies no small portion of time and conversation. How readily do we speak of the state of the times—how feelingly enter into the general calamities under which society groans! But alas! the name of the Redeemer, how seldom mentioned! Surely our meeting together *on that day*, both for divine worship and friendly conversation, should be in the fear of God, to *speak of the glories of his kingdom, and talk of his power*.

Our social visits are often conducted in a manner by no means favourable to the interests of the gospel of Christ. In some cases, those who maintain the warmest regard to some of their brethren, avail themselves of the absence of others to expose their faults. Instead of dwelling on their privileges as *citizens of the new Jerusalem*, or encouraging one another in the way of duty as *servants of the Lord Jesus*; if the subject be not scandal, how often is it of the most trivial import! All profess to love God, but his excellencies engross no attention! Such meetings are closed too often without even a word of prayer! The *savor of the name of Christ* is not made manifest, and while the sinner observes our neglect of what we profess to love supremely, and our habits of dwelling with such pleasure on subjects in which he can fully join with us, he concludes that we who know religion, think it of small moment. How often too,

among the enemies of the cross of Christ does our complaisance trample upon principle or duty! Our connexions are destitute of divine grace, and we insensibly slide into their manners and conduct.

Many of the contentions which tear asunder the church of Christ arise also from the want of more personal religion. Religion, lively religion, alone can unite the hearts of men in the ways of God. The gospel of Jesus, as it obtains the ascendancy in the heart, will teach that forbearance, gentleness, and meekness, which are essential to the peace of a Christian community. Those who in ancient times had most communion with our Lord Jesus, were also the most distinguished for brotherly love. Love to God will lead us to love most cordially *all who in every place call upon the name of the Redeemer*.

Before such a spirit, wrath, bitterness, and clamour, with all strife will give place, and *the unity of the Spirit will be preserved in the bond of peace*. The happy effect of this union in former times was, that **THEY GREW AND MULTIPLIED**.

The various contentions which take place in churches often respect things of very small importance, often, of no importance at all, and while we are thus contending, the cause of the Saviour is bleeding at our feet. Satan is pleased with strife; but the Spirit of God is the Spirit of peace, and where there is not peace, attended with lively religion in the heart, there cannot be permanent prosperity.

Ought we not with great seriousness to lay these things to heart? What say you, friends of our Lord Jesus? Let us examine ourselves, and each enquire carefully, and in the fear of God, into our own state. Whatever claims the world may have, it can have none of such importance as to excuse our prompt and perse-

vering regards to the concerns of the immortal soul and the everlasting God. Respecting the cause of Christ, *the Church of God which he purchased with his own blood, it is an undoubted truth, They shall prosper that love thee.*

Burslem.

REVIEW.

The Last Journey: a Funeral Address, delivered in the Wesleyan Methodist Chapel, Montreal, on the Death of the late Rev. John Barry, Wesleyan Missionary. By R. L. LUSHER, M'Leod; Bryson; and Greig—Montreal. 1838.

A lucid and appropriate illustration of the text, *Job xvi. 22—When a few years are come, then I shall go the way whence I shall not return*; followed by an affectionate tribute of respect to the memory and virtues of the excellent individual whose death is justly deplored. Mr. Barry was unquestionably no common man. Endowed with high mental power, animated with the love of Christ and the sublime desire of saving souls, he laboured with persevering earnestness and no small measure of success in every station to which he was appointed, till his Great Master called him, through much affliction, to his rest and his reward. Being subject to repeated attacks of ill health, his removals were more frequent than is usual in the body of Christians to which he belonged. After preaching as much as his strength would permit, and always with great acceptance and profit to his hearers, in Europe, the West Indies, and Canada, he visited Montreal the second time; but only to meet his family, and die. He arrived on the 6th of May, and departed this life on the 21st of June, in the present year, in the forty-sixth year of his age, and the fourteenth of his Ministry. Of his ardent piety, those who had the most frequent opportunities of intercourse with him were well persuaded; and of his superior talents, if nothing else remained to attest them, his defence of himself in a malicious action for libel brought against him in Jamaica, is an ample and decisive proof. We well remember the sensation produced in England by the report of this proceeding, and the admiration that was excited by this masterly address to the jury. Mr. Lusher has furnished a Memento and a Memorial, highly honourable to his feelings and his judgment; and which deserve to be attentively read—the one for the monitions it imparts,—the other for the character it exhibits.

Poetry.

HERE AND THERE.

Here bliss is short, imperfect, insincere;
But total, absolute, and perfect *there*.
Here time's a moment, short our happiest state—
There infinite duration is one date.
Here Satan tempts, and troubles, e'en the best—
There Satan's power extends not to the blest.
In a weak sinful body *here* I dwell—
But *there* I drop this frail and sickly shell.
Here my best thoughts are stain'd with guilt and
fear—
But love and pardon shall be perfect *there*.
Here my best duties are defiled with sin—
There all is ease without, and peace within.
Here feeble faith supplies my only light—
There faith and hope all swallowed up in sight.
Here love of self my fairest works destroys—
There love of God shall perfect all my joys.
Here things as in a glass are darkly shown—
There I shall know as clearly as I'm known.
Frail are the fairest flowers that bloom below—
There freshest palms on roots immortal grow.
Here my fond heart is fastened on some friend,
Whose kindness may, whose life must, have an end—
But *there* no failure can I ever prove;
God cannot disappoint, for God is love.
Here Christ for sinners suffered, groaned, and bled—
But *there* he reigns the great triumphant head.
Here mocked and scourged, he wore a crown of
thorns—
A crown of glory *there* his brow adorns.
Here error clouds the will, and dims the sight—
There all is knowledge, purity, and light.
Here, so imperfect is this mortal state,
If blest myself, I mourn some other's fate;
At every human woe I here repine—
The joy of every saint shall then be mine.
Here, if I lean, the world will pierce my heart—
But *there* that broken reed and I shall part.
Here on no promis'd good can I depend—
But *there* the Rock of Ages is my friend.
Here, if some sudden good delight inspire,
The thought to lose it damps the rising fire—
But *there*, whatever good the soul employ,
The thought that 'tis eternal crowns the joy.

STANZAS ON HOPE.

BISHOP HEBER.

Reflected in the lake, I love
To watch the star of evening glow;
So tranquil in the heaven above,
So restless in the wave below.

Thus heavenly hope is all serene;
But earthly hope, how bright soe'er,
Still fluctuates on the changing scene,
As false and fleeting, as 'tis fair.

MISSIONARY REGISTER.

SEPTEMBER, 1838.

CANADA BAPTIST MISSIONARY SOCIETY.

Communications have been received from Br. Tapscott, Agent to this Society, stating that he had commenced his work, and had obtained various subscribers to the Mission. During the first week of his tour the following names had been given in:—

Cramahe.

Mr. Hart	£0 10 0
Miss Hunt	0 5 0
William Dixon... ..	0 2 6
John Garbet, jun	0 2 6

Hamilton.

Mr. John Topling, sen.	1 0 0
Mrs. Topling	0 5 0
Miss Topling	0 2 6
Miss A. Topling	0 2 6
Miss E. Topling	0 2 6
Miss S. Topling	0 2 6
Mr. William Topling... ..	0 2 6
Mr. John Topling, jun	0 2 6
Mrs. Tapscott	0 5 0
Mr. J. Robb	0 5 0
Mrs. Robb	0 5 0
John Robb, jun.	0 5 0
Jessie Robb... ..	0 1 3
Ann Robb	0 1 3
William Robb	0 1 3

Clark.

Mr. J. Anderson	0 15 0
Mrs. Anderson... ..	0 5 0
Mr. J. Meddleton... ..	0 5 0

Darlington.

William Porter... ..	0 3 9
A Friend.	0 5 0
Mr. James Stephens	0 5 0
Mr. Sumpton	0 5 0
Mr. John Heal... ..	0 5 0
Mr. John Wilson... ..	0 5 0
Two Friends.	0 5 0

Toronto.

Mr. James Connell, jun... ..	2 10 0
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A. H. Oakley	£0 5 0
Robert Love.	0 5 0
Robert Cathcart & Co.	1 0 0
A Friend.	0 10 0
A Friend.	0 5 0
George Wightman.	0 5 0
William Langley	0 2 6
Mr. M. Angus, <i>Sub</i>	0 5 0
Mr. John Webb, <i>Sub</i>	0 5 0
Mr. J. Bain, <i>Sub</i>	0 5 0
Mr. W. C. Boyd, <i>Sub</i>	0 5 0
William Fell, <i>Sub</i>	0 5 0
John Ross	0 5 0
Hugh Reed... ..	0 10 0
A Friend.	0 5 0
A. Christie... ..	0 5 0
Thomas Regney.	0 10 0
Thomas Thompson..	0 5 0
Mr. Lailey... ..	0 1 3
Mr. J. L. Randolph... ..	0 5 0
Mr. P. Freeland	0 10 0
G. B. Spencer... ..	0 10 0
Miss George... ..	0 2 6
Washington Christian, <i>Sub</i>	0 5 0
James Hansbrow, <i>Sub</i>	0 5 0
George Johnson, <i>Sub</i>	0 5 0
Thomas Williams, <i>Sub</i>	0 5 0

A remittance of thirty dollars (£7 10) has been received from Br. Tapscott, viz: £5 18 9 by the Treasurer of the Society, and £1 11 3 by the Publisher of the *Magazine* for five copies.

A grant of thirty dollars has been made to Elder Christian, of Toronto, to aid in the preaching of the Gospel among the coloured inhabitants of that city.

The Treasurer has received this month—
 On account, from Br. Tapscott, as
 above £5 18 9
 From Mr. J. McLennan, penny
 a-week Collection 0 5 9
 From Miss Bosworth, do. 0 8 8
 Collected by Miss Morton, do. 0 16 10
 Donation by Miss Morton. 0 4 0

The Church at Indian Lands having applied to the Committee to aid them in procuring a pastor, the Committee have recommended to them Mr. M'Phail, who has just finished his studies in Hamilton Institution, and who has gone forward to that station.

Various other stations are in equal need of preachers, and equally desirous of obtaining them. The Committee regret they are unable to send out any others at present; but they will keep the subject before them, and use every effort to procure suitable labourers from Britain. This is now felt to be the great and pressing want of the Society. Immediate action is necessary, and it is earnestly to be desired that suitably qualified persons will be found and sent out from Britain, to cultivate the moral waste, and sow the seeds of Divine Truth in every accessible spot throughout the whole Colony. Could we now be supplied from this source, the Seminary, it is hoped, would provide for the future.

A letter from the Secretary of the Society in London states that the Rev. Dr. Davies, Tutor of the Seminary, sailed on the 17th July in the *Stately*, for Quebec. His arrival, therefore, in Montreal may be daily expected.

AMERICAN BIBLE SOCIETY.

The twenty-second Report of this Society, as presented at the Anniversary held in New York, contains many interesting particulars connected with Bible distribution throughout the world. One hundred and fifty eight thousand copies of the Bible and New Testament have been issued during the year, making an aggregate since the formation of the Society of two millions three hundred and fifty three thousand two hundred and ninety eight copies.

Under the head "Collation of the English Bible," we find the following important statement:—

"Many friends of the Society are aware, probably, that suspicions were awakened, a few years since in England, in regard to the integrity of the present English Bible. Charges of numerous and wide departures from the first edition of the translators had been freely circulated. Many letters and

some pamphlets were published to substantiate those charges.

In these circumstances the authorized printers of the Bible at the Oxford University published a fac-simile of the first edition of King James, issued in 1611, in order that it might be compared with modern editions. This fac-simile copy is prepared with great minuteness, not only as respects the text, but the orthography, punctuation, and even the embellishments. Having procured one of these copies, your Board felt it their duty to institute a rigid comparison between it and the standard copy of this Society. To secure perfect fairness as well as thoroughness in such an undertaking, a Supervising Committee was appointed by the Board, consisting of one member from each religious denomination connected with the Society. A skilful proof-reader was first directed to compare the early and modern copy, word for word, and to note down all the discrepancies. Professor Bush, the Editor of the Society's publications, having in the library a great variety of Bibles issued during the last three centuries, was then requested to go through the same, and learn where and when the changes found commenced. The Committee then, each with a copy of some age in hand, carefully followed the Editor and examined his investigations. The whole subject was then laid before the entire Board for their adjudication. The task has been arduous, though one of great interest. While it has been found that numerous variations exist between the early and the present copies of the English Bible, it is also found that they pertain only to unimportant particulars; such as capital letters, commas, italic words, &c. not affecting the sense. It has been a matter of unfeigned satisfaction to the Board to find, on such careful investigation, that the books which they have sent forth from the Depository have been so conformed in meaning to the first editions issued under the eye of the translators. Little motive has been presented to make any changes. Those which have been made were of trivial importance, and usually for the purpose of return and conformation to the early copies."

The Bible Society in this city are indebted to the American Society for very effectual aid in their endeavours to supply every family in the Province with a Bible.

AMERICAN AND FOREIGN BIBLE SOCIETY.

A copy of the proceedings of the Bible Convention held at Philadelphia in April 1837, and of the first report of the above

Society has just reached us. It is an interesting document, detailing the measures to which the American Baptists resorted on the refusal of the Bible Society to sanction the versions executed by the missionaries in Calcutta, and which issued in the formation of a new Society, of which the Constitution and some of the proceedings are here given.

Under the head CHINA, we find the following statement :—

“The means at present employed by all denominations, for the spiritual emancipation of China, and the whole of south-eastern Asia, are forty-nine missionaries, besides their assistants. There is one press at Canton; and a printing establishment and type foundry at Singapore, where a printing office was built in February, 1836, and twelve printers were then at work, printing a new version of the Chinese New Testament. There are also four presses in Burmah, and one among the Shyans, belonging to the Baptist Convention. But, as of the five loaves, we may ask, “What are these among so many?” Brethren, beloved in the Lord, how great is the work to which we are called!—how vast our responsibility! “The whole world,” but particularly the heathen world, “lieth in wickedness”—as from a wreck, tossed upon the waves of ocean; the signal guns of distress are heard amid the howling tempest, yes, the cry of despair comes from the lips of many millions; and the impassioned prayer of your own devoted brethren is daily uttered, “Come, O come over and help us—help us by your prayers, by your faith, and by your contributions!” Shall these men of God—shall those perishing heathens implore our aid in vain? No; the Board rejoice in the hope, that there is not a minister of Christ, not an individual in any of our churches, who will refuse, by personal liberality, or by efforts to engage the co-operation of others; to aid the American and Foreign Bible Society, in sending the word of life to the remotest inhabitants of the world.”

In the section on INDIA, it is remarked :—

“The moral wretchedness of India has, since the date of modern missions, been frequently described. But, although much has been done, much more remains to be accomplished, ere that loathsome depravity which has for ages rivalled the orgies of pandemonium, shall be changed into scenes of purity and peace. From the island of the Mahratas, Ceylon, and Orissa in the south, to the remotest part of India beyond the Ganges, with the population of one hundred millions,

there are not at this time more than one hundred and sixty missionaries and their assistants of all denominations, with only six printing presses in operation. This fact calls loudly for the immediate attention of all who pray for the salvation of the world.

Your Board of Managers are deeply afflicted when they reflect, that although the Bible and parts of the Bible have been *faithfully* translated by our beloved Carey, Marshman, Yates, Pearce, and their devoted associates; and every facility is possessed, to distribute thousands of copies every year among the inhabitants of India;—and although Baptist missionaries commenced their labours in India as early as 1793, and it has with justice been said, by the celebrated Dr. Buchanan, that “to this mission chiefly belongs the honour of reviving the spirit for promoting Christian knowledge by translations of the Holy Scriptures,”—and, although it is indisputable that Baptist missionaries have translated the Bible into the languages spoken by more than one half of the nations of the earth, and the *faithfulness* of their versions has never been disputed; yet the Calcutta, the British and Foreign, and the American Bible Societies, have peremptorily *refused* to aid the Baptists in giving to those benighted nations, the unadulterated revelation of the eternal God; without which, as every reflecting mind must be aware, thousands will be annually sacrificed upon the altar of idolatry, and sink for ever to the abodes of despair! Upon their conduct in this case, we pause not now to animadvert. To their own master they must stand or fall in that day, when every man shall be judged according to his works. “Some years since,” say the Baptist missionaries in Bengal; “three of the Pædobaptist brethren, unknown to us, though on the most friendly terms with us, wrote to the Bible Society in England, requesting them not to give any assistance to any Indian versions in which the word ‘baptise,’ was translated to ‘immerse.’ NONE OF THESE MEN LIVED TO SEE THE REPLY TO THEIR APPLICATION.”

The Board of Managers are satisfied, that the providence of God has made it the duty of Baptists to give to the whole world, a *faithful translation of the whole Bible*, and that, as a denomination, we cannot decline this labour of love and yet remain guiltless. If capacity and opportunity to do good, not only gives a right to do it, but make the doing it a duty, then we are undoubtedly called upon to perform this important service. Brethren, beloved in the Lord, throughout this wide-spread continent, to you do we make our solemn appeal for India, and for the whole world—let prayer be made without ceasing of the church unto God—let you

liberality flow in a deep and extended channel—let brotherly love abound, and heaven-born charity excite and guide all your efforts in this good cause, until through the word of the Lord, the knowledge of his glory shall cover the earth as the waters cover the sea.

WEST AFRICA.

EDINA. *Extract from Mr. Mylne's Journal.*

Mr. M. is a Missionary from the *American Baptist Board of Foreign Missions*. Under date of April 8, he says:—

"This morning seven candidates were baptized by Br. Davis in John's river, and in the afternoon were added to the church. The Lord has almost surprised me with his goodness, and to his name be all the glory.

This evening preached to the church from 2 Pet. iii. 18. "But grow in grace," &c. Felt something of the importance of the subject, and although very feeble and languid, the Lord strengthened me, and granted me more than usual liberty.

One of our native boys, named Sama, wept very much at the baptizing this morning. To-night I took an opportunity to converse with him alone, and asked what was the cause. He replied, 'Because I do bad thing; and that make me cry.' I asked what he had done, thinking that he had done some bad thing recently that distressed his mind, and specified a number of things; but found out, at last, that it was on account of the general course of rebellion he had seen himself chargeable with, in the sight of God, in days past. When I called him into my room, I said, 'Well, Sama, how do you get along?' He answered, "I love to do good all the time." "Do you think God has given you a new heart?" "Yes, I think so." "Do you think God loves you?" "Yes." "How is it that God loves you and gives you a new heart, when you do so bad all the time as to make you cry so much when you think of it?" "I beg him." "But suppose you steal from some one, and then beg him to forgive you, 'this no set the palvaer; you must pay penalty.'" He saw the force of the illustration, but was at a loss to tell how God could pardon sinners: this I endeavoured to explain. I asked him what he prayed for when he spoke to God. He said, 'I beg his pardon, and I thank him.' Here I specified a number of things he should ask God for. He replied, 'That be thing I say all the time.' 'When you go to pray to God do you feel happy?' 'Yes, I feel good sometimes.' I had a conversation with Sama some days ago, with which I was much surprised and pleased. He told me then he had got a new heart, and loved God; and there seems to be a marked

progress in divine things. There is an artless sincerity and docility about him that is very pleasing, and I cannot but hope the Lord has indeed given him a *new heart*. He is about twelve or thirteen years of age, and has been with us nearly two years. His deportment has been uniformly correct for his years, and nothing could ever be laid to his charge. He possesses talents that will make him useful, and says he wishes to go back among his countrymen, and tell them about God and the way of salvation."

On the prospects of the Mission generally he says, "I see no cause for discouragement in any respect, all things considered. The experiment thus far shows that its object is practicable. The success, it is believed, is as great as could have been reasonably expected from the amount of labour, and the many imperfections that cleave to it; and if our churches have only the right spirit, they will never want *men* or *money*; or lament at last, that they have laboured in this field in vain."

Mr. Mylne has since been obliged to return home on account of his health: the other Missionaries continued well.

CLERICAL DOMINATION IN CANADA!

We beseech our readers to mark well the following statement; and if it do not rouse them to instant exertion in behalf of their liberties, we must despair. Let them without delay memorialize the Governor. No time should be lost: another month may be too late. If not, we shall return to the subject.

"THE FIFTY-SEVEN RECTORIES.—We have been favoured with the perusal of a copy of the legal and united opinion of the Law Officers of the Crown in England on the erection and endowment of fifty-seven Rectories in this Province. It has been decided that 'the erection or endowment of the fifty-seven Rectories by Sir John Colborne are valid and lawful acts;' and 'that the Rectors of the Parishes so erected and endowed have the same ecclesiastical authority within their respective limits as are vested in the Rector of a Parish in England.' Verily we may indeed boast of the 'glorious uncertainty of the law.' We have, from the beginning, inclined to the opinion that the act was *legal*, though it was an impolitic and an unjust act, as was forcibly stated by our predecessor at the time of its first announcement. But it was averred again and again by the Attorney General during the two last sessions of our Provincial Parliament, that the Rectors had no power

over any other than the members of the Church of England. But behold! it turns out at last, that not only is a large quantity of land surreptitiously shuffled into the hands of certain Clergy,—at a time too when that very land was in abeyance by repeated representations of one branch of the local Legislature, as well as by the remonstrances of a large majority of the country,—but that very Clergy are made ecclesiastical lords over the entire community!

We need say no more. The abused confidence, the invaded rights, the wounded feelings and disappointed hopes of the great majority of a loyal Province, may tell the rest. The erection of a Clergy into an establishment, with legal prerogatives over the entire population, in a country which has a constitutional Legislature of its own, and contrary to the successive appeals of the representative branch of that Legislature, is a proceeding unprecedented in the history of nations. Surely this cannot be the reward which it is intended to bestow upon Upper Canada for the integrity and devotedness of its loyalty to the British Crown. Is a fraction of the population to be elevated, and all the rest, of every class, to be proportionably proscribed and degraded? We cannot conceive it; and we venture to add, the country will not quietly abide it."—*Christian Guardian*, Aug. 22.

RELIGION IN TEXAS.—We were actually astonished, and at the same time gratified, at seeing, in the *Natchez Free Trader*, a statement of the progress of religion in Texas. The Methodists alone have in that country twenty preachers, including six elders and three exhorters. One of their missionaries, (the Rev. R. Alexander,) has travelled this year, in the course of his circuit, twenty-two hundred miles on horseback, through swamp and prairie, swimming rivers, and sleeping out exposed to every privation and inclemency.—*N. O. Picayune*.

MISSIONARY CHRONOLOGY.

The following list, from the *London Christian's Penny Magazine*, includes only the British Societies:

America, it should be remembered, was first colonized by missionary efforts, commencing in 1620, from which several institutions arose; among which are to be reckoned "The Incorporate Society for Promoting Christian Knowledge," formed in 1698, and a branch of this denominated "The Society for the Propagation of the Gospel in Foreign Parts." These arose out of the *First Bible Society*, formed in 1670, at whose head was Dr. Thomas Gouge; and the "Society or Company for Propagating

the Gospel in New England and the parts adjacent in America," in 1663, whose principal founders were the Rev. Richard Baxter, Henry Ashworth, Esq. and the Hon. Robert Boyle.

1709. Society for Promoting Christian Knowledge in the Highlands and Islands of Scotland.

1732. The Moravian Mission commenced.

1736. Rev. John Wesley went a missionary to Georgia.

1737. Rev. G. Whitefield went to join Mr. Wesley.

1750. The Book Society for Promoting Religious Knowledge among the Poor. This was a kind of Bible Society.

1780. The Naval and Military Bible Society.

1784 and 1817. In the former year, Mr. Wesley, in Conference, determined on sending assistance to America, and various labors were undertaken in the West Indies, under the direction of Dr. Coke; but in the latter year, the Methodist Missionary Society was formed.

1785. The Sunday School Society was formed.

1792. The Baptist Missionary Society.

1795. The London Missionary Society.

1796. The Scottish Missionary Society.

1796. The Village Itinerancy, or Evangelical Association for spreading the gospel in England.

1796. The London Itinerant Society.

1797. The Baptist Home Missionary Society.

1799. The Religious Tract Society.

1800. The Church Missionary Society.

1803. The Sunday School Union.

1804. The British and Foreign Bible Society.

1805. The British and Foreign School Society.

1806. The London Hibernian Society.

1808. The Society for Promoting Christianity among the Jews.

1812. The Prayer Book and Homily Society.

1814. The Irish Evangelical Society.

1816. The Irish Society.

1818. The Port of London Society for Promoting Religion among the British and Foreign Seamen.

1819. The Home Missionary Society.

1822. The Irish Society of London.

1823. The Ladies' Hibernian Female School Society.

1825. The Christian Instruction Society

1828. The British Society for Promoting the Religious Principles of the Reformation

—*Christian Watch* &c.