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CANADA BAPTIST MAGAZINE,

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No. 12.

MAY, 1838.

Vol. I.

WILLIAM WILBERFORCE, Esq., M.P.

To the friend of Humanity the name of Wilberforce has long been endeared, as the uniform, determined, persevering, and at length successful opponent of slavery; and to the Christian not less so, as the eloquent advocate of Evangelical truth, and the humble, consistent follower of the meek and lowly Jesus. But the incidents of his life are unknown to many who admire his virtues, and venerate his name. In the present state of public feeling on the awful subject of SLAVERY, and the interest which the question is exciting, and likely to excite among our neighbours in the States, it seems peculiarly desirable that the incidents in the life of the long-tried advocate of human rights should be brought before our readers.

This distinguished man was born on the 21st of August, 1759, at Hull, in Yorkshire, England, where his ancestors for many years were successfully engaged in trade. His great grandfather was one of the governors of Beverley in 1679. His paternal grandmother was the daughter of Mr. John Thornton, of London. His father, Robert, married Miss Bird, the aunt of the present bishops of

Winchester and Chester; and Mr. Wilberforce was the only son of this marriage. He had two sisters, one of whom was married to Mr. Stephen, the late celebrated master in Chancery, honourably known and remembered for his able and persevering exertions in the cause of abolition.

While very young he was placed under the tuition of the Rev. Joseph Milner, of Hull, author of the Church History; and afterwards he attended a school in the neighbourhood of London, boarding with a pious uncle and aunt, by whom he was introduced to the late excellent John Newton, who felt such an interest in him that he constantly remembered him in his prayers. Afterwards, in 1772, he was removed to the Grammar School at Pocklington, where he remained till he entered the University of Cambridge, 1776 or 1777. He took his bachelor's degree in 1781, and that of A. M. in 1788.

He had scarcely attained his majority when, in 1780, being returned Member of Parliament for his native town, he was introduced into the clubs and political meetings in London, and much caressed among them as a young man of the highest

promise. Whatever advantages he might derive from these associations in the cultivation of his oratorical powers, they had an unfavourable influence upon his religious principles, which were so impaired by them, that for some time he led a life of gaiety, and mingled freely in the fashionable amusements of the time. His first speech in Parliament was delivered in 1783, when he seconded the Address of Thanks on the peace, at the conclusion of the American war. The same year he spoke in opposition to Mr. Fox's India Bill, and in terms of greater asperity than he afterwards employed.

At the general election in 1784, he was again returned for Hull; but was immediately after, quite unexpectedly on his part, chosen to the high honour of representing the County of York, which he continued to do in six successive parliaments, till he voluntarily relinquished it, as too laborious for his advancing years, in 1812. In 1785, Mr. Wilberforce spoke in favour of a reform of Parliament, when that subject was brought forward by Mr. Pitt: it was far short of that which has been since effected. In the following year he supported, and carried through the Commons, a bill for amending the Criminal Law.

Though now rising rapidly among politicians as a senator, and in the estimation of his friends, as an intelligent and delightful companion, these were not the days on which he could in after life look back with satisfaction. His heart, it is to be feared, was now drawn away from God, and turned aside to vanity, and his religious principles were in a great degree corrupted or undermined. But better times were at hand.

In the latter part of the year 1784, and again in 1785, he travelled on the continent with a party of friends. Dr. Isaac Milner was of the number, and while riding with him in the same carriage, various interesting subjects

were discussed by these highly gifted friends. On one occasion Mr. Wilberforce spoke well of a pious clergyman, but added that he "carried things too far." The Dr. enquired on what ground this opinion was founded. Some standard must be resorted to, when we talked of going too far, or being too strict. And what must that be, in all moral questions, but the Scriptures? Perhaps the gentleman referred to did not go beyond the rules of Scripture, but only beyond what was usually practised and approved among men.

This pressed strongly upon the mind of Mr. Wilberforce. A lodgement was made in his conscience—and his thoughts could find no rest till they found it in the word of God, and the adoption of a scriptural standard, by which to form all his judgments, and regulate all his conduct. Soon afterwards, he says of himself, "As I read the promises of Holy Scripture,—Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you—God will give the Holy Spirit to them that ask him—Come unto me, all ye that labour and are heavy laden, and I will give you rest—I will take away the hearts of stone, and give you a heart of flesh—I will put my laws in your hearts, and write them in your inward parts—I will be merciful unto their unrighteousness, and their sins and iniquities will I remember no more'... as I read these passages, it occurred to me to reflect, If these things be so; if there be any truth in all this, and if I set myself to seek the blessings thus promised, I shall certainly find a sensible effect and change wrought within me, such as is thus described. I will put the matter to the proof: I will try the experiment: I will seek, that I may find the promised blessings." He did so; and the result was peace, and liberty, and victory—peace of conscience and purified affections—

deliverance from those sins which had ensnared him, or held him in bondage—the victory that overcometh the world, and boldness to confess Christ before men. He had the witness in himself; a sensible evidence, both that the word of God is true, and that he had not in vain sought the fulfilment of its promises to himself. Now it was that he again sought the acquaintance of Mr. Newton, and began to attend the ministry of Mr. Scott, the well-known author of the Commentary on the Bible. From this time his principles became fixed, and exerted their influence upon his religious character till, by the grace of God, it assumed that lovely form, which the pious beheld with unfeigned delight, and to which increasing years only added dignity, and permanence, and strength.

The horrors and iniquity of the African Slave Trade began about this time to engage the attention of the public of Britain. Several benevolent individuals had exerted themselves to point out its glaring injustice and cruelty, and excite the sympathy of the nation towards the oppressed race, and the evils that for many years had been inflicted upon them, with a design to abolish the horrid system of slave-dealing altogether. We are not writing the history of the abolition, or we should be most eager to place in a proper light the deeds and the virtues of those noble-minded men who sought, and at length obtained, the removal of “the greatest practical evil that ever afflicted the human race.” Our limits will only permit us to notice them so far as may be necessary to throw light upon the exertions of Mr. Wilberforce in this glorious cause. Dr. Peckard, Vice-chancellor of the University of Cambridge, preached against the slave trade in 1784, and the following year gave for a prize essay the subject, “Is it right to make slaves of

others against their will?” Mr. Clarkson, afterwards so honourably known among the friends of humanity, wrote for the prize and obtained it. He made something more of it, however, than an intellectual exercise; his heart was affected by the details of cruelty and suffering which his researches disclosed to him; and he resolved, with a noble generosity, to relinquish all his hopes of preferment in the church, and devote the remainder of his life to the cause of abolition. Having, with other friends of the slave, formed a committee, which sat for the first time on the 22d of May, 1787, notice was sent to Mr. Wilberforce of the event, and he cordially united with them in this labour of love. It was the high privilege of the writer of this sketch to have some personal knowledge of these three eminent philanthropists in their latter days; and their venerated forms are now as distinctly visible to his mental eye as though it were but yesterday that he saw them.

The accession of Mr. Wilberforce was of incalculable advantage to the cause. He engaged to bring the subject before parliament, and accordingly gave notice in the House of Commons of his intention to do so; but indisposition which threatened his life prevented him at that time from executing his purpose. Mr. Pitt, therefore, undertook the duty for him, and a resolution passed the House, that it would proceed in the next session to consider the state of the slave trade, and the measures it might be proper to adopt with respect to it. Mr. Wilberforce, it was hoped, might recover; and such were his acknowledged talents and character, that both Pitt and Fox declared their conviction that the subject could not be confided to abler hands. In the mean time evidence was procured of the most decisive and appalling character, shewing the villainies that

were practised to procure the slaves, and the miseries that were inflicted on them when obtained.

On the 12th of May, 1789, Mr. Wilberforce again brought the question before the House, introducing it by one of those powerful and impressive speeches which have justly classed him among the most eloquent men of his day. He offered a series of resolutions for their consideration and future adoption; and on the 25th the debate was resumed. The usual evasion of calling for further evidence was successfully resolved to by his opponents, and the farther consideration of the matter was adjourned to the following session. In 1790, Mr. Wilberforce revived the subject; but, though more evidence was taken, nothing effectual was done, and the question was again postponed.

In the following year another committee was appointed to prosecute the examination of witnesses, and on the 8th of April, Mr. Wilberforce again opened the debate with a copious and energetic argument. The leading members on both sides of the House came forward to support him; but in vain. The slave-traders prevailed, and the motion was lost.

But neither the hope nor the energy of Mr. Wilberforce was exhausted. It was the noble trait of his long and useful life, that he uniformly adhered to principle: neither calumny, nor difficulty, nor defeat, could make him swerve, even for a moment, from his determined purpose. On the 3d of April, 1792, he again moved the abolition, and was again opposed by all the virulence and sophistry of the Colonial interest. A motion for *gradual* abolition was, however, carried, fixing the time to the 1st of January, 1800. The 1st of January, 1793 was proposed, which was altered by compromise to 1796; but the bill was lost in the House of Lords. In 1794, Mr. Wilberforce limited his motion to prohibit the

supply of slaves to foreign Colonies: it passed the Lower House, but was thrown out by the Lords. On the 26th of February, he again brought forward his motion, and was again defeated. This happened also in 1796, 1798, and 1799, although on this last occasion he was strenuously supported by Mr. Canning.

After all these discouraging results he deemed it prudent to remit his exertions for a time; and it was not till 1804 that he renewed his attempts to awaken the parliament to their duty. On the 30th of May in that year, he moved that the House should resolve itself into a Committee on the slave question; and he prefaced his motion by one of the most impassioned speeches ever heard within its walls: it was his grandest effort in the cause. This was the last time that Mr. Wilberforce took the lead in the House on this great question. The bill passed the Commons, but too late in the session to be discussed in the Lords. On the 10th of June, 1806, Mr. Fox, being then in office, brought forward the question at Mr. Wilberforce's special request, and pronounced a high eulogium upon the veteran philanthropist; but before the completion of the measure, that eminent statesman died, earnestly wishing for two things—peace with Europe, and the abolition of the slave trade, especially the latter.

In the session of 1807, Lord Grenville adopted a new measure, by bringing the question *first* into the House of Lords, where the bill was carried, as it was afterwards in the Commons by a great majority. Lord Howick and Mr. Wilberforce carried it amended to the Lords; where it was finally passed on the 24th, and the day following, March 25th, it received the Royal assent, just before the ministry delivered up their seals of office. Their last act was sufficient to shed a glory over their whole administration;—but the highest

honour in parliament of this triumph of humanity and justice was unquestionably due, and was cordially rendered, to WILLIAM WILBERFORCE—a name embalmed in the affections of grateful Africa, and the sympathies of an admiring world.

Thus, after a severe and anxious conflict of more than twenty years in parliament, preceded by a long course of individual and united effort out of doors, and aided by numerous petitions during its progress, was the memorable act passed, which decreed that no vessel should clear out for slaves, from any port in the British dominions, after May 1, 1807, nor land any slave in the Colonies after March 1, 1808. But the work was not yet completed: the Slave Trade was abolished; but Slavery itself, with all its degradations and horrors, still existed. The friends of humanity, encouraged but not satisfied with what had been accomplished—recollecting that the great Creator—"hath made of ONE BLOOD all nations of men to dwell on the face of the earth," set themselves in earnest to obtain the emancipation of those already in bondage, and after the most strenuous and persevering efforts, for many years more, succeeded in obtaining an act which decreed that colonial slavery in the British dominions should "cease and determine" on the first day of August, 1834. Though Mr. Wilberforce, from his increasing age and infirmities, was for some years unable to take any active part in this last measure, he watched its progress with unceasing and intense solicitude, and had the gratification, not long before he expired, of hearing that the British Parliament had responded to the often expressed wishes of the British people, by determining that *SLAVERY should cease wherever Britain had power.*

The services of Mr. Wilberforce, as a senator, were not confined to his exertions in behalf of the enslaved

negro, but were yielded on various other interesting occasions. The value of these services was estimated so highly that, when his return for Yorkshire was warmly contested by the families of two very opulent noblemen, he was placed at the head of the poll by the ardour of his friends, at the expense of more than one hundred thousand pounds, more than twice that sum having been subscribed to secure his return. He declined, at the next election, to be a party to such another contest; and during the remainder of his political life he was returned by Lord Calthorpe for the borough of Bramber.

In 1813 the charter of the East India Company was renewed. Mr. Wilberforce laboured most earnestly to secure protection for Missionaries sent to labour in that vast region of pagan darkness, and was successful in procuring a clause to that effect to be inserted in the Act. When the late unfortunate Queen Caroline returned to England on the death of George III, and certain revolting discussions were likely to take place in consequence, Mr. Wilberforce moved an Address to Her Majesty entreating her to retire to France. His suggestion was received with almost reverential attention; and one and all seemed to regard him as the only man whose acknowledged address and weight of character afforded a hope of extrication from the painful dilemma in which they found themselves placed. Her Majesty, it is well known, did not act upon the suggestion: but Mr. W. had the satisfaction of having performed an important duty. He retired from parliament about four years after, in 1825.

Not only on this occasion, when he had, pre-eminently, the confidence of the house, but through a period of many years, whenever he rose up to speak, very considerable expectations

were excited, and he was always listened to, even in that age of eminent speakers, with marked attention and respect. The elegance of his language, the melody of his voice, the suavity of his manner, the beauty of his imagery, the force of his reasoning, the loftiness of his sentiments, and the weight of his character, combined to produce a strong impression in his favour, which was generally attested by the marked attention yielded to him by the House of Commons, notwithstanding the aversion of some of the members to what they esteemed the peculiarities of his Christian character.

It is to these peculiarities that we must now turn, as the ground-work of all his excellencies, the inspiring principle of all his philanthropic labours, which entitle him to the affectionate regard of true Christians of every name, which matured and sanctified the naturally amiable qualities of his heart, and which prompted and sustained him in all his movements and trials. Having embraced the TRUTH "as it is in Jesus"—not as it is perverted by the Pharisee, the legalist, and the neologian, but as it is revealed in the Scriptures in all its majesty and simplicity—he shrank not from an open avowal of it, but boldly (yet meekly) maintained it through evil report and good report, as the ground of his hope towards God, and the source of his charity to men. Living habitually under the sentiments he had imbibed, and feeling their constraining power, it soon became his "earnest wish to address his countrymen on the important subject of religion." From "the abundance of his heart," and the copious stores of his intellect, he was enabled to gratify his wish in an effectual manner, and in the year 1797, he came before the world in his Christian character, as the author of *A Practical View of the Prevailing Religious System of Professed Christ-*

ians, in the higher and middle Classes in this Country, contrasted with Real Christianity. Among other reasons which he assigns as inducing him thus to act, "He might also allege, as a full justification, not only that religion is the business of every one, but that its advancement or decline in any country is so ultimately connected with the temporal interests of society, as to render it the peculiar concern of a political man; and that what he may presume to offer, on the subject of religion, may perhaps be perused with less jealousy and more candour, from the very circumstance of its having been written by a layman." This now celebrated work is so well known, and so highly estimated, that it is unnecessary to occupy room in describing its valuable contents. Its publication, at a time when it was peculiarly needed by the indifference and ignorance which prevailed in the church of England generally, and among the higher classes in particular, created a wonderful sensation. Never, perhaps, did any volume produce a deeper or more sudden effect. It came upon the whole world of statesmen, and literati, and divines, quite by surprise. It was a thing quite unprecedented, for a leading parliamentary speaker, to publish any considerable work—much less, a work on religion. Every one talked of it; every one was attracted by its eloquence; every one admitted the benevolence, and talent, and sincerity of the writer. It was acknowledged such an important work had not appeared for a century. Opposition, indeed, arose against it, as the first admiration subsided—but this only increased its interest, and ultimately its utility. It has been translated into most of the European languages, and unnumbered editions of it have been printed, both in England and America. Dr. Wilson, the present Bishop of Calcutta, says of it, when referring to the causes of the wider

dissemination of the Gospel, "But this particular book occupied a post nobly and singularly: it was a mighty instrument in carrying forward the great work, and advancing it in its progress." Mr. Hall terms Mr. Wilberforce's "celebrated book on religion, an inestimable work, which has, perhaps, done more than any other to rouse the insensibility and augment the piety of the age." And we have already informed our readers that the late excellent Legh Richmond ascribed his conversion to God to his blessing on the perusal of this truly admirable volume.*

The private life of Mr. Wilberforce bore a decided and uniform testimony to the sincerity of his public avowals, and exhibited a fine illustration of the principles he advocated and professed. He felt the calming, cheering, invigorating influence of his devotional and religious reading, as bracing up his mind for all that he had to perform or encounter. The gift of prayer he possessed in an extraordinary degree, and exercised it in a manner much to the comfort and edification of the members of his family, and of the strangers who happened to visit him. Many have enjoyed these sacred seasons, and spoken of them with rapture as being among the number of their highest and most delightful privileges. The fulness and richness of his expositions of Scripture, for which he had a peculiar talent, were such as none can forget who were ever present at them. There was a pathos, a solemnity, a soul-subduing fervour, a sort of unearthly and indescribable impression about these services, which will never be forgotten by those who have witnessed them. His conduct towards his servants was most exemplary. Not only did he pray in his closet and with his family, but if any of his domestics were ill, he would not fail to visit

them, and at their bed side might their valued master be found, praying with them and for them. It must have been a splendid sight to behold him whose eloquence enlivened the senate, and whose character was the admiration of princes, kneeling at the sick bed of his own servants, imploring the blessing of heaven upon their souls. Like the celebrated Judge Hale, he attached peculiar sanctity to the "day of sacred rest." A minister of state once called upon him on some public business on the Sabbath: he at once excused himself, saying, "he would wait upon his Lordship at any hour he would fix the next day, but he was then going to church." He was a man of a liberal and Catholic spirit; for though he preferred his own community, as every considerate man must do if he chooses it upon principle, he loved the image of Christ wherever he found it, and could cordially unite in the apostolic prayer, *Grace be with ALL them that love our Lord Jesus Christ in sincerity.* Delighting to promote the benefit of mankind in every possible way, he not only exercised private beneficence, but all the great societies of the age enjoyed his patronage and secured his support.

Though he was exercised with painful tribulations in the latter years of his pilgrimage, he enjoyed much of the *peace of God*; and a short time before his death, he said "the last year has been the happiest of my life." He looked forward to the joys of heaven, with holy anticipation, resting upon the merits of Christ, with only the publican's plea, *God be merciful to me, a sinner!*

This extraordinary man died July 29, 1833, in the seventy fourth year of his age, and was buried on the 3d of August in Westminster Abbey, at the special request of thirty-seven members of the House of Lords, and above ninety members of the House

* See page 146, No. 7, of this Volume.

of Commons, who, including their Royal Highnesses the Dukes of Sussex and Gloucester, honoured his memory by attending his funeral. A monument is to be erected by public Subscription, in or near Hull, his native town; but his best "record is on High." His name on earth will long survive, and go down to posterity with honour; as a philanthropist, admired,—as a man, beloved,—as a statesman, great,—but as a Christian, greater.

He married, in 1797, Miss Barbara Spooner, daughter of an opulent banker at Birmingham. By that lady, who survives him, he has left four sons: William the eldest, who resides on the continent; Samuel and Robert, who are clergymen in the established church of England, and Henry. His two daughters died a few years before his own departure.

CHRISTIAN LIBERALITY.

DEAR BROTHER,—These few thoughts on the Christian liberality of the Macedonian Churches are at your service, to insert in the columns of the Baptist Magazine. They are a continuation of those which appeared in your number for March: then we glanced at the elements of Christian liberality; now we more particularly refer to the means by which it is promoted.

The strongest impulses which Christian principles produce will be neither rude nor out of proportion. They are but the expressions of a discreet love:—"The fruit of the spirit is in *all* goodness," but most carefully guarded by "All truth and all righteousness." Paul is deeply solicitous to promote in the Church at Corinth the spirit of abounding liberality. He expands this disposition into due magnitude, clothes it in most attractive lights, and urges it with a divine energy not easily to be resisted; yet carefully avoids running

into extremes. He rears two important banks, within which it may roll its beneficent tide in perfect safety, though with the utmost impetuosity. On the one side of the channel stands, "For I mean not that other men be eased and ye burdened"—on the othersidestands, "Avoiding this that no man should blame us in this abundance which is administered by us. Providing for honest things, not only in the sight of the Lord, but also in the sight of men." Thus, then, the limits of Christian liberality are, a proper attention to our own necessities, and a just regard to the property of our neighbour. In other words, Christian liberality, in its highest and most energetic efforts, requires us neither to overlook our personal and family comfort, nor allows us to use the property of others; but such demands being met, the rest may flow, reflecting from the calm of its bosom the smile of its God, the sanction of heaven.

Were the property, dear brother, which God has entrusted to his people, thus employed, our efforts to extend the Kingdom of Jesus might be safely multiplied in a tenfold degree. There would be no lack of funds to meet every demand. To help forward the cause of Christ after a godly sort, would afford him opportunity of more liberal bestowments; for "there is that scattereth and yet increaseth." Such an order of things would not only subserve the extension of our Redeemer's cause, but greatly augment the joy of his people. The Scripture saith not in vain, "It is more blessed to give than to receive." If two such important objects are promoted by a healthy liberality, it has a high claim to our most serious attention; and it becomes matter of earnest enquiry, What method is best adapted to restore this principle to healthy, to beneficent action? The author of the Bible knows well what is in man, and knows best how to

toach the springs of human action; and therefore, dear brother, attention to the suggestions of divine truth on this subject will give vigour to this Christian grace; and perhaps in no equal compass, even in this blessed book, have we a happier compression of argument, suggestion, and appeal than in the 8th and 9th chapters of the second Epistle of Paul to the Corinthians.

A devout and earnest study of these chapters will happily check a censorious spirit, and prevent us from offering to dictate to our brother the amount which he should give. It will at the same time make us concerned that every Christian's heart be deeply inoculated with their benign principles: the measure of donation may be safely left to the dictates of such principles. It will bear a juster proportion to the prosperity which God affords, than any stint which we might propose to one another—"Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver." Two things may now occupy our attention, as it regards the promotion of this grace, viz.—Its Author; and the order of means by which it is cherished.

I. Its Author—"I would have you to know the *grace of God bestowed* on the churches of Macedonia." Had it sprung from a felicity of disposition, and not from the grace of God, we might yield to the chill of despair; but a conviction that it was the *gift of God* inspires hope. He who shewed such kindness to these Macedonians is declared "rich in mercy to all who call upon him." "Ask and ye shall receive." Property is the gift of God; but the disposition to use that property to lawful purposes is a gift of a more enriching character. The grateful wonder of David turned less on the immense riches which God had bestowed on him and his people, than on the

ability which he had conferred on them to offer it to his service. "But who am I," said the happy, grateful, and delighted Monarch, "and what is my people that *we should be able* to offer so willingly after this sort?" And Solomon, the son of David, views the matter in nearly the same light: "Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God." Yea, brother, it belongs to God as much to give the power to enjoy, as it does to give the blessings themselves; and how smoothly and joyfully move on the days of the man whom God thus favours:—"For he shall not much remember the days of his life; because God answereth him in the joy of his heart." But how different the state of the man afflicted with the ulcerous bone of accumulation: "All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness."

II. While we gladly cherish the conviction that a liberal disposition is the gift of God, we must not overlook the means by which it is restored to, or kept in, a healthy state. It is an evil which all people should seriously deprecate when their teachers feel little inclined to lead them in this green pasture. They are in danger of "withholding more than is meet, and it tendeth to poverty," injurious to others, he is not likely to go unscathed himself. I have generally seen that the man who feared his people would give away too much to others, had much to do to obtain his own salary. Is it a blessing from God when a man has a heart to use the bounties of a kind providence? It is not less a blessing to any people where God inclines the heart of any Pastor to turn the attention of the people of their charge to this interesting subject. How does Paul feel on the subject? "But

thanks to God, who put the same *earnest care* into the heart of Titus for you." Was Paul afraid Titus would be too urgent on this topic? or that he might devote too much attention to it? Did Paul think it required only a passing remark to originate, regulate, and complete this grace? His own words answer all these questions:—"We desired Titus that as he had *begun*, so he would also *finish* in you the same grace also." Thus then, dear brother, whilst it is the grace of God bestowed on the churches, it is granted in the order of means, which it becomes the servants of Christ wisely, affectionately, and seriously to apply. We may now briefly advert to some of those arguments and suggestions which Paul employs. And, *first*, he guards them against the deception of all resolutions which fall short of action:—"Now, therefore, perform the doing of it, that as there was a *readiness to will*, so there may be a performance also out of that which you have." To resolve is one thing; to perform another; and "Better is it that a man should not 'resolve' at all than 'resolve' and not perform." To resolve has the shew of virtue, and may therefore blind conscience in the moment of serious review, and so prevent it from reflecting that salutary pain which might issue in reform, on the recollection of having omitted duty. Again; to resolve and not perform, subverts one purpose for which (what are called) our passive affections are placed in our bosom. It is possible for the emotion of pity, which tends and is intended to produce the active habit of relieving distress, to degenerate under frequent excitement, unaccompanied with action, into the sickly sensibility of the romance reader. He weeps over the fancied ills of his hero, but regards the real miseries of life without an effort to relieve. Now such appears the tendency of resolv-

ing to do good without doing it. The vigour of the emotion is wasted, without inducing the habits of which it was to be the originator. It follows, therefore, in attempting to produce a healthy scriptural liberality, we must guard against a readiness to will when unaccompanied with a performance thereof:—"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: perform that which thou hast vowed."

A *second* argument which Paul employs is, the proportion and completeness which this virtue would give to their character. "Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." A Christian may exhibit much of the image of God, and yet if the lineament of character be wanting, how defectively he reflects the praises of him who is good, and doth good, and who, when he became a man, went about continually doing good. Does beauty consist in lovely proportion? Surely not less so in completion of parts. How often it occurs in the instructions of Moses—"A lamb without blemish." In this he forewrote the perfect character of our blessed Lord, of whom we are to be imitators, as dear children: possessing richly the other gifts of the Spirit, this grace affords the completeness of a whole, the glow of a finish—"see that ye abound in this grace also."

A *third* suggestion of Paul is the air of sincerity which it would give to our expressions of love: "And to *prove the sincerity* of your love." An appeal to our own consciousness may often satisfy us that we love God, his people, and creatures; and yet a degree of doubt as to the supremacy of spiritual affection may obtain, from a well known fact of our nature, viz., that sensibility is prominent in

our natural love, whereas action is the criterion of spiritual affection—"If ye love me, keep my commandments." But though we needed not this criterion to satisfy ourselves, it furnishes proof to others, and thus redounds to the advantage of many. It was of one of those Macedonian churches Paul writes—"And the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God."

A *fourth* consideration is, the grateful praise which would be on this account rendered unto God: "Being enriched in *all bountifulness* which causeth through us thanksgiving to God." Under what lasting obligations of gratitude is every man laid who has tasted that the Lord is gracious. And who of the Saints has not felt the lively, the lovely, the natural emotion of gratitude warm his heart. How oft has it found utterance in expression somewhat as follows:—"Bless the Lord, all his works in all places of his dominion; bless the Lord, O my soul." Now liberality is not only a legitimate expression of gratitude, but serves to call forth the praises of others. Indeed Paul seems to consider that gratitude something suspicious which exhausts itself in the "fruit of our lips, giving thanks to his name," for he emphatically adds—"But to do good and to communicate forget not, for with *such sacrifices* God is well pleased." Heb. xiii. 16. Two things superinduce this note of grateful praise from others: the necessities which it relieves, and the proof of professed subjection to the Gospel which it affords, 2 Cor. ix. 12—13. "For the administration of this service not only supplieth the want of the Saints, but is abundant also by many thanksgivings with God. While by the experience of this ministration they glorify God for your professed subjection unto the Gospel of Christ."

Nor is praise all that such liberality produces; it gives ardour to brotherly love, and importunity and earnestness to prayer: "And by them prayer for you, which long after you for the exceeding grace of God in you."

A *fifth* consideration which Paul uses to promote liberality, is the example of others. "And your zeal hath provoked very many." But my paper will not allow me to enlarge; and therefore I must conclude by noticing a *sixth* argument,—The example of Christ: "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Dear brother, let us only muse with sufficient frequency on this example of beneficence, and our hearts must become kind, self-denying, liberal. There is something so stupendous in this act of divine liberality, that one feels great difficulty in *speaking* about it. "Come then, expressive silence, muse his praise." And O, my soul, imitate, at however humble distance, this glorious example of divine benevolence. Your's truly,

GAMMA.

March 14, 1838.

PROPRIETY OF SPEECH.

There is a solemn passage in the volume of inspiration, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." This would certainly imply that the language habitually indulged will have a material influence upon our eternal destiny; yet few are sufficiently attentive to their habits of discourse. It cannot, indeed, be expected, the men of the world will converse on any other subject than those in which they take supreme delight, for "out of the abundance of the heart the mouth speaketh." And as the whole train of their thoughts is occupied and engrossed

by worldly affairs—as the pleasures and pursuits of time bound all their wishes, and fill the whole sphere of their intellectual operations, it is not wonderful should their conversation take a tinge from the elements in which they breathe, and be characterised by the littleness, or the transitory levity, or the fleeting insignificance of the objects on which they are accustomed to fix. But surely a very different tone may be expected in those who breathe another element—move in a higher sphere—and contemplate nobler objects. From them it is not too much to expect the language of the country to which they belong, and the society of which they are the members. Yet there are many evils prevalent among them—there is a style of speaking too much resembling that of the unconverted—there is a want of that grace with which their conversation should be seasoned, and there are direct violations of those rules or principles which Christianity has established, that the discourse of believers may tend to edification.

It is even found that some professors of religion will use language bordering on profanity, and take the name of God in vain. What are we to make of such expressions as these, uttered with every mark of thoughtless levity? “Good God—Good heavens—God bless me—O Lord—Mercy on us.” Will any person seriously endeavour to justify the employment of such phraseology in common discourse, or deny that it is a breach of the third commandment? Will any one attempt to palliate or excuse the evil by asserting they are used without meaning, in conformity to common custom, unaccompanied with any injurious feeling or design? It is not enough to plead for its continuance that the evil is trifling—the sin a little one—the guilt small. Granting all this, yet the smallest sin is still sinful, is absolutely prohibited under the same penalty, and from the same

authority as the largest. “Every transgression and disobedience shall receive a just recompense of reward.” The habitual indulgence of a small sin indicates the state of the mind to be far from flourishing, far from safety. “He that is unjust in little is unjust also in much.” He that keepeth all the commandments, and yet “offends in one point,” that is to say, observes all but one, is “guilty of all.” The chain of the divine authority has lost one of its links, and, with regard to the transgressor, the whole bond is broken. Besides, he who habitually indulges in one sin, because it is small, forgets that it is continually accumulating and augmenting in magnitude; that though of the same kind, and therefore called but *one sin*, it is, in reality, as many sins as there are seasons or times in which it has been repeated. He may have twenty times this day employed that sinful expression, and he has therefore twenty sins to weigh against him in the balance of judgment. Leaving out, therefore, all reference to a variety of offences, if a man habitually indulges but one sort of sin, his transgression may, in a few years, be numberless.

It is, however, a rule of the utmost importance to the guidance of genuine believers, that every thing not absolutely *justified* according to the principles of the sacred volume, is prohibited. A believer ought, at every moment of his existence, to be able to show the rule of his conduct. If he goes to the House of God on the Sabbath, he can say, “I go, because we are commanded not to forsake the assembling of ourselves together.” If he enter into worldly transactions, and actively discharge his secular engagements, he can say, “I am thus employed, for God has commanded us to be diligent in business, and has declared, that if any will not work, neither should he eat; and that if any provide not for those of his own

house, he hath denied the faith and is worse than an infidel." And in the same manner ought he to be able to justify every other action and expression of his lip or life. But by what sacred authority, direct or inferential, can any one argue in favor of those idle or profane expressions? By what scriptural example, or precept, or doctrine, can it be shewn that a man is at liberty to take the name of God, or any thing that approaches to his name—any of his attributes or perfections, into his lips without thinking?

Will it be maintained that such exclamations are emphatic? that they serve to convey our ideas with greater brevity and force than any others? The fact, upon careful examination, will be found quite the reverse. For the most part they indicate no idea, no state of feeling whatever; they only serve to destroy the beauty and harmony of our periods, to break the sense and disturb the connexion; and if our taste were not absolutely perverted by continual use, they would be as disgusting as salt mingled with sweetness, or oil added to wine. They are utterly unmeaning appendages to the general tenor of the discourse.

But the truth is, they who plead for it as a venial crime are not aware of its deleterious effects, and have not considered its evil tendency. They have not considered that to use the name of that BEING so frequently without reverence, will beget a want of esteem for Him to whom it belongs—that iniquity constantly committed will harden the conscience, blind the eyes, and expose to the commission of others—that their example is likely to influence a wide circle, and to prove exceedingly injurious, especially to the unconverted or irreligious part of mankind. They have not considered how the least excess indulged, under whatever limitations, by them, is a ground of

confidence to the young, and the thoughtless, from which they infer the perfect innocence of the most unhallowed language, and whence they have presumptuously carried the evil to the most dangerous extremes.

If, instead of these light expressions, a suitable dignity of style were maintained—a holy caution against every unsuitable word, what eminent advantages are likely to ensue? How many would be struck with the difference and the superiority of those who had learnt to converse in the Christian school? What opportunities would thus be afforded for making salutary impression on careless minds? How favourable would be the inference as to the nature of that religion which produced effects at once so conspicuous and so salutary.

Let, then, those who have been in the habit of indulging these useless, injurious, and anti-scriptural terms, adopt a new and improved method. Taught by the sacred oracles, let their "speech be always with grace seasoned with salt, that it may minister to the edification of the hearers." Let the example of HIM, who spoke as never man spoke, be set up as the standard of language, as well as of conduct. Let them consider they are bound to glorify the name of the Great God, not to pollute and profane it. Let them feel that while no good results from their practice, or can possibly accrue from it, either to themselves or to others, the greatest evils may follow. And oh! let them think with what shame and confusion of face they will hear their idle and unprofitable diction read in the last day, and before, not an applauding, but a condemning universe, from the faithful records of heaven. Let them realise the more completely this effect; let them keep a journal of their conversation, and, if it be only for a few days, let them attempt to write before hand every sentence they

now so thoughtlessly utter; let them insert, at every turn, the oath or improper expression they are now most accustomed to use, and let them deliberately go, if they can, to repeat in society what they have written in the closet. One would conceive the very absurdity of such an attempt would be an effectual remedy for the evil—that the man who was not thoroughly sickened and disgusted at such a picture of his own folly and guilt, must have an obtuse perception, scarcely capable of distinguishing white from black, light from darkness, or good from evil.

We are, however, conscious, at least we ought to be, that a habit of this kind can only be conquered, like all other evil habits, by the inward ascendancy of divine grace. It is vain to direct against either the shafts of ridicule, or the more solid weapons of irrefragable argument, unless the love of Christ and the desire to glorify him take possession of the heart, fill the thoughts, and give its sacred character to the converse.

It appears scarcely possible that any one duly impressed with a sense of the Divine Majesty, or at all influenced by a desire to please God, could ever fall into this evil.

Remember then, that it was Jesus Christ who said: "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

ALPHA.

THOUGHTS ON PRAYER.

Prayer, properly speaking, is not "an unuttered wish," but the earnest expression of desire. Christ "*prayed* the disciples that they would thrust out a little farther from the land." Luke v. 3. Paul "*prayed* the Corinthians to be reconciled to God;" and we make "*known* our requests unto God by prayer and supplication." Phil. iv. 6.

The duty of prayer to God is not enjoined because of any effect it can

have in changing or modifying in any degree the great plan and principles of His government, for "with Him is no variableness." Neither can he become more interested in our welfare, or more solicitous for our happiness, because we pray unto him; for not even a sparrow falls to the ground without His notice. But he has been pleased, in the development of the plans of his government, to make our performance of this duty a condition of his grace.

It is His purpose that we feel our wants, and make known our requests unto Him, not by secret desires but by fervent and effectual prayers, in answer to which he promised his richest gifts. So that prayer and the consequent blessing sustain in the Kingdom of God the same relation that in the natural world exists between cause and effect; and their connexion is not more intimate in the latter than in the former case.

Prayer should be incessant. The Apostle enjoined the Thessalonians "to pray *without ceasing*," 1 Thess. v. 17, and the Ephesians are exhorted to call on God, "praying *always* with all prayer and supplication in the Spirit, and watching thereunto with perseverance." Ephes. vi. 18. A man should pray so much that one who knew his habits would say, "He is always praying." This constancy in prayer is important. We are surrounded by "things that are seen and temporal." These make repeated and permanent impressions upon our minds, because things "not seen and eternal" are comparatively shut out from view. Temporal things hinder piety. Spiritual things promote it. It becomes, therefore, the great business of a Christian's life so to look away from the former and contemplate the latter, as to become spiritual in his habits of thought and motives of action.

This can be effectually done only by incessant prayer. By this means

the presence and character of Jehovah, our relations to Him, the vastness of eternal things, the nothingness of this world, heaven, hell, and an endless variety of kindred associations, our sin, its remedy, and the glory of our Redeemer, are brought nigh and become real. They are no longer the dim outlines of a shadowy existence that vanish before the gaze, but the fearful and wonderful manifestations of Almighty God, which glow and brighten upon our vision until they seem to fill immensity, and shut out from view all minor things. No one, then, who does not pray without ceasing can reasonably hope to grow much in grace, or share largely in the spirit of the Gospel.

Prayer should, if possible, be the *first duty after rising from sleep in the morning*. David says, "My voice shalt thou hear in the *morning*. In the *morning* will I direct my prayer unto thee." Psalm v. 3. "In the morning shall my prayer prevent thee." Ps. lxxxviii. 13. The mind most readily follows that course of thought and retains those impressions which were first in their influence, and the impulse given to morning thoughts is ordinarily felt during the whole day. If, then, the Christian makes it his first and indispensable duty in the morning to direct his prayer to God, without even waiting to arrange his dress any further than is necessary for comfort during the season of his retirement, he will use the surest means of excluding from his mind all vain thoughts, and of securing a fulness and freedom in spiritual things, to which he must else have been a stranger.

But if the duty be delayed till a later hour, the mind may be occupied with worldly thoughts, and harrassed by temptations to such a degree as to prevent entirely a spirit of devotion during the whole day.

It is important also that prayer be made *in an audible voice*. "My

voice shalt thou hear," says the Psalmist. "Thou heardest the *voice* of my supplications." Ps. lxvi. 19. "I cried unto the Lord with my *voice*," "attend unto the *voice* of my supplications," &c. Daniel was yet "*speaking* in prayer" when the answer came. Dan. ix. 21. And our Saviour directs his disciples to "*Say* our Father," &c. after having entered the closet and shut to the door. Luke xi. 2, and Matt. vi. 6.

The sound of one's own voice tends strongly to fix the mind and regulate the flow of thought in all attempts to pursue a given course of mental effort.

A public speaker must listen to the sound of his own voice in order to succeed in his extemporaneous effusions; and if this were denied him, even though he knew that his auditors could hear his most indistinct tones; who does not know that he would soon falter, become embarrassed, and find it impossible to proceed. The sound of his voice not only conveys his meaning to his audience, but assists him to think and to arrange consecutively his most happy thoughts. So in prayer. The Christian, who attempts the duty in silence, will find a difficulty in fixing his mind, and arranging his thoughts, even when devotion is most intense. A slight noise may interrupt him, or introduce unwelcome and unholy associations. But when the supplicant expresses his desire in his natural voice, and *speaks* to his Maker, the sound falls upon the ear and assists in deepening his solemnity and keeping his mind fixed upon the subjects of his petition. Then, only, can he pray with fervour and effect.

Besides, it is unnatural and difficult to keep silence when under the influence of strong emotion. The emotion is either suppressed and weakened (if not destroyed entirely), or it finds utterance in words. Thus, when alone in the midst of the

splendid scenery of nature, beholding the wonders of creation, we speak as if by natural impulse, and express our admiration. And when alone with God, our minds ranging through the wonders of Redemption, or longing for his salvation, surely it is proper to express in words our feelings, and allow no unnatural restraints to curb our minds and embarrass us in this holy duty.

In secret prayer, therefore we should always be *alone with God*. The Saviour's direction, "Enter into thy closet, and when thou hast shut to thy door, pray to thy Father which is in secret," cannot be too scrupulously observed; for if we would be entirely unembarrassed in this duty, we must be secure from interruption, and be persuaded that our cry enters only into the ears of the Lord God of Sabaoth. Then we can make all our confessions, express all our emotions, make known all our requests, with no other restraint than that imposed by a sense of His presence who "pitieth his children," and listens to the "young raven's cry."

W. ———.

Montreal, April 14, 1838.

BIBLICAL CRITICISM.

On the Phrase "GOD FORBID," in the English Version of the Scriptures.—There are probably few readers, who have not thought that this phrase which occurs several times in the Old and New Testament—has rather a harsh sound. Now it is a singular fact, that there is nothing in the original, which demands that the name of God should be employed in a translation. In the Hebrew Scriptures, the word *chailah* which has been thus rendered, occurs eight times. The root is *chalal* which, in one of its forms signifies to make common, to profane, to defile. From this is derived the adjective *chail*, signifying

unholy, profane. With the paragogic letter he added to this adjective, we are furnished with the word *chailah*, which is in question. It is classed among the particles in Hebrew, and may be translated, 'far be it, by no means.' The thought presented, undoubtedly is this,—'far be it, as a profane or unholy thing.' In the English New Testament the phrase, 'God forbid,' is *uniformly* given as a translation of the words *me genoito*, literally, 'may it not be'—or less literally and more in accordance with our idiom, 'by no means,' or 'not at all.' By comparing the Hebrew and Septuagint, it will be seen that *chailah*, is translated by *me genoito* in Gen. xlv. 7—17; Josh. xxii, xxix, and xxiv. 16. In 1 Sam. xii, xxiii, and xx. 2, it is translated by *medamos* (by no means, not at all.) In 1 Sam. xiv. 15, it has been omitted by the Greek translator, and in Job. xxvii. 5, it is rendered by *me cie*, 'may it not be.' Hence as we find nothing, either in the Hebrew or in the Greek, either of the Old or New Testaments, which requires this use of the name of God, there can be no good reason why we may not, in reading our version, substitute for, 'God forbid,' the terms 'far be it,' or 'by no means.' *Chailah* and *me genoito*, are uniformly translated in Luther's German Version, by '*Es sey ferne*'—'far be it,' or by '*Das sey ferne*,'—'far be that.' The Low Dutch translation uses the phrase, '*Het zij verre*,' or '*Dat zij verre*,' which correspond exactly with the German.—*Gospel Witness*.

LIVING TO GOD.—Let us live for God, and then we need not fear the gathering ills of the future. Let us live for God, and the joys and the sorrows of the coming year will alike be the forerunners to us of endless years in a cloudless clime.

"For ye are not your own; ye are bought with a price."—*Paul*.

THE PRAYER MEETING.—*A fact.*

—In a town in Connecticut, it had long been the custom of the church to hold a weekly prayer meeting; but as the church grew cold, the attendance became less and less, until a proposition was made to abandon it altogether. To this a pious old lady determined she would by no means agree. She spoke to one and another of the brethren on the subject, but in vain. "We have worn them out," said they, "and nobody will attend." Not satisfied, the old lady determined to go, though no one else went. Accordingly, on the next Wednesday evening she was seen at the usual hour approaching the school-house. She prayed, sung, and prayed. On the way home, she stopped at a neighbour's to rest. "Where have you been?" said the neighbour. "To the prayer meeting!" "To the prayer meeting?—I thought it was given up—who was there?" "Oh! God was there, and I was there: and it was a good meeting, and there is to be another next Wednesday evening." The story got abroad; Christians were awakened; and to her surprise she found, on the next Wednesday evening, the school-house thronged with those who came to pray for the outpouring of God's Spirit. H. M.

AN INDIAN SIMILITUDE.—An Indian and a white man being at worship together, were both brought under conviction by the same sermon. The Indian was shortly after led to rejoice in pardoning mercy. The white man, for a long season, was under distress of mind, and at times almost ready to despair; but at length he was also brought to a comfortable experience of forgiving love. Some time after, meeting his *red* brother, he thus addressed him:—"How is it, that I should be so long under conviction, when you found comfort so soon?" "O, brother," replied the Indian, "me tell you; there come

along a rich prince, he propose to give you a *new coat*: you look at your coat, and say, 'I do not know; my coat is pretty good; I believe it will do a little longer.' He then offer me a new coat; I look on my *old blanket*; I say, this good for nothing; I fling it right away, and accept the new coat. Just so, brother, you try to make your own righteousness do for some time; you loth to give it up; but I, poor Indian, had none; therefore glad at once to receive the righteousness of the Lord Jesus Christ."—*Christian Herald.*

ANCIENT MS. OF THE GOSPELS.—The Rev. J. H. Todd, F. T. C. D., gave lately to the Royal Irish Academy a short account of a MS. of the four Gospels, of the seventh century and in Irish characters, which is preserved in the Library of his Grace the Archbishop of Canterbury at Lambeth. The volume is a small quarto, in the minute hand called *Caroline*, common to all Europe in the reign of Charlemagne, but now used only in Ireland, and known as the Irish character. The present volume appears to have belonged to Maelbrigid Mac Dornan, or Mac Tornan, who was Archbishop of Armagh in the ninth century, and died A. D. 925. By him it was probably sent as a present to Athelstan, King of the Anglo-Saxons, who presented it to the city of Canterbury. These facts are inferred from an inscription in Anglo-Saxon characters, (and in a hand of the ninth or beginning of the tenth century,) which occurs on a blank page immediately following the genealogy in the first chapter of St. Matthew. The discovery of this MS, and the satisfactory proof which facts afford of its Irish origin, are important, as adding another to the many instances with which we are already acquainted of the employment of Irish scribes in the transcription of the Scriptures

during the sixth and seventh centuries. It is now well ascertained that almost all the sacred books, so highly venerated by the Anglo-Saxon Church, and left by her early bishops as heirlooms to their respective sees, were obtained from Ireland, or written by Irish scribes.

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THE COMFORTER.—Observe some beautiful and copious river; how it exhilarates the country and fructifies the soil through which it passes—bestows a thousand conveniences, and yields a thousand delights: so the Comforter, dwelling in the heart, gives such charming views of Christ and his unsearchable riches, as gladden the conscience, and make us truly happy. Hence, as from an inexhaustible source, true holiness and every spiritual good flow. This will raise our desires far above earthly, sensual, transitory things; even as David's thoughts were raised far above the shepherd's scrip when he sat exalted on the throne of Israel.—*Hervey.*

AN AGED SCHOLAR.—There is an old lady in Perry county in the State of Georgia, scarcely less than sixty years of age, who is a regular pupil at a day school. Her object is to learn to read the Bible. How widely different is her course from those who, though taught already, refuse to read it.

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OBITUARY.

[The following artless narrative is from the pen of a converted Ojéboa youth; and being printed "without any alteration" (as stated in the *Christian Guardian*, from which we copy it), affords a gratifying exhibition of the proficiency made by a recent pagan Indian in the English language, and a most cheering evidence of the transforming power of the Gospel of Christ on the Indian's heart and conduct. We are assured that the hand writing of the Manuscript is very neat.]

MUNCEY TOWN, April 4, 1838.

DEAR BR.—I send you a death of an excellent girl for your wide circulated paper, if you judge it worthy of insertion.

DIED, on the 2nd inst., Aunetta, aged 8 years, daughter of John Thomico, a Muncey Indian. According to his statement, accompanied by my own observation at school, she was a dutiful, obedient, pious and praying child. During her sickness she often prayed earnestly to the Great Spirit for her soul's "salvation" after death; praise God she has not prayed in vain. The last farewell address she made to her parents are as follows:—Her father was going in where she was, and heard her saying to her mother, "how do the righteous live?" Previous to this question her mother was exhorting her to be patient, only to believe in Christ and pray to him as the righteous do when they are afflicted, and added, "if you live like the righteous as long as you live, you shall die like the righteous, and go up to heaven." Her father immediately answered her question by telling her that "the righteous love God, because he was so good to them in sending his only Son into the world to die in their stead; they also believe in Christ as their only Mediator and Redeemer, and they pray every day for more religion, and for the Holy Spirit's assistance to guide them through life and afterwards to be received in heaven." "Now dear child," said the Parent, do you wish to live like the righteous, and do you believe in Christ for "Salvation?" "Yes," replied the child, "I believe in Him and will not cease to pray to him as long as I live I am sorry to leave you, but dear father you must be faithful and mother also;" and she turned herself, she saw her eldest and youngest brothers crying. She said, "my dear brothers you must not cry for me, but weep for yourselves, try to be faithful as long as you live." And her happy soul was about to fly away to immortality, she sent for two of her Aunts. She said, "I want to see them again," and as they approached she wept for some time and then began to exhort them to persevere, and to live faithful. After her exhortation was over she sat silent for sometime, and her father asked her whether her prayer was yet "without ceasing." "Oh yes, said she, my heavenly father is ready to receive me," and she looked round and shook hands to her parents and two brothers and her little sister, she talked for sometime, which her parents could not understand, and a few minutes after she calmly fell asleep into the arms of that Being who suffers little children to come unto him. Her father is ready to say, like David of old, you cannot come to me, but I will soon follow you in heaven. This encourages us to do as much as we can to teach the other

scholars the way of Truth and Salvation. Now by this we clearly perceive, that both the old Indians and their children are become new creatures in Christ Jesus. While living in their old ways the parents never conversed with their children in this way, the parents use to think that they possessed power themselves to heal their children.* But when the Missionaries came among them, and heard that no other being in this world possessed power to heal both body and soul, but Him from whom all blessings flow, then they began to humble themselves before God. I will never forget what one Indian said in a Class Meeting at Grape Island. He rose up (with tears running down on his cheeks) and said "although I am very large and tall, yet I feel like a child before God, I never hardly shed one tear before I experience religion, but now I can weep before God, because my heart of stone is changed." I doubt not many would exclaim "Lord revive thy work," amongst the poor Indians that are yet in total darkness of Superstition of Idolatry, if they were to witness with their own eyes the great change wrought among the Indians in Canada and other places, these ten years past, I mean those "disciples of Christ." "The Israelites indeed in whom is no guile." I remain your very humble

Servant,

JOSEPH MARSDEN,

Alias KEWAGAHPOWIIWEN.
To the Editor of the Christian Guardian.

MRS. M'LAURIN.

Janet M'Intyre, wife of John M'Laurin, Bredalbane, Lochiel, U. C., was born at Killin, Perth-Shire, Scotland. The family emigrated to this country in 1815. Mrs. M'Laurin professed her faith in the Divine Redeemer, and was united in 1821 to the Baptist Church in the Bredalbane Settlement, then under the pastoral care of Allan MacDiarmid. She finished her earthly pilgrimage, and entered her eternal rest, Monday, May 14, 1832. She had been unwell for about seven months previous to her death; her sufferings were sometimes very great, but were all borne by her with patience and resignation to the will of God, and often when her sufferings were very severe she was enabled through faith in the Divine Redeemer to rejoice in the God of her salvation, and to exclaim, "Bless the Lord, O my soul."

When she knew her end approaching she rejoiced at being near her heavenly home, her eternal rest. The night after the Physi-

*I remember when I was a boy I got very sick and my father began conjuring me, and he would blow very hard in my mouth, I presume to blow the sickness away. This is now entirely abolished among us.

cian said that she would not recover, I asked her if her hope was in Christ, and shall never forget the confidence and delight with which she then said, "I know that he will never leave nor forsake me." At another time she said, her hope "was growing stronger." On being asked whether she had any thing to tell her friends in Scotland, she said, "Tell them to make their calling and election sure." During the last week of her life, after suffering thirst, she said that "she would soon drink plentifully of the living waters," and that, "God bestowed more honour on her, than on us, in taking her first to himself." On some one saying she had been very weak, she replied, "I am, but Christ is strong.—He will never leave nor forsake me.—My Saviour, I trust in thee.—O come with thy salvation."

To her children she said, "I am soon to leave you.—Be good children,—Avoid bad company,—Read the Bible,—Pray to God,—And love, O love the Saviour." Thus she continued praising the Lord, and expressing her hope of being soon released from the pains and sorrows of this world; and of soon enjoying with the people of God, eternal happiness in the world to come, and like a child falling asleep, she quietly closed her eyes on all things beneath the sun.

J. M.

Poetry.

THE SAVIOUR.

"I am the Way, the Truth, and the Life."

Weary pilgrim, dost thou toil
Fearless o'er earth's pathway here?
Dost thou seek a better soil,
Where approach not guilt and fear?
Come to me, and I will guide
To that ever peaceful shore,
Where the weary are at rest,
And the troubled weep no more.
Pilgrim, trust me when I say,
I, thy Saviour, am the Way.

Troubled sinner, weep no more—
Come, and place thy trust in me;
Peace, pure peace, I will restore;
Calm thy troubled soul shall be
Cast thy burden—thou shall find
I, thy Lord, am strong to save.
In woes of life, and pains of death,
And from the darkness of the grave;
Ever trust me age and youth,
I, thy Saviour, am the Truth.

Weary pilgrim, weep no more;
Eye of faith, come dry thy tears,
There are joys for thee in store!
Hushed be all thy mortal fears.
Lo! the triumph now is mine—
Over death is victory given!
Come ye faithful to my arms,
Endless bliss is yours in heaven.
Ever hushed be mortal strife—
I, thy Saviour, am the Life.

T. C.

MISSIONARY REGISTER.

MAY, 1838.

[C I R C U L A R .]

The Committee of the Canadian Baptist Missionary Society, to the Baptist Churches in Upper and Lower Canada.

DEAR BRETHREN,

The Society in Britain having engaged a Tutor to be sent out to this country, and he being shortly expected to arrive in Montreal, to take charge of the Students intended for instruction in the proposed Academy, we are desirous of calling your attention to the subject, and in particular of suggesting to you the propriety of looking out among the young men of your respective Churches for such as may appear suitable for the Christian Ministry in this Colony.

In making this enquiry, the points to be attended to are these: deep and decided piety, zeal for the propagation of the Gospel, promising abilities for the ministry, a desire for mental improvement, and an aptitude to teach and exhort.

It is recommended that, whenever such persons are found in a Church, and ascertained to be desirous of going through a course of instruction, with a view to the exercise of the Gospel Ministry in Canada, information be immediately communicated to the Secretary, accompanied by a testimonial and recommendation from the Church, and a statement of their present acquirements,—when directions will be given as to the mode of proceeding, and the time of admission into the Seminary.

In the name, and by desire, of the Committee,

N. BOSWORTH,

Corresponding Secretary.

Montreal, April 4, 1838.

UPPER CANADA.

MISSISSAUGA INDIANS.

The late energetic Governor of the Upper Province, Sir F. B. Head, having, in a Despatch to the Home Government, made some representations concerning this tribe which appear to have been founded on incorrect data, we readily insert the following letter from the *Christian Guardian*, by which the matter appears to be set in its true light.

REV. SIR,—I am sorry to be under the necessity of calling in question the correctness of any statement made by Sir Francis

Bond Head, but his despatch to Lord Glenelg on the subject of the Indians, published in the last number of your valuable paper, appears to me of a nature so extraordinary, that, I trust, you will permit me to make a remark or two on the subject. In doing so, I shall chiefly confine myself to facts that occurred under my own observation.

I am not aware that, previous to 1821, any attempt had been made to christianize the Indians of the Mississauga tribe, who frequented the borders of the Rice Lake, and they appeared, as Sir Francis would say, before “the accursed process of cultivation” commenced, in all the glory of nature—During the winter season, especially, they encamped in my vicinity, affording a particular opportunity of observing their habits

and customs, and I must briefly observe that, in every respect, they exhibited a state of the utmost degradation and wretchedness; they were, withal, so outrageous in their behaviour at certain times, that my family were under much dread of their frequent proximity to our dwelling.

About two years after my arrival, if I properly recollect, they were visited by some of the Methodist Missionaries, and in a short time the change produced by the services of religion among them was of the most astonishing nature, and, to persons at a distance, hardly credible. With but very few exceptions, they at once abandoned every vicious habit and pursuit, and conformed, as nearly as circumstances would allow, to all the usages of civilised life. Most emphatically old things were done away, and all things became new; and the change was so sudden, complete, and permanent, that in my own mind I often said they furnished an instance, according to Scriptural prophecy, of "a nation being born in a day."

After this period, instead of witnessing their wonted disgusting orgies, on approaching the wigawaun the voice of prayer to the Great Spirit, or the melodious sound of human tongues—and delightful singers they are—in the celebration of His praise, would most agreeably strike the ear; and they became so docile and pious in their deportment as to command the utmost confidence. Never did the Christian religion manifest a more complete triumph. So far from looking on them, as formerly, with feelings of dread and abhorrence, my family, as occasion offered, cheerfully permitted individuals of the tribe to remain all night under our roof, and, in every instance, their conduct, at such times, was worthy of respect and imitation.

This is a plain and true statement, not from hearsay, or the result of a transient visit, but from protracted observation and experience; and in presenting it to the notice of the public I have no sinister interests to serve. I have no doubt the Christian Indians, in other parts of the Province, conduct themselves in a similar exemplary manner; and it is much to be regretted that our late, and, in many respects, excellent Governor, had been so imperfectly and erroneously informed, before he undertook to write to the Colonial Office on the subject.

On the whole I aver,

1. That the Indians are under infinite obligations to all concerned in furnishing them with the Gospel, through which they have been in every way improved, and elevated in a most wonderful manner in the scale of society.

2. That in their case civilization directly tends to prolong life, whereas their previous

habits were physically of a most destructive character.

I am, Rev'd Sir, yours, very respectfully,
A. D.

Niagara, 26th March, 1838.

SOUTH SEAS: THE FEGEE ISLANDS.

The favourable commencement of a new and important Mission in these Islands, by the Rev. Messrs. Cross and Cargill, in October, 1835, was announced in the Missionary notices for March, 1837, and in the last Report of the Society. Two other Missionaries, the Rev. Messrs. Spiney and M. Wilson, have since been directed to proceed to this station; and, in compliance with urgent representations of the necessity of the case, the Rev. J. Jagger has lately received a similar appointment, and is about to embark in a few days. He takes with him a printing press and type, of which he is to have the superintendance, and which are likely to prove an invaluable auxiliary to the Mission. But even five Missionaries are a very inadequate supply for the numerous islands included in this group, which, by a friendly arrangement made by the Committee with the Directors of the London Missionary Society, are now left exclusively to the benevolent zeal and enterprise of the Wesleyan body. The undertaking, though pre-eminently required by the awful state of the heathen population, is one of no ordinary difficulty, danger, and expense; but will not, on that account, be declined by those who believe that the command of Christ is imperative on his church, and that immortal souls are of infinite value.—*Wesl. Meth. Mag.*

THE KARENS.

The Gospel is, in various directions, making progress among this interesting people. Mr. Wade, writing of the Karens at the head of the Ya river, says:—

"On the Sabbath, four out of the five who asked for baptism, were examined, unanimously received, and baptized; one did not give satisfactory evidence of a change of heart. The candidates appeared remarkably well. It was astonishing how they had acquired so much knowledge of the way of salvation, with so little means. The next morning, after commending these lambs of the flock to the care of the great Shepherd, we returned to Ya. We should have been delighted to stay still longer with them, but it is the time of their harvest, and we did not think it right to hinder them. Those who

were baptized, have worshipped God nearly a year past."

BAPTISM AT KYNYENGOUK:

"While I was gone to Ya, an old man who lives at Kynyengouk, a village on Tavoy river, about fifteen miles above the town, came down to ask for baptism. He has been an inquirer a long time, and for more than a year past we have thought him pious. As soon, therefore, as my boat came round from Ya lah, I took sister Mason and our two Burman assistants, Ko Mynta, and Ko Lah, and went up to his village. We arrived the same day, and examined the candidate in the evening, after sermon. He was unanimously received, and the next morning baptized. Just before he was led down into the water, he kneeled down and offered himself up to God in prayer. The inhabitants of the village came down to witness the old man's renunciation of idolatry, and consecration of himself to the living God. I made them an address on the importance of believing on the Lord Jesus Christ, urging that it was just as necessary for them to believe and be baptized, as for the candidate. All must be saved in the same way, or not at all."

COMMUNION AT TOUNGBYOUK.

"Yesterday being the Sabbath, the ordinance of the supper was administered. All the members of the church came together, excepting one of those at Mentah, who is in poor health. At our preparatory meeting, the church seemed to be in a prosperous state; entire union prevailed; and, at the communion, they behaved with much solemnity. During my stay here six have asked for baptism, four of whom were admitted to the sacred rite;—and in the place and vicinity are several very hopeful inquirers."

From the whole, Mr. Wade is encouraged by the conviction that—

"The gospel comes with great power to the Karens; still, however, we often meet with those who are decidedly and violently opposed. Many who were so at first, have afterwards been bowed, which encourages us in regard to others."

PERSECUTIONS IN HOLLAND.

The reader, we imagine, will look over this title again, from the idea that he has not read it correctly. He will scarcely think it possible that a country, in which our fathers in the 16th century found an asylum from the persecutions of England, should

itself be the seat of persecution in the 19th century. Yet such is the sad reality; and it shews us that man is but a wayward creature—that his judgment is capricious, and his passions strong—and that in any situation and at any time, some may be found who have too little respect for the memory of their fathers, and the honour of their country, to restrain them from the commission of revolting and sanguinary deeds.

The persecutions in Holland are directed against those who meet to pray, to read, and to converse together on the word of God, and chiefly to those who do not worship in the National Churches, or adhere to the state religion, distinguished from the conformists by the title "Separate Christians." These are exposed to fines and imprisonment, and exactions by soldiers, who are frequently quartered in the houses of those families who dare to assert and act upon liberty of conscience. Not only the populace, but the authorities of the state, are engaged in this persecuting work, so dishonourable to all the parties engaged in carrying it on, and so cruel and unjust to those who are the subjects of it.

Numerous instances in various parts of the Kingdom are reported in those periodicals which still dare to make these iniquities known to the public. We have several now lying before us, to which we intend to call the notice of our readers as soon as we can find room for them. At present we can only quote the following:—

"The former burgomaster of Emmichoven, Mr. J. den Dekker, whose wife and children have united with the Separate church has been obliged to lodge seven soldiers. After having suffered a great deal, satisfied a number of excessive demands, and endured the fulfilment of many threats without being heard to utter the least complaint, he was at last obliged (it can be said without exaggeration), in order to save his life, to abandon his house, with all his family, and seek a retreat near Almkerk, where for a dwelling he has

only a kitchen and a garret, leaving his house to the soldiers, who occupied it still twenty days after his departure."

We hope and believe that the exposure of these tyrannical proceedings, through the medium of the press, will have the effect of mitigating, if it cannot destroy, a system of oppression which is equally disgraceful to the country and the age.

It is some relief to find that British Christians, ever alive to the claims of religious liberty, and roused when they see it violated, have nobly declared their sentiments at a special meeting of the "THREE DENOMINATIONS," recently held in London. Their fourth resolution is,

"That the members of this body cannot, therefore, refrain from expressing their deep concern, that the Government of Holland, a country once so greatly distinguished as the asylum of our persecuted fathers, has exposed a large number of its own subjects to the operation of a penal law, directly at variance with the principles of religious freedom; that they affectionately present their fraternal sympathy to their persecuted Christian brethren, assuring them of the lively sense they entertain of the wrongs they suffer, and of the indignity thus put upon our common Christianity; and that they earnestly desire and pray that the day may speedily arrive, when neither in Holland, nor elsewhere on the Continent of Europe, the sacred rights of conscience shall be invaded, by the assumption, on the part of the civil power, of that jurisdiction which belongs only to God."

MADAGASCAR.

In this island persecution has assumed a yet more cruel form than in Holland. Not only has the government of the island forbidden the promulgation of Christianity there, but has commenced a bitter persecution against the Christian converts. One of these converts, a female in good circumstances, named RAFARAVARY, was imprisoned on account of her Christian profession, and during a period of eight or ten days was frequently and cruelly tortured, to induce her to renounce her faith. Having sustained these trials with a holy fortitude, and refusing either to recant, or to impeach her companions in the faith, she was condemned to die, and submitted calmly to the execution of

the sentence, a spear being run through her body, on the 14th of August last year.

"Never did a Christian martyr in the annals of the church suffer from motives more pure, simple, and unmingled with earthly alloy. She had never heard of any after-glorious martyrdom on earth. No external splendour had been cast around the subject in her mind, by reading any lives of martyrs. All was to her obloquy and contempt. Her own father and relatives to the very last accused her of *stubbornness*. The people generally regarded her as *stubborn*, and worthy of punishment even on that account. She had no earthly friends to support and cheer her. She was not poor in outward circumstances, and by recantation and by humbling herself to beg pardon of the Queen, she might very probably have saved her life. But her whole heart, as her letters testify, was filled with the love of Jesus. She endured as seeing Him who is invisible. Her letters are composed principally of passages from the gospels and epistles, and these, doubtless, under the influence of the Holy Spirit, were the entire support of her mind in the last hour of trial. She died directly and exclusively in defence of the gospel."

This unlooked-for and appalling event has created a deep sensation in Great Britain, and many of the churches have held special prayer meetings in behalf of their brethren, suffering under the scourge of heathen persecution; and, as amid the wide range of missionary exertion, for many years past, the Lord has been graciously pleased to exempt his people from so severe a trial of their faith, the most intense interest has been excited on the present occasion.

Madagascar, it will be recollected, is a very large island, containing a dense population, situated on the eastern coast of Africa, and has for some years past been occupied by the London Missionary Society, which, until the commencement of the reign of the present Sovereign of the Country, has had a number of missionaries labouring there with much success among the natives.

A large Missionary Meeting has been held in London on this occasion, of which a highly interesting report is contained in the English periodicals. We hope to furnish our readers with a more detailed account of what has occurred, in our Missionary Register of next month. Meanwhile let every Christian lift up his heart in earnest prayer to God that he will protect his people under their heavy trials, and make all this oppression and cruelty turn out to the "furtherance of the Gospel," and the advancement of his holy cause in the earth.

CANADA

BAPTIST MISSIONARY SOCIETY.

Monies received by the Treasurer in April:

Mr. James R. Orr, for the L'Acadie Mission, to pay the expense of their removal	£0	5	0
A "Christian Friend" at Sorel, for Missionary purposes exclusively	2	10	0

"For all the ends of the earth shall see the salvation of our God."—*Isaiah.*

ERRATA in the Number for April:

Page 241, col. 1, line 11, for *amiable* read *admirable*
242, col. 1, line 12, for *offender*, read *offended*
party.

URGENT APPEAL.

"Pray do not let this appeal be read with indifference by any one of you, but let each try what he can do in procuring Subscribers, and send on their names to" the Publisher.—*N. Y. Bap. Reg.*

THIS Number completes our first volume; and is issued at an earlier period than usual, because we wish to apprise our readers of the actual state of our publication, after the experiment of one year. We have certainly been much encouraged by the recent exertions that have been made in favour of the Magazine, and the promises of future support; but we are sorry to say, as our friends will be to learn, that our present sale is insufficient to meet the expenses of the work: there will be a deficit of at least Fifty Pounds. The charge for postages, though not exceeding the usual rate, has been found a very heavy one; and it is in contemplation to make a small addition to the price of the Magazine, in order to meet this outlay—say one shilling, or a quarter of a dollar, per annum. We cannot imagine our readers will have the smallest objection to this additional impost, as the work will even then be cheap, considering the cost of printing and paper in this country, indeed cheaper, we believe, than any similar publication in the Colony, in proportion to the quantity of matter it contains.

But this advance will not alone be sufficient to sustain the work. We need still a large increase of Subscribers; and as we are assured that the plan and tendency of the work have met the approbation of our Subscribers generally (though we are aware of certain imperfections which we hope in future to amend), we cannot doubt their readiness to make at least another effort to increase our circulation. If, then, our friends are of opinion that the continuance of our labours, aided by the contributions we have reason to expect, is in itself desirable, and likely to promote the cause of truth and piety, as well as to diffuse useful knowledge, and excite a taste for reading and mental cultivation; they will not be backward in introducing our work to the notice of their neighbours, and requesting them to support it. If our *monthly visitor* be a welcome guest at their own houses, they will be glad to open other doors for his admission; especially when they recollect that, if his charges be not paid, he will be obliged to cease from travelling altogether, and leave those who now greet his approach as much strangers to each other, and to the Christian world around them, as before. Having proceeded thus far, and been upon the whole so favourably received, it would be mortifying and disgraceful to be obliged to quit the field, when by one generous and lively effort our friends may enable us to keep possession of it. One thing more it is important to observe, namely, that the Missionary cause is not only kept alive by the circulation of intelligence, but when the sale of our work shall yield a profit, that profit will be devoted to its promotion, by aiding the funds of the Missionary Society.

We therefore solicit our readers to prepare new channels for our following numbers; and as the object of our pages is to promote the glory of God and the welfare of our fellow creatures, we ought not in false modesty to abstain from urging this request most earnestly.

Montreal, April 20, 1838.