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THE CANADA BAPTIST MAGAZINE.

No. 10.

MONTREAL, APRIL, 1840.

VOL. III.

FOR CANADA BAPTIST MAGAZINE.

THE SOURCE OF MENTAL POWER NEGLECTED IN OUR PRESENT SYSTEMS OF EDUCATION.

In this wonderful "era of the march of mind," men attempt too much, and therefore do nothing well, or leave undone something that ought to be done. This is true in every thing else, as well as in education. We must now not only be instructed "in all the wisdom of the Egyptians," but we must also scourge our poor students through the fearful catalogue of *modern* discoveries. Our young ministers (for all my remarks have a more particular bearing upon them, though they may properly be applied to students generally) must, if they pay *any* deference to an unreasonable public feeling, know nearly every thing that can be known by mortals. In obedience to this unreasonable demand, the poor student rises up early and sits up late, striving to satisfy that is insatiable. The result is, that the student neither satisfies the public as to the quantity, nor himself as to the quality of his studies. The students of the middle ages had as much time to prepare themselves for public duties as we have; and yet *their* sciences numbered only *seven*, while *our* number more than "seventy

times seven!" We have our solar system with all its splendor and beauty; the discoveries of Locke and Bacon; Geology, Pneumatology, Psychology, Phrenology, and fifty other "ologies," with Animal Magnetism bringing up their rear! All of which the ancients knew little or nothing about! And yet we must crowd the principal of these into our brains, in the same time that they spent upon their seven sciences.—Outrageous! But want of thoroughness in our studies, is not the only evil; nor is it the greatest that is forced upon us by our present systems of education. While we are striving to meet the exorbitant demands made upon our intellect, *we neglect to cultivate our feelings*, and therefore students, after poring over Sections and Cones, Butler's Analogy, Latin, Greek, and Hebrew roots, goes out into the world "as dry as summer dust," "twice dead plucked up by the roots." How much effect have students upon the public mind, before they change the frozen style they possess just after leaving our institutions of learning? The fact is, they have neglected to

cultivate their feelings, the source of all their mental power. "The sources and springs (says a fine writer) of all human power and movement, are to be found in what Phrenologists term the *affective faculties*. All the developments of human nature, in all the varieties of its action, are directly traceable to the strength and cogency of human feeling. Devoid of them, the exhibitions of mind would be even less interesting than those of matter. Neither the records of our race nor of our globe would have borne the evidence of human action or passion." Now what systematic efforts are put forth to educate this very important part of our nature? Nothing but load and bury the intellect, while it soon loses the stimuli of feeling, and thus becomes unable to acquire so fast, and unable to make its acquirements bear upon the public mind. But some one may ask, what are those "affective faculties" you talk so much about? We shall mention the most important of them. We give them in the phrenological dialect, because it is more brief.

Combativeness, Destructiveness, Secretiveness, Acquisitiveness, Constructiveness, Imitation, Amativeness, Self-esteem, Adhesiveness, Love of approbation, Conscientiousness, Mirthfulness, Reverence, Marvelousness, Ideality, Benevolence, and Cautiousness. Some seem to think that many of these organs might be dispensed with, and therefore they strive to *crush* them; not to educate them and guide them in their proper sphere of action. If they are useless, why did the Creator endow us with them? Why did he not strike out from our organization those faculties that are pernicious? Man can never be guilty for *using* what God has given him—but for *abusing* it. But why should we labour to prove that *every* faculty with which we are endowed is good when properly used? On the other hand, is not a man, who

does not make use of the faculties given him by his Creator, as guilty as the man who *abuses* these faculties? Most certainly he is. We believe men are guilty of more sins of *omission*, than of *commission*. See the list, furnished us in the 25th Chapter of Matthew.—All sins of omission! We ask again then, why the feelings, those powerful instruments of our nature, are almost entirely neglected in our systems of education? That they are neglected, might easily be proved, by a philosophical examination of the branches pursued in our Colleges and Seminaries of learning. We might ask, what bearing have Greek, and Hebrew, Mathematics, Metaphysics, Logic, and Rhetoric upon the feelings? We do not mean to insinuate that these studies should be cast aside; by no means—pursue them with all vigor, but while doing so, do not neglect those faculties which the above named studies cannot touch. But we can prove our position, by bringing to your minds facts, which have fallen under the observation of all.

Just call to mind the young man who was earnestly enquiring whether it was not his duty to prepare for the ministry. Do you remember how you loved to hear him exhort? Why? Because his ideas were profound? No. Because his language was polished and his manner graceful? No. But because *he felt* what he said, and therefore he could touch the hearts of his hearers. The young man enters the seminary, finishes his preparatory studies, and returns to his friends. He rises to speak in the meeting. Presently some begin to yawn, others pull out their watches, &c. Now why is this? Are not his thoughts good, his language polished, and his manner graceful? Yes; says one, but how cold it was! What a sparkling, but cold icicle he delivered to us! Here is the trouble. The intellect and feeling of the young man

when he commenced studying, were nearly balanced—but since then his intellect has been constantly expanding, while his affective faculties have remained about stationary; there is therefore a vast disproportion between the two. But had he kept up the same relation between the two classes of his faculties, that there existed between them when he began to study, nothing could have withstood him. Take some D. D. who has spent all his life time poring over musty folios. Hissermon is splendid. His thoughts have a sparkling brilliancy—but it is a brilliancy, like that which comes from the ice-bergs of the north, cold and chilling—“Tis the burning bush, but there is no angel in it.”

Is not this benumbing coldness, which our learned men so generally manifest, the secret of the popular prejudice against an educated ministry? Our learned men do not cultivate those feelings which they possess in common with the mass of humanity; and therefore they need not expect to touch the cords that vibrate in the human breast. Why is it that woman has such a power over us? Because she has more intellect than we? No! Because she is a woman? No such thing. But because she has educated her feelings more thoroughly than we. She can sit night after night by the cradle of her suffering darling, when the more sturdy form of man would sink with fatigue. She can melt the stern judge, when all the persuasive strains of the lawyer have proved fruitless. This too is to be attributed to the superior strength of her feelings. Take, too, the successful play-actor, whose business has been to cultivate his feelings, almost all his life; and you will find him behind the screen, just before appearing on the stage, working up to the highest pitch of excitement, his feelings which are already strong. Hence, when he appears before the audience, the whole strength of the

actor's nature sheds a glory upon the sentiments of his author, which carries lasting convictions to his hearers. They weep or laugh just at the will of the speaker, for his feelings are so much stronger than those of his hearers, that he completely masters them. They are captive at his will. The stronger a man's feelings are, the better, provided that his intellect be able to balance them. This can never be the case, so long as no systematic means of cultivating these faculties are adopted. So long as our present system of education is continued, we shall be condemned to live upon those miserable icicles of intellect, which our learned men give us from Sabbath to Sabbath. We had intended to show that originality of mind depended in a great measure upon the cultivation of this class of our faculties. But we have already trespassed on your patience. Should our present remarks be acceptable, we intend to take up this point in our next; and make some remarks upon the different faculties we have enumerated; also suggest a method of cultivating them.

JULIUS.

FOR THE MAGAZINE.

WHAT SHALL BE DONE TO INCREASE THE INTEREST OF OUR SUNDAY SCHOOLS?

MR. EDITOR,—I venture to offer a few thoughts on the important question placed at the head of this article, which appeared in the February number of the *Magazine*; not, however, because I feel myself competent to do it justice, but because I feel deeply interested in the subject itself, and hope by my humble effort, to engage some abler pen in its support.

What shall be done to increase the interest of our Sunday Schools? In other words; how can we increase their interest? We can do it—

1. *By selecting and appointing*

for them, good Teachers.—By a good teacher, I mean one who is *apt to teach and strict to govern*—one who loves the work—one who is rich in thought, happy in illustration, and pure in principle. Some suppose that almost any pious and well-meaning person will do for a Sunday school teacher. But, in my opinion, this is a very great mistake—a ruinous evil into which many have fallen. A stupid and ignorant person, though truly and deeply pious, cannot teach. Every good scholar is by no means a good teacher. In addition to deep and active piety, *two* qualifications are indispensable to becoming a good and successful Sunday school teacher. *First*, They must be good natural talent. *Second*, That talent must be properly cultivated. If we would improve our select, or high, our district or sectional schools, and hence increase their interest, we must select and supply them with suitable teachers—teachers who are well qualified for their work—who are apt to teach and strict to govern; and who feel and take a deep interest in the physical, mental, and moral education of their pupils. Now if we would improve and increase the interest of our Sunday schools, we must supply them with good teachers. This is highly necessary to the future prosperity of our schools. We can do it—

2. *By furnishing our schools with teachers, who will go out into the high-ways, and by-ways, and streets and lanes of our cities, and populous towns and villages, and compel children and youth to come into the Sunday school, by their love and kindness.*—Such a step would greatly enlarge our schools. In this way some of them might be increased one fourth—some one half—and some even more than this. Such an accession of scholars to our schools would very much increase their interest. It would give a new and mighty im-

pulse to the cause generally. It would serve to encourage the real friends of Sunday schools, and cause them to hope and pray that the day may not be far distant, when Sunday schools shall cause “the wilderness and the solitary place to be glad for them, and the desert to bud and blossom as the rose.”

3. *We can do it, by carefully and judiciously selecting their Libraries.*

—Sunday school libraries should be selected with great care. A selection of choice books should be made; because the library will prove a savour of life or of death to our schools. A good library may be considered the life and soul of the Sunday school. Hence, without a good library no school can flourish. Those schools which have no library, are generally in a low and sickly state. They do not, yea, more, they cannot prosper and flourish without a good library. The more full and perfect the library is, the better will be the health of the school. We live in a peculiar day. Every press almost is teeming with some new book; and it seems that of the “making of books there is no end.” We cannot read every book that is issued from the press; neither should we desire nor try to do so. If we should try, surely we could do little else. Therefore, in selecting books for our Sunday schools, we should select those which are the best suited and adapted to their condition and merits. In making our selections, we should select those and those only which are calculated to interest and improve the reader. Children must be interested in the Sunday school library, else they will have a dislike to the school and soon leave it. We should not be anxious to swell our libraries too large merely for the sake of numbers. The question is, not a *book*—but, a *good book*—a *useful book*—a *profitable book*,—not a *large library*—but a *library of choice books well selected*.

A small library of books selected with care and judgment, is far better than a much larger one, made up of every thing in the shape or bearing the name of book. Our Sunday school libraries may be large if necessary, provided they are made up of the right sort of books. Improper books are worse than none at all, and we cannot have too few of them in our schools. If we would therefore, improve our Sunday schools, and awaken new interest on the subject, we must use care and judgment in selecting and furnishing our schools with suitable books. We should introduce no book into the school, until we have read it carefully and thoroughly ourselves, and approve of its general character.

4. *We can do it, by giving out short Lessons.*—Short lessons are the most suitable and profitable. From four to seven verses at a time is lesson enough for almost any Sunday school scholar, in my way of thinking. We should be careful not to tire the patience of scholars. Children do not like confinement. Hence, if you detain them too long at once, they will almost immediately dislike you and the school. To increase the interest of our Sunday schools, we must give out short lessons—make short prayers—make but few remarks—and those always to the point; in other words, appropriate to the subject under consideration.

5. *We can increase the interest of our Sunday schools, by impressing deeply upon the minds of scholars, the great importance of understanding what they read and commit to memory.*—Children and youth should not be allowed to read too long at a time. If they are indulged in this pernicious and ruinous habit, it will do them great injury. The most retentive memory cannot retain every thing that is read and heard. Therefore, it should not be overstocked. If the memory be used as a mere

lumber shop, evil and ruin will be the result. Those who are always reading, but *never think*, may be said to be without ideas and thoughts. Their memory contains nothing but a *chaotic mass of unserviceable material*; and as might be expected, they are wholly incapable of arranging and expressing their thoughts clearly and forcibly on any subject. Hence, the great importance of parents and teachers teaching those under their care, to read well, and study well, that they may understand and profit by what they read and hear. The young should be taught that it is far better to have a thorough knowledge of a few things, than a superficial knowledge of many things. Our profiting does not consist so much in the amount we read, as in the amount we understand. Sunday scholars should be taught to *think and act* for themselves: then they will soon become interested themselves—and not only so, but they will interest others, and so increase the interest of the school. God has given children minds—minds to be cultivated and trained for heaven: therefore we should seek their mental and moral training. We should, if possible, bring into vigorous exercise their intellectual faculties. Make children feel that they are of some consequence, and by so doing, you will make them love you—their books—and also the Sunday school.

6. *Reader, if you would increase the interest of the Sunday School with which you may be connected, love the school itself.*—Be at the school in good season, that you may encourage and cheer the hearts of the careless scholars by your presence and kind and warm reception. And when in school feel perfectly at home there. If you are a Superintendent or teacher, be not ashamed of your employment, but love the work for the work's sake. Your employment is honorable, and your station high: do

honor therefore to yourself, by doing your duty in the Sunday School. Love your work, and feel that of all others yours is the best. Love also your scholars and your study. In a word, love all that God loves: this will ensure you success. To succeed well in any calling, or branch of enterprise, we must love our employment. The farmer loves his business—the mechanic his—and the merchant his: why then should not the Sunday School teacher love his? certainly he should. This is indeed necessary. For before a teacher can interest others, he must first become deeply interested himself. If you would therefore improve your Sunday School and increase its interest—love the school—and love the work for the work's sake.

7. *To increase the interest of Sunday Schools, teachers must be more thorough in their preparations, and more faithful in their application of truth to the hearts and consciences of their scholars.*—Teachers must study more. A teacher that does not, and will not study his Sabbath lessons, is verily guilty of a great sin. Thorough preparation is so vastly necessary to the prosperity and future success of our Sunday Schools, that I shall take the liberty here to ask the teacher a few plain and important questions. Dear teacher, do you study your lessons as you ought? Do you make all previous preparation in your power, before meeting your class? Do you study your lessons at the feet of the great teacher in Israel who teaches as never man taught? Do you humbly, faithfully, and believingly ask God to assist you in your preparations? Do you fervently pray—earnestly desire—and diligently seek the best good of your scholars? Do you improve every opportunity you have to impress upon their minds the great truths of God's Holy Book? Do you seek opportunities for this noble purpose? Do

gushing tears and heaven-born prayers witness your desires to have your scholars saved? Do you carry them to God in agonizing and prevailing prayer? If not, how can you even hope to increase the interest of your school, and savingly benefit the precious and immortal souls committed to your care?

8. *To increase the Sunday school interest, parental responsibility and authority must be deeply felt, and faithfully exercised by every parent and guardian.*—I should be happy to extend remarks here, but cannot, as my limits are nearly filled up already. An excellent article on this deeply interesting subject, may be found in the eleventh annual report of the Massachusetts Baptist Sunday School Union, for 1836.

9. *To increase the interest of our Sunday schools, teachers must be more in EARNEST in their addresses to the children.*—The neglect of teachers in this respect, is lamentably reprehensible. They should be in earnest in their addresses, not only to their scholars, but also to their God. To be successful, teachers must be deeply pious—and always pious. Ardent piety is indispensable in a Sunday school teacher. And besides this, parents and teachers must be instant in season and out of season—they must rebuke sin under a great variety of forms—and so nip it in the bud—in its very beginning. If they do not do this, but sleep over the present state of things, the enemy will come in and sow tares—and if he sows he will certainly reap. Therefore, we should guard the young heart by storing it with Bible truth. This is the best way of nipping sin in the bud; and also of rooting moral evil from the heart.

10. And finally; *To render our Sunday schools interesting and profitable, the great object which teachers and parents must keep directly in view, in all their efforts for the sal*

vation of the children and youth, IS THE IMMEDIATE CONVERSION OF THE SOUL TO GOD.—No subject to the christian is more deeply interesting, and surely none can be more important. Although, it is true, that seed sown in childhood is not lost, yet it is of the first importance, that vigorous efforts should constantly be made to impress directly upon the mind of the child, his relation to his Creator, and the duties which arise therefrom. We are too apt to think that by storing the mind with portions of scripture, we do all the nature of the case will warrant. But we are not to wait in expectation of some distant period, when the Holy Spirit will revive in the memory of the child, the seed which had long before been deposited, and produce conviction of sin, and an application to the atonement of Christ. But we are to feel that *God is ready and willing to convert children and youth now*, as well as at some future period! and that it is the *first* and most important duty of the teacher to labour assiduously for the immediate salvation of the deathless spirits committed to his charge. Earnest and fervent prayer is of vital importance to the speedy production of the glorious results contemplated in the above remarks. It is through this medium, that our Creator confers his most signal blessings upon a fallen world. Every lesson, therefore, should be *immersed* by the teacher and parent in earnest prayer; and when they gather around them their children and Sunday scholars, their souls should constantly ascend with devout aspirations to the Father of mercies for their *immediate salvation*. I do not believe, that truth implanted in children's hearts, *must lie dormant*. The precious promises of God forbid such an opinion. The hopes of the church, as well as of the world, depend upon the rising generation; and I do sincerely rejoice that the opinion is fast

dying away, that children and youth are too young for conversion. The writer of this article was himself but *twelve* years of age, when first made to know the Lord—whom to know aright is life eternal. Multitudes, even younger than the writer, have been converted to Christ. The child is most susceptible to religious truth: age hardens the heart and stupifies the conscience; hence youth is the spring time for successful effort; the most promising season in life for labour. Parents and teachers, are not these things so? Then if you would increase the interest of our Sunday schools—enlarge the church of God—*“and have a full heaven and an empty hell”*—fervently and earnestly seek the immediate conversion of your children and Sunday scholars.

W. H. R.

FOR CANADA BAPTIST MAGAZINE.

CHRYSOSTOM ON THE LEARNING OF THE APOSTLE PAUL.

[In presenting the following extract, the translator deems it expedient to make a few remarks, in order to prepare the reader for its perusal. The author, John Chrysostom, was born at Antioch in Syria, A. D. 347, and died in exile at the age of sixty, after being for several years Bishop of Constantinople. He is one of the most eminent Fathers of the Greek Church, both on account of his eloquence, which gained for him the surname *Chrysostom* or *Golden-mouth*, and on account of the value and extent of his writings. The best edition of his works, by Montfancon, Paris 1718-1738, consists of thirteen folio volumes. His most celebrated productions are the Homilies on various parts of Scripture, and the treatise on the Ministerial Office (Ἡεὶς Ἱερωσύνης). The latter work, though by no means free from crude and extravagant opinions, is well worthy of being perused by Theological students,

so much so that the pious and learned Bengel carefully prepared an edition for their use, that they might learn from the eloquent Father, what is expected of a minister of Christ. Chrysostom sets forth in it the duties, the difficulties, and the qualifications of a minister; and among the qualifications he mentions education, the importance of which he shows in various respects, till at length he encounters the objection to learning, which some, it appears, in ancient times, drew from Paul's account of himself in writing to the Corinthians. As this same objection is still urged by the opponents of Ministerial Education, I have been induced to translate Chrysostom's reply, in the hope that it may convince the doubting, as well as gratify the curious. The extract contains §§ 413-431 of the original.—B. D.]

“Why then, it is objected, does Paul, so far from striving to secure for himself this superiority, not blush on account of his poverty of speech, but openly confess (2 Cor. xi. 6) himself to be an uncultivated person (*ἰδιώτης*), and that too in an epistle to the Corinthians, who were admired for their speaking and prided themselves on that account? Now this very objection, I maintain, has led multitudes astray and made them ill disposed towards solid instruction. For not being able accurately to examine the depth of the apostle's thoughts, or to understand the meaning of his words, they continually dose and gape, full of admiration of this ignorance which they fancy Paul ascribed to himself, but from which he was as far removed as any man in the world. But granting for a moment, what I shall presently disprove, that he was uncultivated in the sense in which the objectors assert, yet what has this to do with men of the present day? For he possessed power far greater than speaking, and capable of effecting more results; since by his mere appearance, and without saying a word,

he was terrible to demons, while all the men of this age, though united, could not with thousands of prayers and tears accomplish as much as the aprons of Paul once performed (Acts xix, 12). Paul also raised the dead by prayer, and did other wonders, so as to be considered a God by the heathen; and before he departed out of this life, he was deemed worthy to be snatched up to the third heaven, and to hear words which it is not lawful for human nature to hear. But as for ministers of the present day, I cannot help wondering, without wishing to say any thing severe or harsh, or in any way to treat them with indignity, how they do not shudder to place themselves by the side of such a man. For even if we leave miracles out of the question, and consider the life of the blessed apostle, and examine his angelic deportment, we shall find him excelling in these more than in signs and wonders. For who can tell his zeal, his moderation, his frequent dangers, his successive anxieties, his incessant concern for the churches, his sympathy with the afflicted, his many tribulations, his unwonted persecutions, and his daily deaths? What place in the world, what continent, what sea did not know the just man's toils? Him the desert knew, having often received him when in peril. He met with every kind of stratagem, and achieved every sort of victory; and there was never a time when he was not engaged in conflict or crowned with triumph. But I must desist, for I have unwittingly been led to insult the man, since his excellencies surpass all power of description, and much more my inferior powers of language. Yet, however, I will not refrain to mention a circumstance, which transcends all the foregoing as much as he excels all others. What then is this circumstance? It is, that after so many excellencies, after a thousand crowns, he prayed to depart to hell and to be delivered over

to eternal punishment, for the sake of savingly bringing to Christ the Jews who often stoned him, and as far as they could, took his life. Whoever loved Christ so intensely, if indeed we may call it love, and not something else far surpassing? Shall we then compare ourselves with him, seeing that he received so much grace from on high, and that he displayed so much personal excellence? Than such a comparison, what could be more audacious?

But I will farther endeavour to show, that Paul was not uncultivated in the sense, in which the objectors suppose. They themselves admit that a person may be called uncultivated, either because he is not practised in the subtlety of discourse, or because he is not able to defend the principles of truth. But Paul said that he was rude, not in both these respects, but only in the former; for he has carefully made the distinction, saying that he was 'rude in *speech*, but not in *knowledge*.' Now, if I demanded in a minister the ease of Isocrates, the force of Demosthenes, the dignity of Thucydides, and the sublimity of Plato, it would be just to allege against me this affirmation of the apostle; but I dismiss all these things and highly laboured embellishment of style, as I am not concerned about diction and elocution. But let, if you please, a minister be even a poor speaker, and let his arrangement of words be simple and unpretending, only let him not be rude in knowledge and in a discriminating understanding of the faith; nor let him attempt to conceal his own inefficiency by despoiling the blessed apostle of his greatest excellence and chief praise. For by what means, tell me, did he confound the Jews that dwelt in Damascus, when he had not yet commenced to work miracles? By what means did he vanquish the Hellenists? On what account was he (Acts ix, 30) sent away to Tarsus? Was it not

because he mightily prevailed in argument, and pushed them so hard that they were exasperated to murder him, as they could not brook defeat? It could not be owing to his miraculous power, for that was not yet in exercise. No one can say that the multitude thought him a wonderful man, in consequence of reported miracles, and that his antagonists were discomfited by reason of his reputation; for till then he had triumphed only by speaking. How did he contend and dispute with those who endeavored to Judaize in Antioch? And that Areopagite of that most superstitious city, with the Woman (Acts xvii, 34), did they not follow him in consequence of his public speaking? And how did Eutychus fall from the window? Was it not after he had attended to his instructive discourse till midnight? What happened in Thessalonica and in Corinth? What in Ephesus and in Rome itself? Did he not spend days and nights in succession in explaining the Scriptures? What should we say of his discourses with the Stoics and Epicureans? To mention all things would demand much time. Since then he appears to have made great use of speaking, both before miracles and in the midst of them, how will any still dare to call him uncultivated, who was exceedingly admired by all from his conversations and public speeches? For on what account did the Lycaonians suppose him to be Mercury? He was indeed taken for a God in consequence of his miracles; but he was supposed to be Mercury, not from his signs and wonders, but from his eloquence. By what did the blessed man surpass the other apostles; and how is he so much in the mouths of all in the civilized world? How is he wondered at above all not only by us, but also among the Jews and Greeks? Is it not owing to the excellence of his epistles, by which he has benefited not only the faithful

of that period, but all until this day, and by which he will continue to benefit future believers till the appearing of Christ, even so long as the human race remains? For his writings, as a wall of adamant, fortify the church in every land; and he, as a most noble champion, even now stands forward in front of the host, bringing every thought into captivity to the obedience of Christ, and destroying reasonings and every high thing that exalteth itself against the knowledge of God. All these things he effects by the wonderful epistles, so full of divine wisdom, which he left for our use."

EVANGELICAL RELIGION THE SOURCE OF PLEASURE.

PART IV.

The privileges and prospects of Evangelical Religion capable of affording the highest enjoyment.

'Tis Religion that can give
Sweetest pleasures while we live;
'Tis Religion can supply
Solid comfort when we die.
After death its joys will be
Lasting as eternity;
Be the living God my friend,
Then my bliss will never end.

It is a just remark of the pious Matthew Henry, that "Interest is the Governess of the world." That religion ought to be loved for its own sake is a fact that cannot be denied; but that men are regulated in their conduct by the advantages, real or imaginary, that may accrue to them is equally undeniable. The sacred writers very frequently exhort to the fear of God, and to the discharge of every holy and relative duty, by representing the advantages resulting from such a line of conduct. And there is no subject more interesting to the Christian himself, or on which he dwells with greater pleasure when recommending religion to others, than the privileges she confers, and the prospect she discloses. In our former papers we have examined the nature of Evangelical Religion, and investi-

gated its doctrines and its duties, and have seen that they are calculated to impart the highest satisfaction to the mind; and we now propose to consider its privileges and its prospects. We are aware that it cannot be disputed that these tend to the happiness of man; but we would do more than raise the subject above dispute;—we would wish to excite in the mind of the reader an ardent interest in the subject, and a holy resolution to embrace the religion of Jesus.

In examining the privileges of religion, we cannot but advert to the tranquillity and peace of mind it imparts to its possessor. It is a fine expression of the evangelical prophet to Jehovah, "Thou wilt keep him in perfect peace whose mind is stayed upon thee, because he trusteth in thee." How beautifully has this statement been exemplified by believers in every age! The world of nature presents to us a scene of warfare; man rises against man, and brute against brute; and in the moral world it is the same. The passions of the soul are found conflicting with each other; foes internal and external are seeking the destruction of our peace; evil tempers and disappointments of various kinds constantly destroy our serenity, and beset our paths; our enjoyments fly from us, and we resemble the waves of the sea when in violent agitation. Hence it is said "There is no peace, saith my God, to the wicked." But who needs to be told that the religion of the gospel calms the conflicting tempests of the soul, and enables the believer to triumph even in the midst of the greatest trials? The man who has become sensible of his rebellion against God, must needs be unhappy to see the Governor of the universe about to exert his vengeance against him. But behold in the gospel a way in which we can flee from his wrath. Jesus makes an atonement; faith leads us to repose on his sacrifice; and "being

justified by faith we have peace with God through our Lord Jesus Christ; by whom also we have received the atonement and rejoice in hope of the glory of God." Are we the subjects of poverty, affliction, and disappointments? Revelation exhibits Jehovah as our friend, and reposing on its statements we may sing in the hour of sorrow with the pious Psalmist, "God is our refuge and strength, a very present help in trouble! therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God." It is the happiness of the Christian to be interested in the favour of Him who made the earth, and who upholds all things by the word of his power. Possessing this privilege, he turns to the sacred volume and reads "exceeding great and precious promises," in which he is deeply interested; believing these he smiles at the frowns of the world, he rises superior to disease, and exemplifies the language of Young—

"His hand the good man fastens on the skies,
And bids earth roll, nor feels her idle whirl."

Amidst the sorrows of life, and the cares attendant on humanity, religion teaches us to exercise entire resignation to the will of God, and to give up ourselves to his disposal; it convinces us that whatever he does is best, and leads us to be content with such things as we have, knowing that God is better acquainted with our necessities than we are ourselves, that he will withhold "no good thing" from us, and that "we have in heaven a more enduring substance." And is there not an indescribable pleasure in such sentiments and assurances as these? Can the principles, the pleasures, the wealth, or the honors of the world impart such blessedness? O how do all these shrink into mere insignifi-

cance when their possessor is brought into trying circumstances! At such a period the Christian character bursts through the cloud of sorrow, and the principles that govern his conduct exhibit their splendour, and shew him, like the sun, beautiful in the glory of his Maker.

The connexions to which the religion of the gospel introduces us must not be forgotten in our enumeration of its privileges. It is true that the men of the world would teach us to regard the followers of Jesus as enthusiasts and fanatics; it is true that they have always been treated as "the off-scouring of all things," and as "unfit to live:" but He who estimates all things according to their real worth holds them in very different regard. He considers them as "the excellent of the earth," who give to the world its principal value,—as "the salt of the earth," who preserve it from destruction,—as the "jewels" he will one day be careful to collect,—and, in a word, as his "portion," his "inheritance," and those whom he purchased at an infinite price. And when men are taught to view things through a proper medium, they have a great attachment to all in whom they can trace a resemblance to the Saviour. They account it a happiness to be numbered with them, and delight in the enjoyment of their intercourse.

The advantages of Christian fellowship are very considerable. We are thus encouraged to persevere in the way to heaven, notwithstanding the obstacles and the enemies we have to encounter; in the hour of danger we are admonished,—in the season of perplexity instructed,—and in the day of sorrow our cases are borne on the hearts of our brethren to the throne of God. Union with the followers of Jesus dispels many discouragements, frees us from numerous temptations, enables us to prosecute our plans for the furtherance of his glory, and makes us blessings to the world at large.

Those who have been most capable of forming a correct judgment on the subject have most highly valued Christian communion, and in its enjoyment have experienced something like the happiness of that world where the family of God shall all meet in the mansions of their Father to engage in the most delightful intercourse for ever. Let the world say what it may, Christian fellowship is a privilege of inestimable value. For does not the very thought of being one in spirit with the patriarchs and the prophets, the apostles and primitive Christians, the martyrs of every age, and the holy men who now exist, and who may yet live to the end of time, kindle our feelings of pleasure and of joy? Nor are we merely united to them in feelings, but we shall be united to them in residence, and in eternal felicity. Religion unites the hearts of its possessors to all that are lovely, and by the union increases our now excellence as well as our pleasure. David and Jonathan had neither been so amiable or so happy but for the influence of religious principle. Having this they were united and happy in life, and were not long separated even by death.

And if it be a privilege to hold intercourse with the people of God on earth, what must it be to be intimately associated with angels? "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" Naturally disposed as we are to murmur against the good providence of God, we are apt to forget that if we are among those who love him, angels are employed to administer comfort to us in the hour of sorrow, protection and strength in the day of danger, and instruction in the season of perplexity. They bear witness to our worship on earth, feel a lively interest in our welfare, and will wait with holy pleasure around our dying beds, to conduct our disembodied spirits to the throne of God. These persons, the highest order of intelli-

gent creatures, endowed with the noblest created attributes, blooming in immortal youth, and occupying a station immediately before the eternal throne, hasten with joy to bear the assurances of Divine favour to us, and anticipate with pleasure the period when we shall join them and "the spirits of just men made perfect," in the heavenly state. And is it not a privilege to be guided and protected by angels? "And such honour have all the saints."

Distinguished as are these privileges, the true Christian possesses those which are still greater. He can contemplate the Being who created the universe, and say, "This God is my God, and will be my guide even unto death." Reconciled to him by the death of his Son, he can hold communion with him in his word; the ordinances of his house; and especially in private devotion. Here he retires from the world, and lifting up his eyes to heaven, piercing the veil that hides the world of glory from mortal view, his "fellowship is with the Father, and with his Son Jesus Christ." Thus he experiences a pleasure which the grovelling sons of earth never knew, and exclaims with the pious Asaph, "It is good for me to draw near to God."

"Prayer ardent opens heaven, lets down a stream
Of glory on the consecrated hour
Of man, in audience with the Deity."

Turning to the sacred volume, he reads of that Saviour the testimony of whom was the great subject of prophecy, and in expectation of whom the patriarchs, and prophets, and kings of the Old Testament dispensation died; of that Jesus whom Jehovah accounts his equal, who is the brightness of his glory, the express image of his person, and the supreme object of his love; and he may say, This Jesus is mine. "He has loved me with an everlasting love, and with loving kindness he has drawn me" from all created good, and set my best affections

on himself. I am united to him, and he has promised that because he lives I shall live also, and that he will conduct all his servants to his glorious residence, that they may behold his glory, and sit down with him on his throne. Oh! what can fill a mind with pleasure so refined and exalted as union to Christ, the source of all excellence?

Nor do the privileges of the Christian end here. The Holy Spirit of God, whose peculiar office in the work of redemption it is to glorify Christ by preparing his people for glory, takes up his residence in the heart of every believer for this purpose. Hence our bodies are represented by an inspired apostle as the "temples of the Holy Spirit." By the influence he exerts on our hearts, and the dispositions he creates and cherishes, we are enabled to triumph over our spiritual foes, and to bring forth much "fruit to the praise of the glory of his grace."

Now if these are not privileges of the most exalted nature, it would be difficult to say what are such; that they are calculated to fill the heart of the man who enjoys them with the most refined pleasure is a fact that admits of no denial; and that these privileges are enjoyed, and this pleasure experienced, can be testified by every believer on the Son of God.

It will be very readily granted that the happiness of the Christian, however great, is in the present state far from being perfect. The joys which religion now imparts are very far superior to those of the world, but her richest blessings are in reserve, and belong to the state beyond the grave. The Christian while here is the subject of many infirmities,—he is beset with many enemies,—his enjoyments are mixed with sorrows,—and his soul, though renewed, and its faculties much expanded by divine grace, can "know but in part the things that God hath prepared for them who love him."

But Oh! how animating the *prospects* of religion, and how are they calculated to fill us "with joy unspeakable and full of glory."

Does the Christian now lament his manifold infirmities? Well he may: he has an "evil heart of unbelief prone to depart from the living God;" he has yet "a law in his members warring against the law of his mind, so that when he would do good, evil is present with him;" he is surrounded with difficulties and enemies that injure his comfort, and threaten his ruin. Religion, however, unfolds to him the prospect of being "made free from sin." Here he is renewed "but in part," but in the world to come he shall be perfectly "conformed to the image of Christ;" he shall be entirely "holy, and without blame before him in love." Every principle of sin that now exists and struggles in his heart shall be eradicated, and every holy disposition shall be made perfect. His enemies shall be all destroyed, and their temptations consequently unknown. His soul, now darkened and contracted by sin, and unable to bear large views and to grasp at vast enjoyments of the love of God, shall then be expanded and strengthened, that so he may be able to see Jesus as he is, that he may examine all his glories, not "through a glass darkly, but face to face," and may be enabled to drink largely at the river of the water of life.

"Millions of years my wond'ring soul
Shall o'er thy beauties rove;
And endless ages I'll adore
The glories of thy love."

The scenes by which the Christian is at present surrounded, and the depravity of which he is yet the subject, will not allow him to devote himself as he would to the contemplation of the Divine character and conduct. But then he shall be removed from a world where there are so many interruptions to his peace, and so much to draw his attention from the only object worthy of his regard, to dwell for

ever in the presence of God, and to enjoy the blessings of infinite benevolence, untainted by that moral pollution that now mixes up itself with all our enjoyments.

Sin being removed far from us, its inseparable companion sorrow shall be equally unknown. Here we must needs taste the bitter effects of transgression against the Source of purity and bliss, but there holiness and happiness shall constantly attend on each other, and each add to the glory of its companion.

Our friends, who, in this world, like ourselves, display the imperfections attendant on even the best of men on earth, shall be there freed from every infirmity, and the most unbounded confidence be reposed in each; while the certainty of our pleasures and our intercourse being secure from interruption or close, shall give a new zest to our enjoyments, and make them absolutely perfect.

The employments in which the Christian shall be engaged, are such as perfectly accord with his nature and disposition. To review the dealings of God, to study his character, to converse on his love, and to render him the praise of our hearts, are employments in which we now engage with pleasure; what then must they be when we recount all his dealings towards us, and ascertain the springs which regulated every dispensation; when we shall see him as he is, and know even as we are known; when we "shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God?"

"Then shall our passions all be love,
And all our powers be praise."

And what adds to the glory of this prospect is, that this "hope of eternal life" is not founded on an uncertain basis, but on the word of Him who cannot lie. It was prepared by Jehovah in his purposes before the foundation of the world; it is promised

again and again to each of those who believe in his name, who are made heirs to this inheritance; he has already given us an earnest of this inheritance by the desires he has implanted, and the graces he has bestowed; and, relying on his word, we already know much of the happiness we shall more fully enjoy when we have passed the valley of the shadow of death. There, raised to dignity unknown even to angels, and brought to the throne of God, we shall drink of the river of the water of life, and pluck the fruit of the tree of immortality. No serpent there shall tempt us from the fountain of our bliss, but "we shall be ever with the Lord," enjoying the riches of his love as long as he himself shall exist.

Let it be remembered that what we have now exhibited is a very imperfect sketch of the glories of the world to come. "Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things which God hath prepared for them who love him." Enough, however, has been said to shew the infinite superiority of the believer in Christ to the man of the world; and now let the reader decide, does the religion of the gospel tend to melancholy? Will infidelity, or what has been termed the religion of nature, thus support the mind under afflictions, and introduce to connexions so honourable? No: its pleasures are worthless, and its prospects are dim. Evangelical Religion gives present comfort, and leads to immortal happiness; but infidelity over-spreads the mind with gloom now, and conducts to eternal despair hereafter.

(To be concluded in our next.)

THE SHARK.—I hastened to the spot to ascertain the matter, when I perceived a huge monster of a shark sailing along—now near the surface of the water, and now sinking down apparently in pursuit of his prey. At this moment, a native on the choppah rock of one of the boats, with a rope in his hand

which he was slowly colling up, surveyed the shark's motions with a look that evidently indicated he had a serious intention of encountering him in his own element. Holding the rope, on which he had made a running knot, in one hand, and stretching out the other arm, as if already in the act of swimming, he stood in an attitude truly picturesque, waiting the reappearance of the shark. At about six or eight yards from the boat, the animal rose near the surface, when the native instantly plunged into the water, a short distance from the very jaws of the monster. The shark immediately turned round, and swam slowly towards the man, who, in his turn, nothing daunted, struck out the arm that was at liberty, and approached his foe. When within a foot or two of the shark, the native dived beneath him, the animal going down almost at the same instant. The bold assailant in this most frightful contest soon re-appeared on the opposite side of the shark, swimming fearlessly with the hand he had at liberty, and holding the rope behind his back with the other. The shark, which had by this time made his appearance, again immediately swam towards him; and while the animal was apparently in the act of lifting himself over the lower part of the native's body, that he might seize upon his prey, the man, making a strong effort, threw himself perpendicularly, and went down with his feet foremost, the shark following him so simultaneously, that I was fully impressed with the idea that they had gone down grappling together. As far as I could judge, they remained nearly 20 seconds out of sight, while I stood with breathless anxiety, and I may add with horror, waiting the result of this fearful encounter. Suddenly, the native made his appearance, holding up both his hands over his head, and calling out with a voice that proclaimed the victory he had won while under the wave, *Tan, Tan!* The people in the boat were all prepared; the rope was instantly drawn tight; and the struggling victim lashing the water in his wrath, was dragged to the shore, and despatched. When measured, his length was found to be six feet nine inches; his girth at the greatest, three feet seven inches. The native who achieved this intrepid and dexterous exploit bore no other marks of his finny enemy than a cut on his left arm, evidently received from coming in contact with the tail, or some of the fins of the animal."—*A. E. W.*

ON EXHORTATION.

ADDRESSED TO THE CHURCHES OF CHRIST.

BRETHREN,—That mutual exhortation is an ordinance which the Disciples of Christ

ought to observe in their stated assemblies on the first day of the week, appears to me founded on the word of God. It is for you to judge how far the following proof of it is conclusive.

1. We read, Matt. iv. 23, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." This he must have done as a private person, as he was not recognised as a priest, and he was not a Levite. Again, in the synagogue of Nazareth, Luke iv. 16, his admirable institutions are recorded; and while the people viewed him not only as a private person, but of mean extraction, his teaching was not viewed as an irregularity: "And all bare him witness, and wondered at the gracious words which proceeded out of his mouth; and they said, Is not this Joseph's son?" A similar instance occurs Acts xiii. 14. But it were little to the purpose what was done in the Jewish synagogues, were it not manifest that the first Churches of Christ, under the Apostolic direction, borrowed several of their observances from the synagogue worship; such as discipline, reading the Scriptures, and exhortation.

2. The Church of Christ is commanded, by Divine authority, to exhort one another in their associated public capacity. The Epistle to the Romans is addressed "to all that be in Rome, beloved of God, called Saints." These are exhorted in the 12th chapter, 3d verse, in language that leads me to conclude, that the believers at Rome overstepped the mark, like the Corinthians, by making an ostentatious display of their gifts; and therefore they are cautioned "to think soberly," and as members of one body in Christ, and "one of another," exhorted to a faithful and conscientious discharge of the duties incumbent on them, in proportion to the grace that was given to each, whether prophecy, ministering, teaching, or exhorting. And in the confidence of their qualification for this duty, and their ready obedience, the Apostle adds, Romans xv. 14: "And I myself am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another." That the churches are enjoined to exhort one another, seems apparent from what is recorded in Heb. iii. 13—"Exhort one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin." If any presume to say, this refers to private exhortation, surely this cannot be said of Heb. x. 25: "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Here the duty of assembling together is enjoined; and with

this is immediately connected the duty of exhortation. They are joined together by the Inspired Apostle. "What God hath joined, let no man put asunder." Let not fleshly wisdom and carnal reasoning interpose, and say, when you meet under cloud of night, in a weekly meeting, you may exhort; but on the Lord's-day meetings you must not interfere with the eloquent discourses from the pulpit. It is worthy of notice, that this injunction is addressed to the churches in Judea, which were in Christ Jesus, who were accustomed to hear mutual instruction in the synagogue. And the church in Thessalonica is commended, 1st Epistle, chapter ii, 14, for becoming "followers (imitators) of the churches of God, which in Judea are in Christ Jesus." This church is enjoined and instructed in certain duties and truths, chap. iv, from the 4th to the 18th verse, and the Apostle directs—"Wherefore exhort one another with these words," and, chap. v, 11: "Wherefore comfort (exhort) yourselves together, and edify (build up) one another, even as also ye do." When such injunctions and commendations are addressed "unto the Church of God," it is surely matter of serious consideration for those churches who lay claim to submission without reserve to the word of God, whether they be imitators of the primitive churches.

The whole of the 14th chapter of the 1st Epistle to the Corinthians is conclusive on this subject. By prophecy, it seems evident that it did not mean foretelling future events, but speaking in a known language, "unto men to edification, and exhortation, and comfort."—See verse 3; and in the 31st verse the Apostle says: "Ye may all prophesy one by one, that all may learn, and all may be comforted." The advocates for silencing the brethren in the church on the first day of the week, throw a veil on the plain instructions contained in this chapter and the other parts of the Divine testimony, where this duty is enjoined, by telling us that the primitive Christians had miraculous gifts bestowed on them. True, the primitive disciples, at least several of them, had gifts conferred on them of various kinds, for the accomplishment of one grand purpose, viz., the spreading of the knowledge of salvation by believing in Jesus. But they were not universally or generally bestowed, and in no case were they bestowed for the edification of the church.—See 22d verse of this chapter. Throughout this chapter the Apostle is instructing "all who in every place call on the name of the Lord Jesus," to speak, pray, and sing in plain intelligible language; that with the former the church might be edified, and with the latter they could join and say, Amen. The gift of tongues, that is, being capable to

speak various languages which they never learned, was a sign to unbelievers, shewing them in the clearest manner that the mission and the qualification were of God. Again, that the directions here given refer particularly to the churches assembling together on the first day of the week, appears from the following considerations.

We are informed, Acts xx. 7: "And upon the first day of the week, when the disciples come together to break bread," &c. In 1 Cor. xi. 18, the Apostle corrects their abuse of the ordinance of the Lord's Supper, and says, "that ye come together not for the better," &c.; "for, first of all, when ye come together in the church," &c. (or as a church). And verse 20: "When ye come together, therefore, into one place." Let us compare the above cited quotations (which undoubtedly refer to the assembling of the believers on the first day of the week) with the 23d verse of the 14th chapter of the Epistle to the Corinthians. "If, therefore, the whole church be come together into one place," &c. Here the phraseology is literally the same; and it requires much ingenuity, and a fearful degree of hardihood, to make the meeting for the observance of the Lord's Supper distinct from that of meeting for exhortation. Again, the relation in which the members of a church are represented to bear to each other as members of the human body.—See Ephesians iv.

15. The Christians at Ephesus are cautioned against instability in the truth. "But speaking the truth in love, may grow up unto him in all things which is the head, even Christ, from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The Lord, who ascended on high, gave gifts of various kinds to the collective members of his church, in ancient times, for the edification of his body, and still continues to communicate the spirit of wisdom and revelation in the knowledge of his will; and having given to each his one, two, or five talents, has also given the solemn command—"Occupy till I come." The frequent and repeated injunctions to the believers in the Epistles, to make progress in knowledge, for the purpose of being fellow-helpers of each other's faith and comfort, establishes beyond a doubt the propriety and necessity of the duty. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another."—Colos. iii. 16. This is addressed to a church; and it is indisputable, that every command that is given by the Apostles to a church, as such, is binding on all the churches that "are built on the foundation of the

Apostles and Prophets," and on Christ the foundation, till the end of time. And every observance enjoined on a church is binding on them to observe, *every time they come together as a church.* The assembling of the believers is by Apostolic authority, and being commanded not to forsake the assembling of themselves together, but exhorting one another, seems to make the duty to exhort as binding as meeting together. Hence, when Jude wrote to the sanctified in Christ Jesus, warning against the prevailing apostacy of some sensualists who separated themselves, heads, "But ye, beloved, building yourselves on your most holy faith," &c. To the same effect the Apostle says to the Hebrews, chap. iii. 12, "Take heed, therefore, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin."

Brethren, the duty of mutual exhortation to a mind imbued with the truth, is neither difficult nor complex. The truth God revealed in his word, needs no varnish. "When unadorned, is adorned the most." The most singularly gifted of mere human beings says, 1 Cor. ii. 4, "And my speech, and my preaching, was not with enticing words of man's wisdom." "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual."

Standing up among our brethren, and those who may come in amongst us, has necessarily a beneficial effect on our own minds, inasmuch as our repeated profession of the truth has a tendency to excite to our adorning that truth, and living under its influence. To exhort, does not require that we make a long and eloquent discourse; it is only to stir up the pure mind by way of remembrance, to bring to our notice things which we know, and forewarning us of the evil tendency of departing in the least degree from the straight path. Thus, by exercising any talent bestowed upon us, it may grow and increase, that we may render an account to Him who is ready to reckon with us, and be received with "Well done, good and faithful servant, enter thou into the joy of your Lord." "He that hath an ear, let him hear what the Spirit saith to the churches."

March 20, 1840.

FREERE.

To the Editor.

DEAR SIR,—When at your request I wrote the letter published in the number of the Magazine for October, I little expected to

be dragged into a controversy with an anonymous correspondent. I have no objection to give reasons for any opinion I hold on any subject; but as my last letter does not satisfy your correspondent, I have little hope of doing so by continuing this correspondence; and would respectfully invite your "Female" friend to a personal interview; when I shall be happy to explain what I mean by the expression used in my first letter, and which has called forth her animadversions.

I prefer this method to making any reply to the numerous and various subjects referred to in her last letter (some of which have nothing to do with any thing that I have written), and that for the following reasons.

1. I am not disposed to bandy epithets with any one, particularly with a *lady*, and I am sorry to say her's of 25th February contained some; such as "Popish gloss" "my ideas of modern corrupt Christianity," &c.

2. Your correspondent makes suppositions of what I never either said, did, or thought; and then on these raises her superstructure of arguments, which I am under no obligation to answer.

3. My letter was a mere narration of facts, or nearly so, melancholy facts in some instances, and did not call for such cavilling.

4. The controversy for which your correspondent seems to entertain such a partiality, does not in my humble judgment possess such merit, as to call for the waste of both the time and energy which she seems disposed to bestow upon it, its tendency being to bring the Gospel ministry into contempt. I have matters to attend to, much more congenial to my taste, and of much greater importance to my fellow-men.

For these reasons, I shall take no further notice of anything that may appear on the subject, and refer your correspondent to the interview I have requested. The jeer about "learning and talents" is easily understood, but of this I shall say nothing more, and as far as I am concerned I hereby terminate the controversy.

I am, dear Sir, your's truly,

JAMES MILNE.

Montreal, March 13, 1840.

BAPTISM BY IMMERSION BY A CLERGYMAN OF THE CHURCH OF ENGLAND.—On Sunday week the Rev. Mr. Storr, rector of Otley, baptized a female by immersion in a new baptistry, which had been made by order of the clergyman in the vestry.—*London Patriot, Dec. 26.*

TWO SORTS OF BLESSINGS.—"It is a great blessing to possess what one wishes," said some one to an ancient philosopher, who replied, "it is a greater blessing still, not to desire what one does not possess."

R E V I E W .

The Trials of Daniel at the Court of Babylon: In four letters addressed to a Young Man. By Rev. C. M. BIRRELL, Liverpool. Montreal: Campbell & Becket.

The four letters composing this interesting little work were originally published in the *London Baptist Magazine*; and they appeared to be so valuable, and so calculated for general usefulness, that the publishers were induced to re-print them in a small neat pamphlet. Mr. BIRRELL is a very popular Baptist Minister of Liverpool, whose talents and eloquence attract crowded audiences in that commercial city. We were, therefore, prepared to receive with favour any thing from his pen; and the present production has not disappointed our anticipations. The diction is exceedingly beautiful and chaste. The descriptions of the remarkable events in Daniel's life, are given in striking language. The introduction to the first chapter is a touching illustration of the "solicitude of a parent," when the child of his love is about to depart from the parental roof, and to enter upon the busy scenes of life. Thus, Mr. B. says:

"It never fails to awaken the breathless solicitude of a parent, when the submissiveness of his child is observed to give place to the independence and the fire of youth; when opinions which had long been assented to, because they came invested with parental authority, are tried and examined on their own merits, and when commands which in past times had been considered beyond appeal and incapable of evasion, are obeyed only if they happen to be approved of by the judgment of the party receiving them. But O! it is thrilling, when just at this very stage the youth takes his departure from the parental roof, and escapes from the eye of those who of all others were likely to watch the most tenderly over him, when alone and unguided he enters the maze of this perplexing, polluting, depraved world, and when the nature of his eternity seems to be suspended upon the associates with whom he mingles, and the views and principles which he adopts!

This moment is an anxious one, even when piety has begun to burn in the youthful heart. It is not infrequently the case, that God has no sooner enlightened the mind and granted the remission of sin, than he brings the objects of his mercy into a situation of trial. It is very remarkable how soon the work of the

Spirit is brought severely to the test. In no manner is it more strictly tried than in a departure from early instructors and early religious friends. Abundant reason as we have to place our confidence in God, yet who can tell the power of those youthful passions which the dissatisfactions and disappointments of time have never blunted! Who can tell the insidious force of depraved associates and alluring scenes! Who can describe the paralyzing effects of constant intercourse with the worldly, and absence from all the conversation and engagements of a religious home!

YOUNG MAN! if these be thy circumstances, permit one who loves thee to request a brief and prayerful consideration of the trials of Daniel at the Court of Babylon. Never has the pen of inspiration presented a more beautiful exhibition of the steadfastness of early piety, or more impressively proved the possibility of uniting the utmost diligence in secular business with the most fervent secret devotion; and never has a high-minded Christian integrity been shown to issue in more glorious and beneficent results!"

Each letter describes one of the four most remarkable events in Daniel's history, viz.: The Capture—the Food—the Vision—the Den. It is thus that our author traces Daniel's memorable history from the time that he, along with three other Jewish princes, was brought to Babylon, in consequence of the mandate of that haughty Monarch, Nebuchadnezzar, until he was, through the machinations of his enemies, and his own unswerving obedience to the will of God, cast into the den of lions. He then bursts out into the exclamation—

"O Daniel! is this the last moment in which we shall behold thee? From thy father's house we have traced thee to the Court of Babylon. We have marked thy early dangers, thy noble piety, thy advancing honours, and must we lose thee thus? Oh is it thus that thy life is to terminate? He disappears. A stone is laid upon the mouth of the den, and the king seals it with his own signet, and the signet of his lords.

That night was a sad one in the royal palace. Its stupendous halls, which usually resounded with music, in that night were silent. The king did not appear in his usual place at the evening banquet, but retired, fasting, to his chamber. In vain he there searched for repose to his distracted spirit. The rays of the morning penetrated his solicitude before his eyelids had closed in sleep, and seemed to invite him to go forth in search of the object of his solicitude. He arose, and went in haste to the den of lions. With

wavering expectation that some Almighty Guardian protected one so faithful, he called with a mournful voice to the victim who had been immersed in that fearful prison-house; 'O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?'

What a moment of suspense must have followed that anxious question! If no human voice responded to Darius, as he laid his ear anxiously against the opening of the den, how grievous must the conclusion be! Daniel must be destroyed, and the enemy must have received a triumph never to be forgotten! The king must have lost his friend, and Babylon and the world a magnificent illustration of the supremacy of the blessed God!

But hark! A voice proceeds from the cavern! It is not the hoarse growl of the lion—it is not the agonized wail of the wounded—it is not the cry of one terrified by danger—it is the calm and devout reply of Daniel! He was uninjured, unblemished, unterrified!

The king's joy was unbounded. His heart ascended to God. His proclamation went into the languages of all the earth, that men should tremble and fear before the God of Daniel.

Thus, O Immanuel, thy right hand and thy holy arm hath gotten thee the victory! Thus hath thy love protected thy faithful servant; and thus wilt thou ever protect those who expose their lives for thee! Never may we doubt thy power, thy tenderness, thy unwearied care, and ever may we devote all we are to thy glorious, advancing and triumphant cause!

A thousand practical reflections struggle for expression, as we close this sketch of Daniel's trials; but closed it must be, and intermingling prayer and supplication must supply the rest."

We are certain that all those who read this work will join with us in regretting that Mr. BIRRELL has not given utterance to those "practical reflections that were struggling for expression;" for the only fault that we can find with it, is, that it is too short, though to some this will be a recommendation. The incidents in Daniel's history are among the most striking that are recorded in the Sacred Volume. At one time we find him carried from the land of his fathers, and taken to an idolatrous country; and this too, when he was about twenty years of age, a period in life which is generally the turning point in a man's character; for then he is forming his habits and opinions, which retain their influence in after years. We see, therefore, the

perilous situation in which Daniel was placed. But is he drawn into temptation by the allurements of the Court? Behold his moral courage; he refuses to eat the food that was offered to idols. But behold, the scene is changed: the Jewish captive has become the Chief President over the vast empire of Babylon; honours in abundance are poured into his lap; the sweet cup of flattery is often presented to him; and he may drink deeply of its poisonous but delicious draughts. But he is not moved from his allegiance to the "King of kings, and Lord of Lords," by all the blandishments of the Court, or the lust of power. Mr. BIRRELL has beautifully illustrated the steadfastness of his faith under his various fortunes.

We can heartily recommend these letters to the readers of the *Magazine*, especially the youthful ones. It would form an acceptable and useful present to any young man who is taking his departure from the home of his infancy and youth, and from under the parental authority. Such a person needs warning and advice; for he will meet many things that will be apt to lead him astray from the plain path of duty and rectitude. It is issued from the press of the publishers of the *Magazine*, in their usual neat and elegant manner. We hope that they may be encouraged by the sale of this work to publish many more of a similar character, not only from the pens of our English friends, but also from some Canadian writers.—B.

DIED.—At Fort Covington (N. Y.) Monday, Feb. 3, ANNE JANE, the only child of the Rev. W. H. and M. A. RICE, aged 16 months and 3 days.

Our lovely babe on Monday left
Us, lonely, sighing, and bereft;
And now in death she sweetly sleeps,
While we repose at Jesus' feet.

Our only child, oh! lovely name
To us, is that of Anne Jane,
Hath left a blank too long for earth
To fill with all its joy and mirth.

Our prattling babe, though from us torn,
We dare not, cannot, will not mourn,
Since she in Heaven so sweetly rests,
On Jesus' Christ her Saviour's breast.

We our dear babe no more shall see
In time; but in eternity
We hope to meet her yet again,
And with her ever to remain.

O! may this hope us both sustain,
While here on earth we do remain;
And when we die, may we be blest,
And with our babe forever rest.

W. H. R.

MISSIONARY REGISTER.

CANADA

BAPTIST MISSIONARY SOCIETY.

We hoped to have been able to communicate some information in this number respecting the success of Mr. EDWARDS, who sailed for Scotland in November last, on behalf of this Society. But we are yet without any letters from him.

A letter from the Treasurer of the Baptist Colonial Missionary Society in London, dated 29th February, received by the *British Queen*, mentions that Mr. EDWARDS was there at the time of his writing, and that he was pursuing the object of his mission with some success. In our next, we may be able to say something more definite on the subject.

PAYMENTS RECEIVED BY THE TREASURER,

Per Mr. James Milne.

Rev. J. Gilmour, for gr. due 1st Jan. 1840.	£ 5 0
M. M'Gregor, Chatham, balance last year	0 2 0
D. M'Laurin, Osgood, Subscription, 1839.	0 10 0
Mrs. M'Laurin, " " "	0 5 0
Peter M'Caul, " " "	0 10 0
Mrs. M'Caul, " " "	0 5 0
James Thomson, sen., Laprairie	2 10 0
James Thomson, jun., "	2 10 0
John Thomson, "	2 10 0
Thomas Thomson, "	2 10 0
John Dunn, "	2 10 0
William Muir, Treasurer to Sunday School Society—Collection	2 10 0
Do. do. Quarterly Subscription	0 15 0
John Stewart, Chatham	0 7 6
Mr. Buchanan, New York, for second vol. of <i>Magazine</i>	0 6 3

Extract of a Letter to the Editor.

“ Say, is it not possible to get more statistical matter for the *Magazine*? Will not Edwards, Fraser, Tucker, Jamieson, M'Even, and M'Phail furnish statistics of those regions with which they are acquainted? Thus: How many inhabitants are there in such and such a Township? How many would come out to hear preaching? How often they enjoy preaching? How many professors of religion are there in the Township? &c. I am satisfied this course would increase the circulation of the *Magazine*. I have often heard it remarked, both in Upper and Lower Canada,

also in the States: ‘ We would take the *Magazine*, but it tells us nothing about those parts of which we have no exact knowledge.’ By the way, I received a letter from Hamilton, asking for information respecting ‘ *the temporal prospects of a Missionary in Canada.*’ Can't you, or some of your correspondents, give us an essay on that subject? Were I better acquainted with the country, I would do it myself. It would be interesting to some at Hamilton, and also some in this place, and to your own students, who are contemplating a settlement in Canada.”

—, March 1, 1840.

JULIUS.

UPPER CANADA EASTERN BAPTIST MISSIONARY SOCIETY.

The following sums have been received by Elder William Law Bayly, as the General Agent for that Society :

	\$cts.
Collected at the Ancaster Church	5 50
Mr. Thomson and family	3 00
Mrs. Hunt and daughter	0 75
Mrs. Posts	0 75
Mr. Newlove	0 50
Collection at Cooksville	1 00
Mr. John Snell	1 00
Mr. William Johnson	1 00
Collection at Br. Watson's	2 25
Mr. Groat	1 00
Collection at Erin	2 37
Mrs. Warden	0 50
Mr. Brown	1 00
Collection at Trafalgar	1 00
D. H. Heavens	2 00
Mrs. Heavens	0 50
Mr. R. Heavens	2 00
Mr. A. Heavens	1 00
Miss M. Heavens	1 00
Miss M. Thorp	1 00
Mrs. S. Westover	0 50
Received for the old <i>Magazines</i>	3 00
Collected at Escot's School-house	2 62
— School-house, Niagara	1 00
Received of Mr. S. Little, being the free-will offering of the Baptist Sunday School, Beamsville	1 40
Miss Skelly	0 75
Mrs. Hannah Corwin, Treasurer of Female H. M. B. Society, Beamsville	11 00
Received of Mr. Timothy B. Shipman, Treasurer of the H. M. B. Society	6 13
Collection at Dumfries	2 40
Mrs. F. Pickell	1 00
Collected at a meeting at Louth	1 00
Received Pledges to the amount of	150 00

Elder W. L. Bayly will visit the following Churches in the course of the months of April and May: Brantford, Oakland, Hartford, Walpole, Rainham, Simcoe, Waterloo,

and Zora; and it is expected that some very important information will be laid before the churches, relative to the future operations of the Missionary Board. The Board is now actively engaged in devising a plan that every church in this Association may be better supplied with the Gospel Ministry; and that every destitute place may be watered with his word.

Dumfries, March, 1840.

NEW BRUNSWICK.

FREDERICTON, *March 8, 1840.*—The grant of £500 in aid of the Baptist Seminary, which has been rejected during several years, was passed unanimously by the Legislative Council on Thursday last. This act of justice, together with the ample concessions made by the College Council, with reference to the charter of that Institution, will, we feel assured, give very general satisfaction, and put at rest two questions that have long agitated the public mind; and, as a public journalist, we shall feel it a pleasing duty, in future, to encourage sentiments of cordiality and contentment.—*Sentinel.*

From the London Patriot of Dec. 26.

THE BAPTIST MISSIONARY SOCIETY AND SIR LIONEL SMITH.

On Friday, the 20th Dec. 1839, a deputation from the Committee of the Baptist Missionary Society, waited, by appointment, on Sir Lionel Smith, G.C.B., late Governor of Jamaica. They were received very courteously, and his Excellency has subsequently forwarded the following reply to their congratulatory address:—

“GENTLEMEN.—I thank you very cordially for your kind address of congratulation on my return to England.

“The ministers of your society in Jamaica have not only deserved well of the oppressed negroes, but have been of the strongest support to Her Majesty’s Government in that Colony, by giving effect to those measures of amelioration which ultimately terminated in freedom.

“It was my duty there to see that great measure, so dearly purchased, completed in all its objects; but it was the constant endeavours of the planters, notwithstanding compensation, to preserve to themselves the advantages of slavery.

“The calumnies so industriously circulated by the planters against the ministers of your Church have been proportioned to the good they have done in exposing oppression, and guiding the negroes in their moral and religious improvement.

“The abuse of such men is quite harmless, and will never, I hope, deter the friends of the negroes in this country from watching over their interests.

“I thank you, gentlemen, very sincerely, for the expression of all your good wishes, and I would beg to assure you, I shall always entertain a grateful sense of the benefit I witnessed from the labours of your mission in Jamaica.

(Signed) “LIONEL SMITH.”

UNITED STATES.

TROY, N. Y., *March 3, 1840.*

DEAR BROTHER,—Last Lord’s-day, in the presence of about three thousand spectators, I had the pleasure of burying with Christ in baptism, 37 more young disciples of Jesus, about one half of whom were males, and a large proportion of them heads of families.

In the afternoon I gave “the right hand of fellowship” to 76 persons (including the above, and those at a former baptism, and a few received by experience), comprising all ages and conditions. More solemn and interesting scenes I have never witnessed, or expect to witness on earth. Our house of worship was crowded in all its parts. Many persons were obliged to retire to other places of worship.

The revival in our Church is increasing in interest and power. Our house is full every evening. A spirit of prayer is prevalent among its members. New converts appear daily, and their places at the “anxious seats” are supplied with others recently made, anxious to know what they shall do to be saved.

Last evening about fifty requested prayer, and six or eight professed to have found the Saviour precious to their souls.

Your’s, in Christian affection,
BENJAMIN M. HILL.

BAPTISMS IN NEW YORK.—Last Lord’s-day sixteen were baptized by Br. Grennell, of the East Broome Street Church, and two by Br. Everts of the Baptist Tabernacle. On the next day forty-one were baptized at the Tabernacle. This postponement of the ordinance to a week-day was occasioned by the immense crowd that strove to gain admittance on the Sabbath. But the remedy, however, was not effectual. Hundreds who wished to witness the ordinance on Monday were unable to force an entrance; and it is expected that on the next occasion the candidates will be taken to the river.

The number of the anxious is considered on the increase; and the proportion of men is larger than heretofore.—*New York Baptist Advocate, March 21.*

From English Baptist Magazine, Dec. 1839.

EAST INDIES.—ENTALLY.

Extract of a letter from Mr. Ellis to the Secretary :

The Native Christian Institution is prospering. We baptized six persons about a month ago, and four others are now candidates.

We hope soon to commence a school for the Hindoo youth, similar to the one at Chitpur.

All the English services are taken alternately by us. On brother Rayne is devolved the general oversight of the preaching to the natives of Calcutta and the villages. He thus writes :

We have four preachers entirely devoted to the natives. Brother Carapiet's labours are incessant and unwearyed. Though now considerably advanced in life, he has not abated in his energy and zeal. Almost every day, morning and evening, he preaches Christ and him crucified, to the perishing heathen, besides discharging the duties of the pastoral office of the church under his care.

Brethren Sujatali, Ganganaryan, and Jacob are constantly engaged in the same work.

The European and native Church at Lal Bazaar has lately enjoyed unusual harmony and comfort. Every month additions have been made to their number by baptism of such as appear to be saved; and had the disciples been less rigid, more would have been admitted. Next Sabbath I hope to baptize a very interesting converted Hindoo.

The native church at Kalinga has had several painful cases of discipline lately, but they have also been revived by the accession of others in their room.

The heathen chapel at Jan Bazaar is very well attended by Mussulmans and Hindoos. This is the only place in Calcutta where any effort is made for the immediate conversion of the Mohanmedans.

We have lately made inroads upon Behghat. Here there is a dense population, hitherto entirely neglected. We have also made arrangements for preaching to the numerous convicts in this town. Oh that sovereign grace may break the fetters, and open the prison doors of those that are bound.

JAMAICA.—KINGSTON.

We have just received a letter from our esteemed missionary, Rev. S. Oughton, at Kingston. As he makes no allusion to the legal proceedings lately taken against him, we conclude that the subject is under consideration by the proper authorities. He gives a most pleasing and satisfactory account of

several matters connected with the discipline and administration of our Jamaica churches.

"I dare say you have heard much about our classes and leaders: I will endeavour, therefore, to give you a faithful description of them. In churches so large as our's, it is entirely impossible for a minister to be well acquainted with all the people, to visit all the sick, and know the private history and moral character of every member; we therefore form our church into thirty-three sections or classes, over which we place a deacon, or one of the most pious and intelligent members we can find. Ability to read and write are indispensable qualifications. These leaders have to exercise a strict watch over the conduct of the people, to visit them in sickness, console them in affliction, and advise them in difficulty. They have also to attend the funerals of those who die; and we lose, on an average, 150 every year. They have also small buildings in various parts of the city and country, principally erected by the people, where they meet every Monday evening for reading, prayer, and exhortation; and on Tuesday evenings, every week, the leaders meet on the Mission premises, to bring their reports to me, to examine cases of discipline, restoration, &c. Notwithstanding all that has been said against them, I believe they are a very estimable and valuable order of men; and I must in conscience say, that I attribute the very extraordinary success which has attended the Baptist Mission in this island, under God, to their zealous and self-denying exertions on behalf of their perishing countrymen.

As I had heard so much, from Mr. Panton and others, of the evils of our class and leader system, I resolved, about two months ago, to visit them all, and judge for myself. I went to three without their knowledge, and listened outside the building to what was going on within; judge my delight, when, instead of the wild raving of fanaticism, or the recital of dreams, or the observances of superstition, as had been charged upon them, I first heard them sing a hymn, then read a chapter, then one of the poor negroes engaged in fervent prayer; and, finally, the despised and calumniated leader read and expounded, in a simple and scriptural manner, a portion of the word of God. And this was the case at every place I visited. I have now discontinued my clandestine visitation. I feel it is cruel to indulge further in such a suspicious course. I therefore visit a class every Monday evening, sometimes near the chapel, sometimes a considerable distance off; and then I give them such instructions as I think they most require, generally an address of about twenty minutes, and conclude with singing and prayer.

The class-houses are plain wooden build-

ings, capable of holding from 80 to 150 persons, benched, lighted with perhaps six candles. They have no flooring but the plain earth; but they are admirably adapted to the purpose; and I think it no small honour to have thirty of these little sanctuaries attached to the church over which God has placed me. I say not this in a spirit of boasting; no, I have nothing to boast of—it is the Lord's doing, and he shall have all the glory. But as Paul, when calumniated and despised by the Corinthian churches, did not hesitate to vindicate his claims, so, when a people, dear to me as my life, are reproached and slandered by those who have not virtue enough to imitate their excellencies, and who hate them for their success in well-doing, I feel every emotion of my bosom rising in honest indignation at such an unchristian course.

As for our Sabbath services, would that you were here to see them—I cannot fully describe them. A chapel, 80 feet by 50, not paved, to waste the room, but closely benched, and filled almost to suffocation, while, through the open windows, crowds of anxious hearers are seen listening to the words of life, their bare heads, in the mean time, exposed to the scorching rays of a tropical sun; and hundreds go away, unable to obtain a place. Oh! my dear friend, God is indeed blessing me here. I am filled with wonder, gratitude, and praise. Pray for me, that I may not become proud, but may be always found faithful, and that the work which God appears so wonderfully to have revived, may be carried on to the day of Christ:

"Then loudest of them all I'll sing,
While heaven's resounding arches ring
With shouts of sovereign grace!"

My time is very busily occupied. Three sermons a week to prepare; preaching Sabbath morning at half-past ten, afternoon at three o'clock; meeting the country people in the chapel after seven o'clock; marriages and registrations between the services: so that my Sabbaths are not days of rest, though often seasons of refreshment. Monday evenings, class meetings; Tuesday evening, deacons' and leaders' meeting; Wednesday, prayer-meeting; Thursday preaching; Friday and Saturday, meetings for examining candidates. I often wonder how I keep up, yet strength is given equal to my day; and although I do not feel so robust and hearty as in England, yet I am in excellent health."

VAN DIEMAN'S LAND.

There appears to be a good deal of religious zeal in Adelaide. In one of the papers just received there are advertisements of the opening of a Scotch Presbyterian place of worship, and Subscription Lists for the erection of

Wesleyan and Baptist Chapels. In one day upwards of £375 were subscribed for a Baptist Chapel.—*Colonial Gazette, December 11, 1839.*

SANDWICH ISLANDS.

In a communication of Mr. Armstrong are found the following facts, in relation to the progress of instruction on the islands. The native schools are chiefly composed of children of from four to fifteen years of age. "Nearly all the children in the nation attend a school of some sort pretty regularly." On the island of Maui the children are required by law to attend a school five days in a week. Large numbers of children are making rapid advances in various branches of elementary learning. Some hundreds of these children have given evidence of personal piety so satisfactory that they have been received as members of the church, while hundreds of others are more or less serious. Such has been the general prevalence of religious feeling, that comparatively little open immorality is observed among the children.—*Baptist Missionary Magazine.*

CHOCTAWS.—In November last Mr. Hotckin wrote from Good Water, in the western part of the Choctaw country, as follows:—"At a protracted meeting, held the first Sabbath in August, ten or eleven came forward and desired the prayers of God's people. Since that time five of that number have made a profession of their faith in Christ. Three of these are youth, and have been members of our family and school for the past year. I am happy to say that their walk thus far has been in accordance with the gospel of Christ. At a meeting, held the first Sabbath in October, several more were moved, as we hope, by the Spirit to ask an interest in our prayers. And we hope to see them soon come out from the world and be separate from sin and sinners. Since August there have been ten persons added to our church in this district, some by letter and some on examination. These things have created some new joy on earth, and I hope and trust in heaven also. Oh that the Lord would send down his Spirit in copious effusions."—*Missionary Herald.*

PARIS EVANGELICAL MISSIONARY SOCIETY.

At the annual meeting of the society in April, 1839, the following statement was made concerning the progress of the mission in South Africa, during the year.

At the seven stations under the care of the society, forty-eight converted adults and for-

ty-six children have received baptism; eighty natives, having given evidence of conversion, have been received as candidates, and one hundred and eighty-nine others, seriously disposed, have placed themselves under the watchful care of the missionaries, and are receiving appropriate religious instruction with reference to being baptized at a future day: making in all 263 persons upon whom christian truth has exerted, or is exerting a more or less powerful influence. During the preceding year only fifty-three persons were either baptized or received as candidates; and during the six years which had elapsed since the founding of the oldest station, only eighty-two persons embraced the gospel. The increase of the number of the natives who have become Christians is therefore worthy of notice.

The missionaries have translated the gospel by Mark and John into the Sessonto language, with portions of the Old Testament, making two volumes, of which they have printed 4000 copies each. They have also revised and enlarged their three former publications, and printed 2000 copies of each.

Public worship has been maintained at all the stations, and 400 or 500 hearers usually attend at the mission chapels. Two new

chapels have been erected, and another enlarged.

The native population about the stations has been steadily on the increase, and at some of them have doubled within a few years.

The result of these labours and successes abroad, has been to enlarge, reanimate, and encourage the churches of France. Pastors and their flocks unite to promote a cause so evidently blessed of the Lord. In the course of the past year twenty-eight churches have become connected with the society as auxiliaries; and now the whole number of churches in France which co-operate, with a good degree of activity, in the work of missions, is 172. In these churches or out of them there are more than 103 associations which support the parent society at Paris.

The contributions to the treasury of the society have risen to the sum of 69,753 francs; that is 11,377 francs above those of the preceding year. As there was in the treasury at the beginning of the year a balance of 41,364 francs, the whole disposable funds for the year have amounted to 111,117 francs. The disbursements for the year have been 60,788 francs, leaving a balance still in the treasury of 50,329 francs.

FOURTH VOLUME OF THE CANADA BAPTIST MAGAZINE

We would call the attention of our brethren to the Fourth Volume of this Magazine, the first Number of which will be published on the 1st of July; and request of them to use their utmost exertions to increase the number of our Subscribers. During the ten months that the MAGAZINE has been under our management, we have added upwards of 250 names to the list; and we are persuaded, that if our friends will only CONTINUE to do what they can, an additional 250 may be obtained by the end of May.

We respectfully tender our best thanks to the several brethren who have devoted a portion of their time to this business; and would express a hope that they will be encouraged to persevere, until every person belonging to the Denomination has had an opportunity of giving us their patronage.

It will be our object to render the MAGAZINE interesting and useful to the fraternity generally; and as the profits will be handed to the Canada Baptist Missionary Society, we trust that all who are now in arrears will make it a matter of duty to pay their Subscriptions immediately after reading this notice.

The following will be the terms for the Fourth Volume: Delivered in town, 6s. 3d., if paid within three months; after that period, 7s. 5d. When sent by mail, 6s. 3d., if paid within three months; after that period, 7s. 6d. Our Subscribers in the country are probably not aware, that for every copy sent by mail we pay 1s. 3d.; and as this is a tax that should be paid by the Subscriber, we notify all concerned, that 7s. 6d. will invariably be charged, not paid within three months from the commencement of the new volume, or from the time of subscribing.

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