

**THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS** had a very interesting meeting. The annual report was in every respect highly encouraging. We copy a few lines:

"Difficulties have attended the labors of the missionary at Rotterdam, yet there are evident instances of good. Two missionaries have recently entered on their work among the Jews in France; and a large number of the Epistle to the Hebrews has been circulated in Southern Russia. The mission among the Jews in this country, presented a cheering aspect; and the highly improved state of feeling between Jews and Christians—the respect expressed by many of the former, for the person and ministry of our Redeemer,—and their growing acquaintance with the New Testament,—were mentioned as hopeful and encouraging indications. The Jew was spoken of as no longer a mere object of pity, but as a brother to be won—a fellow-immortal to be saved—and as one who ought to be united with us against the common foe."

#### THE PIONEER OF THE MISSIONARY.

(From the Watchman and Reflector.)

The following facts were mentioned by the Rev. Mr. Fyfe, formerly of Toronto, in his address before the American and Foreign Bible Society, in New York, at its last anniversary, illustrating the important work performed by the Bible as the pioneer of the successful missionary:

"In nearly every place in Canada, where the gospel has obtained a foothold among the French Canadians, the ground was first broken by the colporteurs, or by the perusal of the Word of God. At Grande Ligne, the first convert was an old lady, who had more than six and thirty years before Mr. Roussy crossed the ocean, obtained a copy of the Word of God, during her short sojourn in the neighbourhood of Boston. Her family soon followed the example of her faith. At St. Pie, the Bible had been in the possession of the first family afterwards converted to God, for over forty years before they had ever heard of an evangelical minister, speaking their own language. The seed which had here lain so long buried in dust, was quickened into life in a remarkable manner. A neighbour of the family alluded to, had been to reside for a time in the United States, and had returned to his native place with a copy of the Scriptures in his possession. About that time a wandering beggar, from the same neighbourhood, had called at Grande Ligne in his rounds, and had obtained among other good things a copy of the Scriptures. When he reached home, he spoke frequently of the strange alms he had received. At length, seven persons met for the purpose of comparing the three copies of the Scriptures. And to the amazement of the negligent possessors, the old family Bible was found to be precisely like the others. And these three witnesses for God stimulated seven people to send for Mr. Roussy, that he might explain the way of God more perfectly. These persons were converted, and they formed the nucleus of the St. Pie church. At St. Marie, where the labours of our lamented brother Cote were so greatly blessed, and alas! so soon terminated, a colporteur had long before said, I have visited every house in this region with the Word of God. Facts without number of this kind might be produced in illustration of the important part which the Scriptures must exercise in the evangelization of the world. They come from the remote villages, cities and jungles of heathen land. They are picked up in all parts of Europe. Even in Infidel France, the track of the colporteur deserves to be followed by the eye of the statesman and Christian. I believe in my heart, that the Bible distributors in France are doing more even to establish a permanent and free government in that volcanic country, than all the politicians put together, from Guizot downwards."

## Miscellaneous.

### LAY PREACHING.

In contemplating the great deficiency of laborers relatively to the extent of the ripening harvest of souls, we were led to inquire if there were not some duties devolving upon the lay members of our churches that they have failed to discharge. An idea seems to have taken possession of the minds of such, that when they have provided a certain amount of funds for the support of those whom God has called to devote themselves wholly to the work of the ministry, and for the temporalities of the Church generally, their duty, beyond attending prayer-meetings or teaching in the Sabbath-school, is discharged. Whoever studies carefully the Gospels and Acts of the Apostles, and compares them with the early history of the Church, cannot fail to see that a very different estimate was then made of the duties of the lay members of the churches. While those who were set apart who should give themselves wholly to prayer and the ministry of the Word, there were many others whose leisure was given to preaching the Word, while they were expected to devote themselves for the greater part of the time to secular labour. We believe that this has been the case in every age of the Church, wherever the life of religion has prevailed. This was especially true in the early Baptist Churches. These were in a great many instances founded and built up by men who always continued in the secular pursuits of life. While there never has been a louder call than at the present for men thoroughly educated and set apart to the work of pastors and missionaries, we believe there is a call for the labours of men in our churches who ought not to be ordained or to leave the pursuits of business. We believe that there are men in almost all our churches that ought to ask and obtain licenses to preach as occasion may require, while they remain still in all other respects private members of the church. There are physicians, lawyers, merchants, mechanics, and farmers who have a knowledge of the Scriptures, a soundness of judgment and power of expression that might be used with the most marked and happy effect in carrying forward the work of the Saviour. There are thousands of posts in all parts of our country that ought to be occupied by Sabbath-schools and occasional preaching, for which we have not the ordained ministers, or the means for their support. In the great destitution of pastors and missionaries, we doubt whether it is right for a minister to be withdrawn from the care of a church, for the purpose of doing work, which might, with equal if not greater effect, be performed by laymen. Let gifted brethren, of the character indicated above, assume the charge of our new interests, found Sabbath-schools, and sustain occasional preaching, until the field becomes so large and promising as to demand the constant labours of a pastor, and we should have new interests arising everywhere around us. Occasionally, when a brother of this character shall be eminently successful in labours of this kind, it may be evidently his duty to be ordained, and leave his secular for the sacred calling, and thus often a most excellent pastor may be called forth from the world. We fear that there is a state of feeling growing up in our churches that is calculated to suppress laborers of this class, and throw all religious work, of a public nature, upon those who are professionally clergymen. Scores of such could find profitable fields of labour among the destitute in this and the adjacent cities every Sabbath day. They would be the most efficient assistants to the pastors in bringing persons into the regular house of worship, and into the membership of the church.

Besides, this kind of labour would form a most excellent training for young converts; it would draw out those young men who ought to study for the pastoral office, and would prepare others to be more efficient laborers in the private ranks of the Church. Souls everywhere around us are suffering

for this kind of labour; our churches are suffering for the energy and activity which would thus be introduced. We would respectfully suggest to pastors and churches the propriety of giving attention to this subject, in view of the fearful want of laborers in the vineyard of Christ. We would call the attention of laymen, who have power to speak and teach, to the duty of using that power in preaching to the destitute that are perishing in our midst for lack of knowledge.—*New York Recorder.*

### CONVERTS TO SCRIPTURAL BAPTISM.

**BAPTISM OF A PRESBYTERIAN CLERGYMAN.**—Rev. Mr. Harrington, a Presbyterian minister, who has been a teacher for several years in Poughkeepsie, and subsequently the author of a course of lectures on infidelity that have been received with much favor, was baptized on Sunday last, by Rev. Mr. Taggart, of the sixteenth street Baptist Church. Mr. Harrington gave to the congregation a synopsis of his change of views, and was immediately after "buried with Christ in baptism." The occasion is described as one of great interest.—*Recorder.*

**ANOTHER.**—Rev. Dr. Lillie, late pastor of the Presbyterian Church in Mansfield, N. J., was baptized by the Rev. Dr. Cone on Sunday last, in the Mariners' Church in Cherry street. Previous to his baptism he gave his reasons for becoming a Baptist, in a discourse delivered in the First Baptist Church.—*ib.*

**CHANGE OF SENTIMENT.**—We learn that Rev. Mr. Averil, of the Christian denomination, who for some time past has been pastor in Portsmouth, N. H., and of great popularity, has renounced the peculiarities of that church, and became a thorough convert to Baptist principles. He has recently been received into the First Baptist Church in Boston, of which Rev. Dr. Neale is the pastor. *ib.*

The *Messenger and Recorder* of Morganstown, Pa., states that Gabriel Lanham, "for a number of years a member and minister in the Protestant Methodist Church, but having changed his views on baptism," was, in connection with the Goshen Baptist Church, set apart to the work of the Christian ministry, on the 18th inst.

**RECOGNITION IN NANTUCKET.**—Rev. T. W. Clark, formerly pastor of a Congregational church, was recognized as pastor of the First Baptist church in Nantucket, on the 10th inst. The sermon was preached by Rev. J. Banvard, of Boston. Theme: "Christ, the example of his church." The audience was large, and evidently deeply interested in the discourse. Hand of Fellowship and Charge, by Rev. William Stow, of East Tisbury. The devotional exercises were conducted by the Rev. Messrs. Crawford and Husted, the latter, of the Methodist church. Brother C. enters upon his labours with encouraging prospect—with a united and generous people to rally around him and hold up his hand, we predict a happy union: we trust it will be lasting.

### REVIVALS.

Rev. C. L. Bacon of Trumansburgh, N. Y. writes to the *Register* that fifty have been baptized into the fellowship of the church the past winter. In Binghamton eleven have been baptized. In Athens, the number baptized at the last accounts was twenty-two. At West Leyden, fifty-eight have been added to the church, twenty-nine males, the same number of females, and twenty-seven heads of families.

The *Watchman and Reflector* says, "We learn that Rev. S. B. Swain, pastor of the first Baptist church in Worcester, baptized eight converts to the faith of the gospel on the first Sabbath of the present month, and about the same number in April, the fruits of the late pleasant awakening among the people of his charge.

**TABERNACLE BAPTIST CHURCH.**—It gives us pleasure to hear of the prosperity that this church