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## JOHN FREDERIC OBERLIN,

PASTOR OF WALDBACH, IN THE BAN DE LA ROCHE.

Some of our readers are acquainted already with the history of this remarkable man; but the greater number probably are not, and all should be. We therefore present the following outline of one of the most exemplary characters that modern times have known.

John Frederic Oberlin was born at Strasburg,\* in Germany, on the 31st August, 1740; and from his childhood was remarkable for the benevolence and gentleness of his disposition, of which several pleasing instances are related in the longer accounts of his life. These early feelings were encouraged by the wise instruction and good example of his parents. To his pious mother he often acknowledged himself indebted for his love of the "things that are excellent," and for the desires he afterwards felt to do good. She brought up her children "in the nurture and admonition of the Lord." She practised a plan which it would be well for all parents substantially to follow. Assembling her children

every evening, she read aloud to them some instructive book, while they sat round the table, copying pictures which their father had drawn for them. On separating, a hymn was sung and a prayer presented; and thus they were led to him who said, "Suffer little children to come unto me."

Frederic had deep convictions of sin in early life, mingled with emotions of love to God; and he spent much of his time in fervent prayer. At a proper age he entered the University as a theological student. He attended the ministry of one who preached with great earnestness a crucified Saviour, and derived from it much spiritual advantage. At the age of twenty he solemnly devoted himself, by a written covenant, to the service of God.

Having finished his studies at the University, and been ordained to the ministry, he became private tutor in the family of a physician, where he learned much of the practice of Medicine, which was very useful to him in his future course. A chaplaincy

\* Now belonging to France.

in the French army being offered to him in 1766, he determined to accept it; but while preparing himself for the situation, Mr. Stouber came to beg him to take his place in the *Ban de la Roche*. He accepted the invitation, and removed to *Waldbach* on the 30th of March, 1767, in the 27th year of his age.

The district to which Oberlin now removed takes its name from a castle called *La Roche*, or the rock, around which the *Ban*, or district extends. It is also known by the German name of *Stienthal*, which signifies the Valley of Stone. It is a mountainous region in the north-east of France, and consists of two parishes, of which one is called *Rothau*, and the other comprises five hamlets, one of which is *Waldbach*, situated on a mountain, at the height of 1800 feet from the sea. In consequence of the different elevations of the several villages of the district, there is a great variety in the temperature; the tops of the mountains being sometimes intensely cold when the valleys are delightful as spring. An equal variety also takes place in the productiveness of the soil, and in the times of harvest. The winter is in general much longer even than ours; and in some of the highest parts of the country there is so little chance for any thing to grow, that it is said the wife can carry home in her apron all the hay her husband has mown in a morning. The whole district contains only about 9000 acres, one third of which is covered with wood. There were scarcely any roads, and but little of the cleared land cultivated; and the inhabitants were scarcely known to other parts of the world. The first attempt to improve their condition was made in 1750, when a Lutheran minister named *Stouber* (mentioned above) was compassionate enough to leave Germany, and settle among them. He found them in a wretched state, from which for the space of seventeen

years he diligently laboured to raise them, and particularly set about reforming and improving schools for the young, while he preached to the people the words of everlasting life. Being called to the pastoral care of a church in *Strasburg*, he applied to Oberlin to succeed him, as above stated.

Notwithstanding the great improvements which Mr. *Stouber* had made in the condition of the people, Oberlin found them to be still far from a state of civilization. Their language was barbarous; they were shut up in their mountainous abode by the want of roads; the farmers were destitute of the most necessary implements, and the quantity of provisions they raised was insufficient for the wants of the population. These were among the peculiar obstacles which opposed the benevolent design of the new pastor; but he resolutely bent his force against them, and subdued them all. To prepare the way for his religious instructions, he resolved to teach them the common arts and comforts of life. Strange as to us it may appear, these efforts were at first resisted by a part of the people whose benefit he sought, and plots were even laid to seize and injure him. By his firm and prudent management, however, these very persons were afterwards induced to render him important aid in his plans. The year after his settlement at *Waldbach*, Oberlin was married to a young lady of *Strasburg*, who, with a sound and cultivated understanding, became an invaluable help to her husband by her prudence, judgment, and Christian firmness. One of his first objects was to form good roads; but finding the people reluctant to work upon them, he set the example himself. Taking up a pick-axe, he proceeded to the spot where the road was to begin, and assigning a particular part to each individual, he chose the most difficult places for himself.

The people, thus shamed into activity, and encouraged by the vigour with which their minister laboured, the work proceeded rapidly. The road was finished; and afterwards a bridge, though at first considered an impracticable task by those who had never been accustomed to works of industry. Thus a communication was opened to Strasburg; and the advantage of it was so obvious, that they were easily persuaded to open roads by which all the five villages could easily communicate with each other; the good Pastor still working harder than the rest, but not neglecting to instruct them every Sabbath in the doctrines and duties of religion. A depository was much wanted for agricultural implements; for when any of them happened to get out of repair, two days were lost in procuring others from Strasburg, and the peasants had not always money enough to buy. To remedy this, he fitted a warehouse in Waldbach with a large stock, from which he supplied those who stood in need, giving them credit until they could pay. He established a lending fund, to assist those who were in want of money. He chose several of the eldest boys, and sent them to Strasburg to learn the trades most necessary for the wants of the people. Their dwellings were also improved: in place of their wretched cabins, comfortable cottages with good cellars to preserve their vegetables, were gradually introduced.

To overcome the reluctance of the peasants to the diligent cultivation of their land, Oberlin determined to set before them the practical proofs of its advantages. There were two gardens belonging to his house, which were constantly passed by the people. With the assistance of a favorite servant, he set about improving these. He surrounded the young trees, already planted, with richer soil, and planted a variety of fruit trees in the ground, which was known to be very

poor. They flourished rapidly; and as the peasants passed by the gardens in going to their daily work, they observed the surprising difference between their own and their pastor's land; and enquired how such fine trees could grow on such a soil. Oberlin, according to his usual method of deriving instruction from every incident, first directed their thoughts to Him who "causeth the earth to bring forth her bud," and who "crowneth the earth with his goodness;" and then proceeded to explain the method by which, under providence, they might have the same success. The taste for planting was thus diffused; the very face of the country was completely changed; the cottages, which before were bare and desolate, were surrounded by neat little orchards and gardens; and in the place of poverty and misery, the villages and their inhabitants assumed an air of rural happiness.

Their potatoe crops had been so much neglected, that they were diminished to one fourth of their former quantity. He taught them the method of improving the soil, obtained the best seed for planting, and in a short time the district became famous for its excellent potatoes. After teaching them various arts connected with agriculture, of which they had no knowledge or idea before, he instituted an agricultural Society, in 1778, which, beside furnishing books and instruction on the subject, established prizes for the farmers who should raise the best cattle, grain, and fruit. This excited them to more industry and attention, and contributed still further to the improvement of the country.

But though he performed and encouraged all these works as subsidiary to his main design, he did not suffer them to divert him from it. He did not forget that his chief duty was to promote the spiritual benefit of his people. He was particularly

attentive to the young; and erected school-houses for their instruction. All his efforts were accompanied with fervent prayers for their success, and he had the firmest faith in the promises of God. He received help from various quarters, so that he had soon the satisfaction of seeing a school-house in each of the five villages, and the inhabitants, of their own accord, offering to support them. He was careful to educate suitable persons as teachers in these schools. Observing that the younger children lost a great deal of time before they could be admitted to the usual instructions, he established *Infant Schools*, which were probably the first ever known. With the assistance of his wife he appointed female teachers for each village, where the children were collected and taught in the same manner that is now followed in the infant schools of Europe and America. They had also Sunday Schools, in which after the usual lesson, Oberlin conversed with and instructed them. One day in every week all the children in these schools assembled at Waldbach, where they were examined in their studies, and received the advice of their pastor, whom they called by the affectionate name, their "Dear Papa." He had books prepared and printed for them, which were either given as prizes, or lent to read, as is done with our Sunday School libraries at this day. Oberlin knew how to blend amusement with instruction in the wisest manner; and while his principal objects were to ground the youth in the principles of Christian faith, and to bring them to Christ, he also diffused among them the taste for agricultural life which, in their situation, was so necessary; they were taught the names and properties of plants, and encouraged to bring them from the woods, to cultivate them in gardens, and to draw the flowers, in which some of them became very skilful. Each one at a

certain age was required to plant at least two trees; but this they were to do from a sense of their duty towards God, as well as to their country.

For the religious improvement of his flock, Oberlin formed, in 1782, an association called *The Christian Society*, of which all the members were enjoined to watch over each other for good, to exhort and to warn each other with sweetness, charity, humility, and patience, to allow of no idleness or negligence among them, to promote the happiness of all, and to appropriate a part of their earnings, at stated intervals, to works of Christian benevolence or the public good. Prayer and religious conversation were principal objects in the institution of this Society, which soon numbered more than one hundred and thirty members. Oberlin drew up a number of mottos, rules, and topics, to be thought of and kept in mind by the members; but finding that the plan was violently opposed by those who found no pleasure in spiritual exercises, he thought it necessary to dissolve the Society after it had existed a year and a half. He feared that its continuance might destroy the influence which the intercourse of the religious and irreligious might otherwise produce. Here we are convinced the good man was in an error, though we doubt not the purity of his motives. If we are to relinquish every thing which men who possess no spiritual religion cannot enjoy or approve, we shall soon have nothing left by which the cause of Christ may be promoted in the earth. The Society while it continued appears to have been useful both to those who were members, and those who were not; and in his closing address, Oberlin endeavoured to perpetuate and extend the good that had been accomplished by its means. It is worthy of remark that one of the rules of this Society was, that, on the

first of every month, every member should pray especially for missionaries, as is now done all over the Christian world. Another rule enjoined that, beside constant "watching unto prayer," every individual should pray, every Sunday and Wednesday, at five o'clock in the afternoon, for certain specified objects connected with his own salvation and the prosperity of the cause of Christ, both in his own family and throughout the world.

"Whom the Lord loveth he chasteneth;" and it pleased Him to try his servant in the furnace of affliction. In the year 1784 he was called to part with his pious and devoted wife. They had been married sixteen years, and their family now consisted of seven children. Her death was unexpected; and when her affectionate husband was informed of it, he was overpowered by the stroke, so as to remain for some time in the deepest silence, and unable to give utterance to his feelings. At length, he fell on his knees, and returned thanks to God that the object of his tenderest solicitude was now beyond the need of prayer, and that He had crowned the abundance of his mercies towards her, by giving her so easy and gentle a dismissal. From that time the passive graces shone as conspicuously in his character, as heretofore the active virtues had done. In all seasons of affliction, after the first bitterness of grief was over, his soul always seemed to be "girding itself up," or stretching its wings for its flight into the realms of blessedness.

On the death of Mrs. Oberlin, the care of the household was committed to a pious orphan, named Louisa Schepler, who had lived eight years in the family. She was about twenty three years old, and had been one of the most active conductors of the infant schools in Waldbach from their commencement. She felt it an honour to fill the station of housekeeper to the "dear papa," and would never

accept any salary, but lived in his family rather as a friend than a servant. What her few wants required she asked for, and would receive nothing more. She was considered and treated as one of Oberlin's own children. A visiter to Oberlin's dwelling house in 1793 describes it as an interesting spot in itself, but more so as the residence of so pious and useful a man. The situation was romantic, the gardens and fields in beautiful cultivation, and the utmost order and neatness prevailed both within and without the house. The walls were covered with maps, drawings of insects and other animals, and texts of Scripture were written over all the doors. He had other texts, and useful sentences, printed like our Sunday School tickets, which he distributed to his people and visitors; and it was his constant aim that no opportunity should pass away without doing good, and impressing some useful truth upon the mind. In 1793 he was again severely tried by the loss of his eldest son, in the twenty-fourth year of his age; but he did not murmur, recognising the hand of his Heavenly Father in his troubles as well as in his joys.

At this period the French Revolution was making progress, and during all the horrors which attended some of its stages, when every kind of religious worship was forbidden, the good Oberlin was not disturbed in his peaceful parish. His house became the refuge of many persons who fled from the persecutions and bloody scenes which were acted in other places. The people of the Ban, however, suffered with the rest of the kingdom by the loss of trade and the scarcity of money. Oberlin at once announced that he should not expect them to contribute as much as they had done for the support of himself, the schools, and the other expenses of the district; but told them they might bring what they *could afford*, and

that if they brought nothing he should not be displeased. He constantly taught them the duty of industry, and would hire every person he saw idle, to engage in some work. If any who applied to him complained for want of employment, he would say, "Well, then, I will employ you. Here—carry those planks,—break those stones,—fill that bucket with water,—and I will pay you for your trouble." This either taught idle beggars industry, or kept them from renewing their application there. His generosity was very liberal: he set apart three tenths of what he received, for charitable and religious uses. He kept three boxes, in which he deposited from time to time what he devoted to these purposes, according to the object to which he intended it to be applied. Nor did he limit his distribution to this share of his income; but when he heard of a Missionary Society to send the Gospel to the heathen, he sold all the plate he had, with the exception of a single spoon, and gave the proceeds to the Society; and this spoon he bequeathed to a Missionary establishment in Switzerland. When some notes issued by the French government lost their value, he purchased all that were held by his people, for their full amount, which he raised by the sale of whatever he could dispose of. He was charitable also in sentiment and feeling, as well as in the "alms-deeds which he did." Finding a crowd of people abusing a Jew, he ran in among them, and rebuked them, saying that if this poor man wanted the *name* of a Christian, they wanted the *spirit* of Christians.

His example was followed to a happy extent by his people. When a poor father or mother died, leaving a family, it was a thing of course for some one or more to take the charge and care of the orphans; so that many of the households contained one or two adopted children, who were treat-

ed as their own. One female in particular, though possessing nothing more than a small piece of ground, supported at one time ten destitute children. Of this excellent woman a fuller account is given by Oberlin in a letter he addressed to the British and Foreign Bible Society, in reply to the enquiry as to the want of Bibles in his parish. We wish we had room for its insertion. Her name was Sophia Bernard, and to her he gave the first bible from the grant the Society made him. Some time before the establishment of the Paris Bible Society, Oberlin founded an auxiliary to the British and Foreign Bible Society, in Waldbach, by devoting a portion of the offerings of the people to that institution. He also established Female Bible Associations, by directing the women to lend their Bibles to their neighbours, and read them to those who could not read for themselves. In his advancing age, Oberlin was assisted in his various labours by his children, who had happily imbibed his spirit. Some of them were married, and continued to reside with him; and others were settled very near him, so that they frequently met, and were thus enabled to continue their combined efforts.

But this is earth, and all was not tranquil even in the Ban de la Roche. A dispute had existed for eighty years between the peasantry of the Stienthal and some proprietors of the territory concerning the right to the forests which covered the mountains; and the law suit to which it gave rise was a constant burden to the people and checked their industry. The worthy pastor deplored this state of things, and by his judicious management, and his influence with the chief officer of the province, he succeeded in putting an end to the contest on terms advantageous to both parties.

One of his sons, a minister of the Gospel, whilst travelling in France on the service of the Bible Society,

was taken ill, and obliged to return to his village which was nine miles from his father's residence. The people of Waldbach hearing of his desire to die at his native place, twelve of them set out, and offered to bear him home on a litter. As he could not bear exposure to the open air, he was placed in a covered cart; and as it proceeded slowly through the valley, the peasants walked before it, removing every stone out of the way of the wheels. Soon after his arrival, his sufferings were terminated by a triumphant death, in the year 1817.

So great were the improvements that Oberlin had effected in the cultivation of the Ban, that a report of them was presented to the Agricultural Society of Paris in 1818. On this occasion the Count of Neufchateau, who visited the place in his official capacity, gave the highest testimonials to the skill and benevolence of Oberlin, who had not merely performed "a single act" but devoted "a whole life" to the benefit of the district and its inhabitants. Having stated that France contained uncultivated land enough "for the formation of five thousand villages," he added, "When we wish to organize these Colonies, Waldbach will present a perfect model." Oberlin received from the Society a gold medal, as a testimony of their gratification, and a badge of honour from Louis XVIII. At one time he was not only minister, schoolmaster, farmer, and mechanic, but also physician to his parish, having learned something of the art of healing. He used to climb the steepest mountains, at all seasons and hours, to visit the sick, and would travel in the night to purchase medicine for them and administer it. These attentions endeared him still more to his parishioners, and prepared the way for the more ready and effectual reception of his religious instructions. Although he had some peculiarities of view on a few points of scriptural

truth, he preached all the great evangelical doctrines. He loved to speak of God as his Father, "*our* Father," as he would often say, "and thus we may *always* feel him to be." He dwelt much upon sanctification; the willingness of Christ to receive all who come unto him in sincerity of heart; the efficacy of prayer, and the necessity of divine influence. He was accustomed to preach very earnestly on the future judgment, and the punishment of the wicked; holding out at the same time the love of God, through Jesus Christ, to the returning sinner. In his manner of preaching he was very plain, so that all his hearers could understand him; frequently introducing anecdotes of pious persons, and illustrating spiritual things from nature. But the Bible, "the dear Bible," as he said, was the grand source of all his instructions: he quoted largely from it, and used great care in explaining it. His sermons on the afternoons of the Sabbath were principally intended for the young. Every Friday evening, he preached in German for the benefit of those who understood that language better than French; and at these meetings he was to the utmost possible degree simple and familiar. When he found his people needed to be reminded of particular duties, he wrote them letters to press the subject on their special attention. Some specimens of these are preserved in the Memoirs which have been published of his life.

The fame of his piety and benevolence, and of the good which he had been the means of effecting in his parish, drew many strangers to visit it. Some of them have published their accounts, particularly the late Mr. Owen, the well known Secretary of the British and Foreign Bible Society, and all of them have expressed in the strongest terms their admiration and delight at the scenes they witnessed in that interesting valley.



When the infirmities of age compelled the pastor to relinquish the performance of his most active duties, they were undertaken by Mr. Graff, who had married one of his daughters. He could at last do little more than pray for his beloved people; and that none might be omitted, he used in the morning to take the register in his hand, and to pray, at intervals during the day, for each one separately, as well as for the community at large. A short time before his death one of his daughters writes: "My venerable father sends you the salutation of a friend and brother in Christ Jesus our Lord, and implores the blessing of Almighty God upon you and the labourers of your Society. He longs for the joyful period, when, released from his narrow prison-house of clay, he may enter upon that happiness which is to be acquired only through the merits of the Son of God."

While engaged in writing useful essays on various subjects for the good of his flock, he was suddenly attacked by his last illness on Sunday the 28th of May, 1826; and on Thursday the 1st of June, having recovered strength enough to join his hands and raise his eyes for the last time to heaven, his countenance beaming with faith, joy, and love, he breathed his last, in the eighty sixth year of his age, and the sixtieth of his residence in Waldbach. He was buried under the shade of a willow that had been planted over the grave of his son. His weeping flock followed him in such numbers that the foremost had reached the church at Foudia, the place of burial, before the last in the procession had left the house—a distance of two miles.

#### THE BIBLE.

[The following passage, though in language somewhat quaint and peculiar, delineates some of the innumerable beauties and excellencies of the

Sacred Volume, in so pointed and striking a manner, that we think our readers in general will be pleased with it.]

A nation must be truly blessed, if it were governed by no other laws than those of this blessed book: it is so complete a system, that nothing can be added to it or taken from it; it contains everything needful to be known or done; it affords a copy for a king, and a rule for a subject: it gives instruction and counsel to a senate, authority and direction to a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes a judge with his sentence; it sets the husband as lord of the household, and the wife as mistress of the table; tells him how to rule, and her to manage. It entails honor upon parents, and enjoins obedience upon children: it prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor, and the servants to obey, and promises the blessing and protection of its author to all that walk by its rules. It gives direction for weddings and burials; it promises food and raiment, and limits the use of both; it points out a faithful and eternal guardian to the departing husband and father; tells him with whom to leave his fatherless children, and in whom his widow is to trust, and promises a father to the former and a husband to the latter; it teaches a man how he ought to set his house in order, and how to make his will; it appoints dowry for the wife, and entails the right of the first born, and shows how the younger branches shall be left. It defends the rights of all, and reveals vengeance to the defrauder, over-reacher, and false professor. It is the first book, and the best book, and the oldest book, in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction, that ever were revealed. It contains the best laws and profoundest mysteries that ever were penned. It brings the best of tidings, and affords the best of comfort to the inquiring and disconsolate. It exhibits life and immortality, and the way to everlasting glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles matters of debate, resolves all doubts, and eases the mind and conscience of all. It reveals the only living and true God, and shows the way to him; it sets aside all other gods, and describes the vanity of them, and of all that put their trust in them. In short, it is a book of laws, to show right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth, that detects all lies, and confutes all error; and a book of life, that shows the way from everlasting death. It is the most con-

pendous book in the world, and the most authentic and entertaining history that ever was published; it contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, and unparalleled wars. It describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, human tribes, and infernal legions. It will instruct the most skilful mechanic, and the finest artist; it will teach the best rhetorician, exercise every power of the most expert arithmetician, puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, and guides the wise astronomer; it exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect book of travels, and a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was signed. To understand it is to be wise indeed; to be ignorant of it is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the school-boy's spelling-book, and the learned man's masterpiece; it contains a choice grammar for a novice, and a profound treatise for a sage; it is the ignorant man's dictionary, and the wise man's directory. It affords knowledge of witty inventions for the ingenious, and dark sayings for the grave; and it is its own interpreter. It encourages the wise, the warrior, the racer, and the over-comer; and promises an eternal reward to the conqueror. And that which crowns all is, that the author is without hypocrisy—in whom is no variableness, nor shadow of turning.

#### THE WORTH OF A DOLLAR.

The following narrative is a simple history of facts:—About the year 1797, Mr. M. was travelling from a town on the eastern border of Vermont, to another on the western side of the same state. Passing over the mountainous part of the country between the Connecticut and Onion rivers, he perceived the heavens to be gathering blackness; the sound of distant thunder was heard, and a heavy shower of rain was seen to be fast approaching. The traveller was then in a forest; no place of shelter appeared, and he hastened on until he arrived at a small cottage on the

extreme border of the woods. The rain, just then, began to rush down with power. He sprang from his horse, pulled off his saddle, and without ceremony darted into the house. Surprised to see no family but a single female with an infant child, he began to apologize for his sudden appearance; hoped she would not be alarmed, but permit him to tarry till the rain abated, it was so violent. The woman replied, she was glad that any one had happened to come in, for she was always much terrified by thunder. "But why, madam," said he, "should you be afraid of thunder? It is the voice of God, and will do no harm to those who love him, and commit themselves to his care." After conversing with her awhile on this topic, he inquired whether she had any neighbours who were religious. She told him she had neighbours about two miles off, but whether they were religious she knew not; only she had heard that some man was in the habit of coming there to preach once in a fortnight. Her husband went once, but she had never been to their meetings. In regard to every thing of a religious kind, she appeared to be profoundly ignorant.

The rain had now passed over, and the face of nature smiled. The pious traveller, about to depart, expressed to the woman his thanks for her hospitality, and his earnest desire for the salvation of her soul. He earnestly besought her to read her bible daily, and to give good heed to it as to "a light shining in a dark place." She, with tears in her eyes, confessed that she had no bible. They had never been able to buy one. "Could you read one, if you had it?" "Yes, sir, and would be glad to do so."—"Poor woman," said he, "I do heartily pity you; farewell."

He was preparing to pursue his journey. But he reflected:—"This woman is in very great need of a bible. O, that I had one to give her!

But I have not. As for money to buy one, I have none to spare; I have no more than will be absolutely necessary for my expenses home. I must go: but if I leave this woman without the means to procure the word of God, she may perish for lack of knowledge. What shall I do?" A voice seemed to whisper, "He that hath pity on the poor, lendeth to the Lord. Cast thy bread upon the waters, for thou shalt find it after many days." His heart responded, "I will trust the Lord." He took a dollar from his purse, went back, and desired the woman to take it, and as soon as possible procure for herself a bible. She promised to do so, saying that she knew where one could be obtained.

He again took his leave, and set off. As there were then but few taverns on the road, he asked for lodging at a private house near which he found himself when night overtook him. He had yet a few pieces of change in his pocket; but as a journey of two more days was before him, he purposed to make his supper on a cold morsel which he happened to have with him. But when the family came round their table to take their evening repast, the master of the house very urgently invited the stranger to join with them—not only so, but to crave God's blessing on their meal. He now began to feel himself among friends, and at liberty to speak freely on divine things. The family appeared gratified in listening to his discourse till a late hour: it was a season of refreshing to their thirsty souls. In the morning, the traveller was urged to tarry till breakfast, but declined, the distance he had to travel requiring him to set off early. His host would take no compensation, and he departed, giving him many thanks. He travelled on till late in the morning, when, finding no public house, he stopped again at a private one for refreshment. While waiting, he lost no time to recommend

Christ, and him crucified, to the family. When ready to depart, he offered to pay the mistress of the house, who had waited upon him very kindly, for his repast, and the oats for his horse; but she would receive nothing. Thus he went on, calling for entertainment as often as he needed it, and recommending religion wherever he called; and always offering, as an other traveller would do, to pay his expenses; but no one would accept his money, although it was not known but that he had a good supply, for he told them not, and his appearance was respectable: at home, he was a man of wealth. "What," thought he, "does this mean? I was never treated in this manner on a journey before." The dollar given to the destitute woman recurred to his mind; and conscience replied, "I have been well paid. It is, indeed, safe lending to the Lord." On the second day after he left the cottage in the wilderness he arrived safely at home; and still had money for the poor, having been at no cost whatever.

About one year and a half after this, a stranger called at the house of Mr. M. for some refreshment. In the course of the conversation, he observed that he lived on the other side of the mountain, near Connecticut river. Mr. M. inquired for some gentlemen there with whom he was acquainted, and was pleased to find that the stranger knew them well. He then asked whether the people in that vicinity paid much attention to religion. The traveller replied, "Not much; but in a town twenty or thirty miles back from the river, where I am acquainted, there has been a powerful revival. The commencement of it was very extraordinary. The first person that was awakened and brought to repentance, was a poor woman who lived in a very retired place. At the time of her baptism, she related that, some time before, a stranger was driven into her house by a thunder-

storm, and talked to her so seriously, that she began, while listening to his discourse, to feel concerned about her soul. The man, she related, was much affected when he found that she had no bible; and after he had left the house to go on his journey, returned again, and gave her a dollar to buy one; and charged her to get it soon, and read it diligently. She did so; and it had been the means, as she believed, of bringing her from darkness into light; from a state of stupidity and sin, to delight in the truth and ways of God. The name of this pious man, or the place of his residence, she knew not. But she believed it was the Lord that sent him. At this relation, and the great change which was so obvious in the woman, her neighbours wondered much. They were led to meditate on the goodness, wisdom, and power of God, displayed in this singular event of his providence. They were led to think of the importance of attending more to their bibles themselves; and were, finally, awakened to a deep concern for the salvation of their souls. As many as thirty or forty are already hopefully converted, and rejoicing in God their Saviour." Mr. M., who had listened to this relation with a heart swelling more and more with wonder, gratitude, and joy, could refrain no longer; but with hands and eyes upraised to heaven, exclaimed, "MY GOD, THOU HAST PAID ME AGAIN!"—*American Tract Society.*

#### DROWNING.

A correspondent has informed us of a boy in his neighbourhood falling into the water, where he lay for some time, and when taken out exhibited some signs of life; but, as nobody near the spot knew the proper method of treating persons in such a situation, he died. This is only an instance of what frequently takes place every year, in consequence of the lamentable

ignorance that prevails on this point. It may, therefore, be advantageous, for our readers to be made acquainted with the following rules: some thousands in England have been restored by the use of these and similar means.

#### RULES FOR THE TREATMENT OF DROWNED PERSONS.

When it is known that a person has fallen into the water, or has sunk in it, let every effort be made to find and bring out the body. Meantime let some one be sent for the nearest medical man. If he does not arrive when the body is brought on shore, let the following directions be observed.

1. The two great objects are, *to cleanse the mouth and nostrils, and to dry and warm the body.* These should be done as quickly as possible. The head should be kept somewhat elevated, and on a line with the body; and on no account should the body be held up by the legs, or carried with the head hanging down.

2. *The wet clothes should never be allowed to remain on five minutes.* If no house is near, they ought to be stripped or cut off immediately, the body wiped dry with handkerchiefs or any thing handy, and covered with the warm clothes of any persons benevolent enough to spare a part of their dress to save the life of a fellow creature. If a blanket can be procured it will answer the purpose exceedingly well.

3. The body should be taken on a board or shutter, or carried by five or six men (the head, shoulders, and hips being supported) to the nearest house, and placed on a bed.

4. The body being *dried*, is next to be *warmed* in any and every possible way. A warm bath, a fire, a warming pan, bottles of hot water, the contact of a human body, gentle friction, or any other means which offer themselves, must be resorted to without delay. The extremities and spine should be warmed first; but every thing should be done with promptness, with system, and with gentleness.

5. If no signs of life appear in five minutes, apply heavy, but gradual, pressure on the chest, and remove it suddenly. Let this be repeated alternately about ten or more times in a minute, for FIVE HOURS if necessary, without ceasing; the mouth being cleansed and the frictions being kept up all the while.

6. The bellows ought not to be used by ignorant, or inexperienced persons.

7. Should these means succeed, when complete sensation has returned, the patient should, for a short interval, be left quiet, and as soon as he is able to swallow freely, some

tea with a few drops of vinegar instead of milk, or gruel, and the like, should be given in small doses frequently repeated. Great caution is necessary at the moment of restoration, and for some time afterward.

#### OPENING THE BOOK OF RECORDS.

ILLUSTRATION of Mal. iii. 16.

Light is thrown upon this passage by a reference to the practice of chronicles, or books of record, being kept by Eastern princes, in which books were entered many matters of importance relative to the state. Thus, "When the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel," and set to work to oppose it; "Rehum, the chancellor, and Shimshai, the scribe, wrote a letter against Jerusalem, to Artaxerxes, the king" of Persia, in which they petitioned the king in these words: "That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same, of old time: for which cause was this city destroyed." The king, in consequence, searched the book of the records, and found as they said, and prevented Jerusalem at that time from being recovered from its ruins. So we read in Esther, that Mordecai the Jew had discovered a plot of two of the chamberlains of king Ahasuerus, to dethrone or destroy him, and having made it known to queen Esther, she immediately told it to the king. "And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree, and it was written in the book of the chronicles before the king." Some time elapsed, and no notice was further taken of Mordecai, except by the king's proud minister of state, Haman, who, mortified that

Mordecai would not pay him the homage he received from the obsequious Persians around him, determined, in revenge, to destroy both him and his people. For this purpose, he, as a favorite servant of the king, obtained a royal decree, which was on the eve of execution, when Providence remarkably interposed. One night, the king could not sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. It was found in reading them, that Mordecai had rendered the greatest service to the king in discovering the plot of his chamberlains, and, on further inquiry, that he had never been rewarded. This led to the elevation of Mordecai, the downfall of Haman, the preservation of the Jews, and the destruction of their principal enemies.

These little scripture narratives at once illustrate the expression of "the book of remembrance" kept before the Lord, "for them that feared the Lord, and thought upon his name." Such there were during the most wicked state of the Jews, just prior to the destruction of Jerusalem, and the gracious eye of God was upon them. As the scribe of an earthly prince would record all the actions of distinguished subjects, so every one that feared and revered God was carefully noticed by him, and would be safe in the day of approaching calamity. "They shall be mine, saith the Lord of hosts, in the day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." We may stretch our thoughts still further, to that awful day of which the destruction of Jerusalem may be considered as a faint type, and then, when the wicked shall be consumed in the flames of Divine wrath, the great King of kings shall see, infinitely more clearly than ever monarch saw the register of his subjects' deeds, all the evidences of his people's charac-

ters, and great shall be the reward which his grace shall bestow upon them in glory. C.

FUTURE PROSPECTS OF THE  
JEWS.

*To the Editor.*

SIR,—In reading the first piece in the September number of your Magazine, my mind became much interested, and it struck me that an article forming a sequel to that would be very desirable. As that places before the reader in a just, but yet in a forlorn and humiliating point of view, the “Present State,” so this should lay before him the Future Prospects “of the Jews.” It appeared to me, while the one manifested this unhappy but interesting people to be “prisoners,” the other would show them to be prisoners “of hope;” while by the one they were made to resemble the “dry bones” in prophetic vision, by the other they might be made to resemble no less strikingly or justly those bones quickened, clothed, and animated, and becoming an “army” of spiritual and holy soldiers. I had hoped that this thought would have suggested itself to some one more competent to do this subject justice; but after the lapse of so many months there seems little ground for further expectation; and in the absence of better, should the following thoughts, designed to illustrate a few of the many passages of Scripture relative to the future restoration of the descendants of the friend of God, appear to you to be suitable for your periodical, they are at your service.

Moses is very minute and forcible in his predictions of the dispersion, suppression, and persecution of his people; and yet he gives some lucid intimations of a blessed restoration. With him I shall begin. Will the reader please to take his Bible and read the 26th chapter of Leviticus,

particularly from the 40th to 45th verse. On his doing so, the first enquiry that is likely to present itself to his mind is this: To what period of time does this paragraph refer? If he will also read the account given in the former part of this chapter, of the calamities and curses which these people should be called to endure for their great wickedness, and compare that account with the history of the Jews, he will be convinced the evils here predicted refer to the time between their rejection and crucifixion of the Prince of Life, and the fulfilment of the passage under consideration; and, as it is very evident that that time has not yet arrived, this portion of Scripture must refer to a period yet future. He will then observe how very particular the inspired man is in describing the extreme sinfulness of this people, and in showing their sins to be the sole cause of their severe and long protracted suffering. “They shall confess their iniquity—the iniquity of their fathers—their trespass wherewith they have trespassed against me—and have walked contrary to me; if then their uncircumcised hearts be humbled *because, even because*, they despised my judgments, and *because* their soul abhorred my statutes.” Is it not probable that the iniquity of their fathers, wherewith they have trespassed against the Lord and walked contrary to him is *that* sin for which in particular they have been rejected, and for which all those mighty evils have been brought upon them? Verse 41. shows there will be a consciousness on their part that the calamities which they have endured for so long a time have been inflicted upon them by the hand of God, and that in just judgment as a punishment for their great sins, “His blood be upon us and our children,” was the dreadful imprecation of the fathers. “Surely,” will the children say, “his blood has been upon us!” Thus.

they will "look on him whom they have pierced and mourn." They did esteem God's beloved Son, stricken, smitten of God, and afflicted; but now they will say, "Surely *we* have been stricken, smitten of God, and afflicted"; and of him they will say, "He was wounded for our transgression, he was bruised for our iniquity, the chastisement of our peace was upon him, and with his stripes we are healed." It is further observable that there will not only be a sense of their sin as the cause, and a recognition of the justice of God as the source of their miseries, but also deep sorrow and humiliation of heart, and entire acquiescence in all the dispensations of Providence towards them, however severe or unaccountable they may previously have considered them. Verses 42—45 contain the promise of great blessings, both to the people and of their once favoured land. "And yet for all that," says Jehovah, for all that—for all their many and great offences—for all their pride, prejudice, and unbelief—for all the severity and prolongation of the calamity—"for all that, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them. I am the Lord their God. I change not, therefore ye sons of Jacob are not consumed." It also appears that the land itself will not be forgotten before God; but is, notwithstanding its present desolation and sterility, enjoying a very lengthened jubilee, and that she is resting and being prepared again to shine forth in her original beauty and fertility. The assigned reason of all these pleasing circumstances is *God's own covenant engagements*. "And I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham, will I remember; and I will remember the land, and I will remember to them my covenant with their ancestors

whom I brought up out of the land of Egypt in the sight of the heathen to be their God. I am the Lord." Hence it seems that the deliverance and happy settlement of their ancestors may be regarded as a pledge and a representation of what they may yet expect to enjoy. How truly does Jehovah say, "My thoughts are not as your thoughts, neither are my ways your ways." In what a striking and impressive light does this subject place the justice, the compassion, and the faithfulness of the Almighty! His justice appears in the punishment inflicted—his compassion in the long forbearance exercised—in the happy deliverance wrought; his faithfulness in the fulfilment of his covenant engagements. Who would not fear a being so holy—who would not love a being so good—who would not trust in one so faithful? We now dismiss this passage, and turn to Deut. xxx. 1—10. Here the following considerations suggest themselves to our notice:—I. The period referred to must be the same as the one we have already had under review, for these reasons: 1. The curses here alluded to are by far too severe (see chap. 28), and the dispersion too universal to suit any part of Jewish history but that which began with their utter extermination and ruin as a nation by Titus, in the 70th year of the Christian era, when not fewer than a million and a half of them most miserably perished. It is supposed (verse 1) that all these things came upon them, the blessing and the curse, *before* the fulfilment of these promises. This blessing, I presume, refers to their very happy and prosperous condition in their own land *before* their various captivities for their sins. And the curse must relate to those unparalleled miseries which have come upon them to the uttermost, for having added to all their other crimes that of the murder of the Messiah; this is *the curse*.

Compared with this, all these slight, limited, and temporary evils which they endured previous to this event, were no more than a storm of hail compared with the entire submersion of the world by the deluge. The universality of their dispersion, too, agrees perfectly with their present scattered condition, and with no other (verse 4); they are supposed to be scattered abroad, even to the uttermost part of heaven; and such is their state, they are found alike in Europe, Asia, Africa, and America; neither mountains nor rivers, deserts nor oceans, have terminated their wanderings: they have trod the snows of Siberia, and the sands of the burning desert: they exist from Moscow to Lisbon, from Japan to Britain, from Borneo to Archangel, from Hindostan to Honduras. A second reason why this part of divine truth must refer to a future period, is, the nature of the blessings here promised is such as that they have never yet as a nation enjoyed. Finally, that there is a reference to the time of the gospel, is further evident from the circumstance that verses 11—15 are so quoted and applied by the Apostle Paul, Rom. x. 5—9. These considerations fix the time of the curse to the *present*, and of the promised blessings to a *future* date, when the great trumpet shall be blown, and they shall come, &c. &c.

II. We shall now consider the nature and particulars of that great change, which shall be effected upon them at the time of their merciful visitation, when the Lord shall turn again their captivity. It appears, 1. that their restoration will begin in sober, calm, reflection. "And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt *call them to mind* among all the nations whither the Lord thy God hath driven thee." "O that they were wise, that they

understand this, that they would consider their latter end," was the prayer of their great deliverer on their behalf. His prayer will yet be heard; they will call these things to mind, "the blessing and the curse." And what subjects of astonishing contemplation do the blessing and the curse, as relating to this people, present to view! 2. This calling to mind is more than speculative—it leads to conviction—it enters into the heart—*eis tēn chardian sou*.—Sept. Surely this is quite natural. See the lonely wanderers divested of prejudice and obstinacy, possessed, through the apostolic travels of Wolff, and the philanthropic labours of others, of a New Testament, seated on the banks of the Lena, the Ganges, the Euphrates, the Nile, the Dnieper, the Tagus, &c.; perusing, comparing the Old with the New Testament, and both, with historic fact, relating to themselves; the result *must* be—"Surely this Jesus whom our fathers slew and hanged on a tree is the Messiah, the Son of God, the Saviour of the world." Surely, this wonderful concatenation of prophecies relates to us, and in us they have—one part of them at least—been strictly and literally fulfilled." Thus they will be *cut to the heart*, and exclaim, "What must we do?" 3. Reflection and conviction will issue in conversion: "And shalt *return* unto the Lord thy God." Their illusive hopes of a Messiah to come will vanish, and they will say, "Come and let us return unto the Lord, for he hath torn and he will heal us; he hath smitten and he will bind us up. Take away all iniquity and receive us graciously, so will we render to thee the calves of our lips." 4. Their conversion will evince itself in obedience: "And shall obey his voice according to all that I command thee this day, and thou shalt obey the voice of the Lord, and do all His commandments." They will no longer *say* and *do not*.



Their obedience will be notable for the following particulars:—1. It will be reverential—be performed according to the will of God—from a regard to his divine authority. It will not lie open to the severe rebuke, “In vain do they worship me teaching for doctrines the commandments of men,” verses 2—8. 2. It will be vital, cordial, and sincere. It will proceed from a quickened, regenerated nature. “And the Lord thy God will circumcise thine *heart*, and the heart of thy seed.” They will be “Jews inwardly,” and “circumcision will be that of the heart, in the spirit, and not in the letter,” and their “praise will not be of men, but of God.” Thus their obedience will be strikingly contra-distinguished from external and hypocritical worship, which was all the body of their nation rendered, and which, in order to the full enjoyment of all the privileges of their ecclesiastico-political constitution, was all that was required. Once more, it will be unconstrained and entire. It will originate in love—hence it must be easy and natural. It will be entire, both as to its subject and its object—it will be “with all the heart and with all the soul.” It will be rendered to *all* which the Lord their God hath commanded them; there will be no omission, no selection, no preference.

III. The completion of this glorious restoration will be the fulfilment of many great and precious promises. 1. The great Father of Mercy will return to meet and compassionate his repenting child, verse 3. Hear his voice: “Is Ephraim my dear son; is he a pleasant child? For since I spake against him I do earnestly remember him still; therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord.” 2. He will, by his providence and grace, influence and gather together his scattered family from under the whole heavens, and

from all the nations of the earth:—“From thence,” says the shepherd of Israel, “will I gather thee, and from thence will I fetch thee”—verses 3, 4. 3. Jehovah will bring them to the land of their fathers, and give them there a quiet and settled dwelling place. 4. He will bless, and prosper, and enrich, and multiply them exceedingly, even above their fathers. “He will do thee good, and multiply thee above thy fathers. And the Lord thy God will make thee plenteous in every work of thine hands, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good, for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers.” “Return unto the strong hold, ye prisoners of hope, for even to-day do I declare that I will render double unto thee.”

To conclude. It appears that the accomplishment of these promises to Israel will be attended with the infliction of judicial punishment on their enemies, who, it is probable, will attempt, like Egypt of old, to prevent those merciful intentions in their favour: “And the Lord will put all these curses on thine enemies, and upon them that hate thee, which persecuted thee.” “O Israel, hope in the Lord, for with him there is mercy, and with him there is plenteous redemption.”

I had not intended to confine myself to these two portions of Scripture, especially as there are so many others relating to the same subject; but I have no more room at present. May I be allowed to request some one of your correspondents, who has more time and ability, to furnish you with another letter on some of those parts of divine truth relating to the restoration of the Jews contained in the prophecies?

In the mean time, wishing you success in your good work, I remain,

Your's cordially,

PHILOJUDÆUS.

To the Editor.

SIR,—When I copied the remarks on Demas from the English *Baptist Magazine*, I was not aware that it contained the following reply to them. If you agree with me that it will be well for your readers to see it, you will oblige me by its insertion.

B. M.

“His remark appears, to me at least, to originate in a mistake as to the grounds which have been supposed to justify the opinion that Demas was an apostate. None, I presume, have drawn this conclusion from the bare *fact* of his forsaking the Apostle, and departing to Thessalonica, but from the *motive* which is assigned for it—the love of this world. Unless J. S. can shew that a similar motive is ascribed to Crescens and Titus, his argument from their conduct is wholly inconclusive. Nor is the instance of those excellent divines who fled to the continent during the reign of Mary, more to the point. Had they been actuated by the principle of Demas, their conduct would have been exactly the reverse. But if J. S. still doubts whether that principle be consistent with the character of a real Christian, let him seriously consider the words of an inspired Apostle, ‘If any man love the world the love of the Father is not in him.’

DELTA.”

OBITUARY.

MR. EDWARD E. WHIPPLE, JR.

We had been looking, with fond anticipation, for the entrance of our young and lamented brother, at the expiration of his academical course, upon the work of God in Canada, and hoping that he would have been the instrument of calling many to righteousness in this destitute land. But his master and ours has otherwise determined, and it becomes us to bow in silence and adore. May he raise up and send forth other “labourers into the harvest.”

The following sketch is chiefly abridged from the account in the *New York Baptist Register*.

The subject of this notice, eldest son of Mr. Whipple of the city of Montreal, was born January 21st, 1817, at Plymouth, England, where he passed his early years with his affectionate and pious parents. Possessing naturally an amiable disposition, it was hoped, at times, that religion was planted in his heart and shedding its influence over his character;—but he was drawn aside into association with companions by whose “evil communications” not only were his “good manners corrupted,” but the poison of infidelity was infused into his mind. The deistical sentiments which he then embraced, and in which he sought to strengthen his confidence by private meetings with his unhappy associates and by the perusal of infidel publications, for brief seasons, quieted the compunctions of conscience, but afforded no abiding comfort, his mind being often in an agony of doubt and alarm; and on one occasion at least, nothing but the most signal interposition of Divine Providence rescued him from the commission of suicide.

In the year 1832, his Father with a motherless family removed to this country, and landed at Montreal where he still resides. It was the memorable summer when the cholera made its appearance on this continent. Its strokes fell first on that city, and hundreds were swept into eternity. Edward became its subject, though, through mercy, not its victim. The near approach of death, however, was made the means of arousing him from the dreams and visions of scepticism, into more sober reflection. Removed from his former associates, with greater maturity of judgment and valuable though painful experience of the deceitfulness of sin, he was in a favourable situation to receive correct religious impressions; and the spring of 1834 found him under the force of truth as presented in a discourse by his then Pastor, Mr. Gilmour, from Hebrews x. 29.—“Of how much sorer punishment, suppose ye should he be thought worthy, &c.” The agonies of conscience, by the instrumentality of this discourse, were never soothed until he felt the application of the peace-speaking blood of the Lamb of God, applied by the celestial comforter. Now filled with peace and joy in believing, and animated with new-born hopes of immortality, that divine influence enabled him to consecrate himself to the service of that Jesus whom he once despised. Very soon after his conversion, he gave indications of a spirit of active benevolence. The prison of the city was adopted for his field of youthful labours, frequently visiting its wretched inmates to distribute tracts and speak to them of *his love* who “was taken from prison and from judgment,” &c. His labours were not in vain. At length a wider door of useful-

ness was opened before him, and he was encouraged to enter the gospel vineyard.

Upwards of three years since he commenced at the Institution (Hamilton, state of New York) a course of study preparatory to his great work. It was prosecuted with fidelity, energy and success. In these respects he presented an example worthy of imitation by all his fellow youth, in an age of superficial thought and extravagant theory. He was a member of the senior Theological class, and had been already selected among others to take part in the public exercises of the ensuing August. His instructors were treated with affection and respect; his fellow students were all his "lovers and friends;" and so far as he was known, he was esteemed for suavity of manners, and the exemplary correctness of his conduct and conversation. His piety was of a most healthful order—enlightened, consistent, and practical. His devotional spirit and cheerful discharge of all the active duties of his station, shed around him a light that commended the "ways of wisdom" as "pleasantness and peace."

Up to the time of his last illness, our brother was blessed with more than an ordinary degree of health. His physical habits being exemplary, his prospects of a long life were fairer perhaps than of a majority of his fellow students. Returning during the vacation last fall, by exposure a night and day in a shower without drying his clothes, he contracted a violent cold, which resulted in a disease that seized upon his general system with a peculiar force, having its seat on the *mucus membrane* of the stomach and wind-pipe, the inflammation having extended to the lungs and other vital parts. During the three months of his confinement he continued to decline until, on the morning of the 25th May last, exhausted nature sank in death.

It was not until a very few days before his end, that Br. Whipple was aware of the impossibility of recovery; for, the severest part of the season had passed away, and the approach of warmer suns and genial airs cheered him, and those attendant in his sick chamber, with the hope that his health might be yet restored.

When hope could no longer be indulged in, he relinquished it without a murmur. The agonies of struggling nature became more frequent and intense—the intervals of distress were seasons of exhaustion—amidst which his soul was calm. He found the truth of that promise—"thou wilt keep him in peace whose mind is stayed on thee." He did not experience those raptures of exultation in the prospect of his release, which some have enjoyed, but a serenity of soul over which his present affliction could not triumph. It arose—as he himself expressed it—from con-

templations of God—not so much in his essential perfections, as embodied in and in alliance with the humanity of the person of Christ Jesus our Lord: through this medium he realized God "as his Father and his Friend."

When he evidently entered the valley of the shadow of death, and the last conflict was begun, it was a season of great distress; but faith triumphed! The responses he gave to his Parent and encircling friends, showed, either by broken sentences or merely the expressions of his countenance, how peaceful all was within. Referring to the absent members of his family, he exclaimed "I can resign them all into the hands of the Saviour;" and at the mention of the name of one also distant from his dying bed, peculiarly dear to him, he said "Tell her I am happy." Shortly after, with collected thought, he withdrew his hands from his afflicted Parent, and up-raising his eyes with new animation, mustered all his strength, and folding his hands together on his breast, fervently exclaimed, "Lord Jesus! into thy hands I commit my soul—Oh receive my spirit!" He

"Sleeps in Jesus and is blest."

On the following Sabbath morning, the faculty of the Institution and about 150 students proceeded about half-a-mile distant, to the late dwelling of our departed brother, and in solemn procession conveyed him to the large Hall of the Institution, where they were met by a numerous assembly from the vicinity, also attracted by the unusual tolling of the bell for the first time for such an occasion. After the choir had sung a solemn dirge, an address was delivered by professor A. C. Kendrick, adapted to improve the afflictive providence. His remains were then conveyed to a spot on the grounds of the Institution, selected as a future cemetery. Our dear brother was the first tenant to consecrate it, and from it he "being dead yet speaketh"—"BE YE ALSO READY."

In the afternoon, at the chapel of the village, this mournful occasion was improved by Dr. N. Kendrick, who preached to a crowded auditory from Acts vii. 55—59

The mourning parent of our departed friend will long and gratefully remember the kind sympathy and unwearied attention of a large circle of friends residing in the vicinity; as well as of his fellow students, who will doubtless cherish a warm affection for his memory.

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MRS. M. WHITE.

Died, at Trafalgar, U. C., on the 15th November, 1837, Mrs. Meatable White, wife of Mr. John White, and daughter of Mr. Ephraim Post, of Trafalgar, aged 21. Mrs. White was blessed with religious instruction

from her childhood. The writer of this article, however, does not recollect of her having been exercised with serious impressions other than those common to youth in her circumstances, until January or February of 1833, when at a place of worship, with the Baptist Church, at Nelson, the Spirit of God enlightened the understanding, convinced of total depravity, and the necessity of entire regeneration, and so changed the disposition of her soul, that God, his word, and people, became the chief sources of her enjoyment. She soon offered herself to the people of God, and on being immersed, was cordially received into the Baptist Church, of which she continued a member till death. As there was nothing of the miraculous in her experience, so was there none at her death; no peculiar ecstasies, no despondency, no fear, but a perfect calmness and a firm reliance on Christ, in whom alone she trusted for salvation. Aware that the hour of her departure was drawing near, she laboured to minister consolation to her friends, until she died in full expectation of a glorious immortality beyond the grave.

W. R.

MRS. BETTRIDGE.

Died of Consumption, on Saturday Feb. 17th, Mrs. Elizabeth Bettridge, township of York, aged 40 years. She was a member of the Baptist Church, Toronto. Distinguished for fervent piety, great devotion of spirit, and a humble reliance on the merits of a precious Saviour, in the days of health, she had the support of that Saviour and the consolations of his Spirit in the hour of death.—*Upper Canada Bap. Mag.*

Poetry.

To the Editor.

DEAR BROTHER,—The following stanzas were committed to memory more than fifty years ago by an aged lady, who has taken a lively interest in the prosperity of the Magazine. She has never met with them in her subsequent reading. Should you deem them worthy a place in your columns, their insertion may lead some of your readers to study the rapturous compositions of the sweet singer of Israel, this being a paraphrase of one of them. Yours,

E.

THE UNIVERSAL CONCERT.

Praise to the Lord, who arch'd the sky,  
 I. the sweet sound that wakes my tongue :  
 Praise to the Lord that dwells on high,  
 Shall finish the delightful song.

Bright heavens above, your builder's name  
 Resound thro' every shining coast ;  
 Our God ! a va-ster praise we'll clam  
 Where he unfolds his glories most.

Angels, who his great orders hear,  
 And ye that guard the flaming throne ;  
 Sweeping your golden harps appear  
 Ardent to sound his high renown.

Fair, unexhausted fount of day,  
 Bright trophies to thy maker rear ;  
 Your broadest blaze is scarce a ray  
 Of what his boundless glories are.

Our God, pale empress of the night,  
 Exacts his debt of praise from you ;  
 Tho' faint your beams, yet they can write  
 In fainting strokes his honours too.

Ye starry orbs, to whom 'tis given  
 Nights' dreary horrors to illumine,  
 Praise him who hung you in his heaven,  
 To cheer the silent, solemn gloom.

Vapours, when ye ascend the skies,  
 Glittering in splendours not your own :  
 Let praise on your wet plumes arise,  
 And bear it upwards to the throne.

Ye dragons of enormous size,  
 Can you your dreadful thanks forbear ?  
 His fiery vengeance points your eyes,  
 Your backs His shining livery wear.

Ye deeps, with all the wieldless race  
 Peopling your wounds, his name adore ;  
 Soft waft his praise when smooth your face,  
 But sounded when your billows roar.

Whirlwinds, that with tempestuous rage,  
 Jehovah's dire commands fulfil,  
 In this unbounded work engage,  
 And loud and stormy be your zeal.

Let moulded hail, and fleecy snow,  
 Conspire to spread our God's renown ;  
 Snows, you must waft it soft and slow,  
 While hail in tempests bears it down.

Tall craggy rocks, with lofty sound,  
 Publish your maker's praise abroad ;  
 While all the inferior hills around  
 In gentler echoes teach their God.

Praise him, ye trees with verdure crown'd,  
 And hung with fruits of various die ;  
 From the low shrub that creep the ground,  
 To cedars waving in the sky.

Roar out his praise, ye beasts of prey  
 Thro' all your dens in fiercer strains ;  
 And let the tamer kine essay  
 His praises as they graze the plains.

Ye birds of various painted wing,  
 To praise attune your warbling throats :  
 Reptiles and insects aim to sing,  
 Tho' rude and artless be your notes.

Monarchs, possessed of boundless rule,  
 Viceregerents of the Eternal King,  
 With the vast empires you controul,  
 His praise in one loud concert sing.

Ye sages, in your silver hairs,  
 With praises totter on to death :  
 And let the babe of tender years  
 Stammer his God with weaker breath.

At once let nature's ample round,  
 To God one vast thanksgiving raise :  
 His glory bursting through all bound  
 Fill up immeasurable space.

# MISSIONARY REGISTER.

JULY, 1838.

## BAPTIST MISSIONARY SOCIETY.

[ENGLAND.]

The annual meeting of the subscribers and friends to this excellent institution was held at Finsbury Chapel (London), on Thursday the 3rd of May. The attendance was larger than we remember to have witnessed on any former anniversary. C. LUSHINGTON, Esq., M.P. was in the chair, and addressed the meeting in a very impressive speech, after which Mr. Dyer, the Secretary, read the report.

It was stated that in Calcutta the mission had been considerably weakened by the necessary absence of the Rev. W. Pearce, and, more recently, by the illness of Messrs. Ellis and Geo. Pearce. There had been a slight increase in the number of attendants at Circular Road Chapel. At Salkeya, seven persons had been baptized. The Bengali New Testament was finished at the press in the month of April. At the request of the committee of the Calcutta Bible Society, Mr. Yates had put to press his new version of the Psalms; in the Hindostani an improved version of the New Testament was proceeding. In the Sanscrit language a version of the New Testament founded on the basis of the Bengali was in course of execution. The village station at Khari, on account of its distance from Calcutta, had been left almost entirely to the care of native assistants. Additions had been made to the churches at Cutwa. In Ceylon

the schools attached to the mission afforded evidence of the divine blessing. It next directed attention to the West Indies. By a general statement, presented at the annual meeting of the association of the churches in Jamaica, it appeared that the number of churches was thirty, connected with which there were thirty-three smaller stations where worship was conducted on the Lord's day, or during the week, and the Lord's supper was occasionally administered. There were also sixteen estates on which schools were established. The number of pupils reported was 10,903. Forty-two male and female teachers were engaged in this important work, besides which between two and three hundred "Leaders"—a class of helpers adapted to the circumstances of the Jamaica population—rendered what aid they could. It then gave an interesting account of the progress of the mission, in other parts of the island, and went on to state that a union had been effected between the Serampore Mission and this Society. In the receipts of the Society there had been an increase since the last report of more than £3,000; the amount, not including £3,564 received specially for India, had risen to £14,332. Several sums had been given for specific objects, so that the amount applicable for the general purposes of the Society was £12,144. On the other hand enlarged exertions had augmented the expenditure, and the result was a balance against the Society of £3,993 16 2, besides bills

accepted, not yet at maturity, to the amount of £3,000. Among the contributions £272 1 8 had been received on account of congregational collections from the churches in Jamaica. —(*London*) *Patriot*, May 7.

Several donations, some of them of large amount, were made for the extinction of the debt; among them was one from the Treasurer (W. B. Gurney, Esq.) of £250.

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CANADA

BAPTIST MISSIONARY SOCIETY.

The adjourned Annual Meeting of this Society was held in the Baptist Chapel, St. Helen Street, on Wednesday Evening, the 27th ult.

JOHN TRY, Esq. *in the Chair*, when the following Resolutions were moved and seconded, and passed unanimously.

Moved by the Rev. W. F. Curry, seconded by the Rev. John Edwards, jun.

1. *Resolved*,—That the Report now read be adopted and printed in the *Canada Baptist Magazine*.

Moved by the Rev. H. Wilkes, A. M., seconded by E. Muir, Esq.

2. *Resolved*,—That in a Country like Canada, with a rising population scattered over a widely-extended territory, and but sparingly supplied with the means of grace, Missionary efforts are absolutely necessary; and that it is the indispensable duty of all who have received, and who appreciate, the Gospel themselves, to use every means in their power to extend its blessings among their fellow-subjects in both Provinces.

Moved by Mr. James Milne, seconded by Mr. Robert Drake.

3. *Resolved*,—That as the supply of Ministers and Missionaries for the destitute portions of these Provinces must chiefly depend on those who are educated in the country, this meeting contemplates with pleasure the immediate prospect of a course of Instruction for young men devoted to the work of the Ministry; and hail with delight the expected arrival of Dr. Davis from London, to enter upon the duties of Tutor to the Theological Academy.

Moved by Mr. James Thomson, seconded by Mr. Robert Morton.

4. *Resolved*,—That the success with which it has pleased the Great Head of the church to crown the mission to the French Canadians at the Grande Ligue, calls for devout acknowledgement and praise, and points out this mission as an object of peculiar solicitude and encouragement to all the friends of the Gospel in Canada.

Moved by the Rev. N. Bosworth, seconded by Mr. Thomas Churchill.

5. *Resolved*,—That the continued support of our British friends is thankfully acknowledged, and that their further aid in the promotion of the great objects of this Society be respectfully and earnestly entreated.

Moved by the Rev. W. Taylor, seconded by Mr. Thomas M. Thomson.

6. *Resolved*,—That as without Divine influence we know that all human efforts will be vain, we pledge ourselves not only to exert our utmost energies in this holy cause, but also to implore God's blessing upon all our operations.

Moved by Wm. Lunn, Esq. and seconded by Rev. T. Osgood.

7. *Resolved*,—That it is expedient to hold the next Anniversary of this Society in Montreal, on the 4th Wednesday of June, 1839; and that the following gentlemen be the Officers and Committee for the ensuing year:—

JAMES MILNE, *Treasurer*.

NEWTON BOSWORTH, *Corresponding Sec.*

ROLO CAMPBELL, *Recording Secretary*.

COMMITTEE, with power to add to their Number.

Messrs. Ebenezer Muir, Montreal.

Robert Drake, do.

Robert Morton, do.

Thomas Churchill, do.

Robert Henderson, do.

William Greig, do.

James Mills, do.

E. Whipple, do.

James Thomson, Laprairie.

Thomas M. Thomson, Napierville.

Joseph Wenham, Brockville.

John Edwards, sen. Clarence.

John Edwards, jun. Chatham.

Allan M'Diarmid, Bredalbane.

William Brownlee, Cornwall.

Andrew Jamieson, Hull.

John Dewar, St. Andrew's.

William Fraser, Bredalbane.

Stephen Tucker, Petite Nation.

Messrs. John M'Laughlin, St. Andrew's.  
 Samuel Tapscott, Colborne.  
 John Gilmour, Peterboro'.  
 Peter M'Caul, Osgood.  
 Dugald Sinclair, do.  
 Peter M'Ewen, Indian Land.  
 Duncan Stewart, Bytown.  
 Onesimus Larwill, Buckingham.  
 James Frith, Plantagenet.  
 Peter M'Laurin, Scotch Mills.  
 Robert M'Fee, Lancaster.  
 Dugald Sinclair, Lobo, L. D.  
 W. H. Landon, Woodstock, L. D.

The meeting was more numerous attended than that of last year, and considerable interest was excited by the details of the Report, and the addresses of the several speakers, in favour of the Society's operations, and particularly the mission to the French Canadians at the Grande Ligne.

The Collection made during the meeting amounted to £5 8s. We have not room for the Report in this number. It shall appear in the next.

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

John Try, Esq., for Mission House at Grande Ligne . . . . .	£25 0 0	
Mrs. D. Torrance, Annual Subscription . . . . .	2 10 0	
James Mill, Subscription for M. House. . . . .	1 5 0	
Rollo Campbell, for do. do. . . . .	1 5 0	
Subscription for 1837 . . . . .	1 0 0	
Per Mr. J. Edwards, Clarence, for the French Mission :—		
Sent in an anonymous note . . . . .	£0 5 0	
Alex. M'Gregor . . . . .	0 2 6	
Nicholas Ayer . . . . .	0 2 6	
J. S. Edwards . . . . .	0 1 3	
James Edwards . . . . .	0 5 0	
John Edwards . . . . .	0 5 0	
Mrs. James Edwards . . . . .	0 2 6	
Mrs. John Edwards . . . . .	0 2 6	
A Friend . . . . .	0 5 0	
A Friend . . . . .	0 2 6	
		1 13 9
H. B. Wales, Rigaud, Subscrip. for 1837. . . . .	1 5 0	
John Dewar, Carillon do. do. . . . .	1 0 0	
John M'Laughlan, Rigaud, to account . . . . .	0 5 0	
Mr. Cazine, Princeton, London District, Donation for Missionary purposes . . . . .	0 2 6	
		£35 6 3

JAMES MILNE, Treasurer.

## BRITISH AND FOREIGN TEMPERANCE SOCIETY.

The seventh anniversary of this Society (founded by Capt. Brenton) was held at Exeter Hall, London. Prior

to the public meeting, a party of gentlemen took breakfast together, at which the Bishop of Norwich presided. In the course of the proceedings, Mr. Pownall stated, that upwards of 3,000 children, under 14, had been committed to prison in two years, for crimes arising out of intemperance. The Bishop of Norwich also presided at the public meeting, until the Bishop of London, who was detained elsewhere, by important duties, arrived at 2 o'clock. The following were the leading facts contained in the Report.

During the past year, Her Majesty had become patroness of this Society, and the Bishop of London had accepted the office of vice-patron and president. Lectures had been delivered on the prevalence and mischievous effects of intemperance. Thirty new associations had been formed, and 20,000 members added to the society, making a total of 240,000. The amount of expenditure during the past year was £925 9 8½, the receipts £707 9 10¼, leaving a balance against the society of £217 19 10¼. There was scarcely any quarter of the world into which the society had not penetrated. America still maintained her progress in the good cause. There was scarcely a regiment in India which had not its temperance society. Two hundred associations had been formed in Ireland, principally through the agency of Mr. George Carr. In Scotland, progress had been made, notwithstanding the increased consumption of ardent spirits.

Motions were moved or seconded by Sir Edward Parry, Admiral Hillier, the Hon. and Rev. B. W. Noel, D. W. Alexander, Esq., Rev. T. Mortimer, the Bishop of Norwich, Rev. Messrs. Gogerley and Perrott, and Mr. T. Roberts.

“Abstain from every appearance of evil.”

BAPTIST HOME MISSIONARY  
SOCIETY.

The anniversary of this Society was held in Finsbury Chapel, London. M. Pool, Esq. one of the Treasurers, in the chair.

The Report contained a review of the stations already occupied, and represented them as in a flourishing state. Many instances of genuine conversion had taken place, and a spirit of revival was manifest in various parts of the country. It then adverted to the new stations adopted this year. They were ten in number, namely, St. Helen's in the Isle of Jersey, Brentford, Tillingham in Essex, Barton Mills, Suffolk; Holt and Shelfhanger, in Norfolk; Wortwell and Alleborough, also in Norfolk; Harefield in Middlesex; and Sheffield. New auxiliaries had been formed in Pembrokehire, the North Riding of Yorkshire, Nottingham, Birmingham, Northampton, Dorset, Hants, Norfolk, Suffolk, and Lancashire. The missionaries required for the society was the next topic brought under notice. It complained of the great dearth of suitable men to engage as home missionaries. The report then alluded to the new churches formed and chapels built. There were two of the former, and four of the latter. It concluded by an urgent appeal for sympathy, co-operation and prayer. The Treasurer's accounts were next presented, from which it appeared that the receipts of the Society had amounted to £2,181 5 2, being an increase beyond that of last year of £400; and the expenditure had been £2,271 3 2, leaving the society in arrears to the Treasurer.

Resolutions were moved or supported by Dr. Hoby, of Birmingham, the Rev. James Edwards, of Nottingham, the Rev. C. Stovel, the Rev. S. Davis, of Salter's Hill, and the Rev. J. H. Hinton.

BAPTIST IRISH SOCIETY.

The twenty-fourth anniversary was held at Finsbury Chapel, J. Foster, Esq., in the chair, who stated that, with respect to income, the Society had been peculiarly prosperous.

It appeared from the report that during the last year this, like other similar institutions in Ireland, had rather attempted to do good, than realised any very considerable success. The opportunities, however, of preaching the word of salvation were numerous and encouraging. Extracts were then given from the reports of the Society's agents, of a deeply interesting nature. A deputation from the parent society had visited Ireland within the last year. The number of schools had somewhat diminished, chiefly because other similar establishments under the National Board of Education had been instituted, so as to render them unnecessary. The schools of this society had never been made an instrument of religious party—they never could be; still, the committee could not consent to support schools in which the great leading fundamental truths of the Gospel were not assiduously taught, and the whole book of God read.—There were, however, 2,910 children now in the schools, with an average daily attendance, as near as could be ascertained, of 1840. 19 of these schools the late deputation had examined with considerable care, and reported that they were favourably impressed with the useful and encouraging character of the institution. The report then adverted to the funds, and stated that the society was less encumbered with debt now than at the date of the last report. Sabbath reading, for many years reported as a part of the paid labour of the society, had for a few months past ceased to be so. The effect of this would be to dismiss from the society a part of its agents less efficient than



other Sabbath readers, who, where worth employing, would prosecute their work under the influence of love to the Redeemer, whether they rewarded their services or not. It concluded by reminding them, that even though satisfactory instances of converting souls were much fewer than they were, this would furnish no reason for giving up, or relaxing in their efforts, until another revelation from God had been made to them, which, unlike the present, would make their duty contingent upon success. From the Treasurer's accounts, it appeared that the receipts of the Society during the past year amounted to £2,965, the expenditure to £2,904 16s. 5d., leaving a balance in hand of £60 3s. 7d.

Addresses were delivered by the Rev. Messrs. C. Stovel, C. Dubourg, Dr. Hoby, Rev. Messrs. J. T. Briscoe, S. J. Davies, S. Brawn (Lough-ton), S. Nicholson (Plymouth), G. Aveline (Maidstone), James Edwards (Nottingham), and S. Green, the Secretary.

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#### CHRISTIAN INSTRUCTION SOCIETY.

The thirteenth annual meeting of this Association, which seeks the evangelization of the metropolis, was held in Exeter Hall. Sir Culling Eardley Smith in the chair. The Rev. John Blackburn read the report. There are, in various parts of the town, 87 Associations, which include 1898 Visitors and 15 Missionaries; prayer meetings were held in 124 places, and 50,639 families had been called upon.

By those operations upwards of 252,000 individuals were brought under the influence of the society. More than 3,800 cases of distress were relieved during the past year, either with money, food, clothing, or medicine. By the voluntary agents,

743 copies of the Holy Scriptures had been circulated; 2,927 children were obtained for Sunday and day schools; and there had been lent to the families under visitation not less than one million eight hundred thousand religious tracts. At the commencement of the last summer, the committee renewed their arrangements for field and street preaching with more than usual energy, having been much encouraged by the truly liberal donation of Sir Culling Eardley Smith, who presented the society with two elegant and commodious tents, which cost him more than £80. Besides these, the committee purchased a third, at the expense of the society, which, with three others already in their possession, enabled them to pitch six of these Christian tabernacles in different suburban stations. At the six stations there were during the season 240 religious services, each of which was on an average attended by 230 persons. 240 religious services were held in the open air, at which an average audience of 120 hearers was obtained. Four courses of lectures had been delivered in different parts of the metropolis. The committee had continued, by correspondence and the grant of tracts, to encourage the formation and to aid the support of similar associations in the towns and villages of the United Kingdom. They had voted supplies of covered tracts, and such other publications of the society, to 14 associations. In conclusion, the report alluded to the attempt to establish the Hippodrome, which was afterwards prominently brought before the meeting by the Rev. J. Burnet.

Motions were moved and seconded by Thomas Challis, Esq., Dr. Cox, the Rev. Messrs. J. Young, J. Leif-child, J. Garwood (of the Established Church), John Burnett, and S. Dobson.