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THE CANADA BAPTIST MAGAZINE.

No. 8.

MONTREAL, FEBRUARY, 1841.

Vol. IV.

THE PERMANENCE AND EFFICIENCY OF THE MINISTRY.

BEING THE SUBSTANCE OF A DISCOURSE PREACHED AT HALDIMAND, U. C., JULY 10, 1839.

BY THE REV. JOHN GILMOUR.

IN the beginning of the Gospel, God vouchsafed miraculous endowment to his church, in rich and suitable variety. There is reason to think that the office-bearers, in general, shared in this liberal effusion: we do not, however, mean to assert, that such extraordinary endowment was indispensably necessary to every office, though it is obvious that some of them entirely depended on it. Attention to this distinction is of much importance; because miraculous endowment having ceased, it shews that some of the offices have also ceased, whilst others remain permanent in the church.

There are, what we call, an ordinary end, and an extraordinary end. By the former, we mean what is common and usual in the condition of man; by the latter, what is uncommon and unusual. The extraordinary end can be accomplished only by extraordinary means; the ordinary, either by ordinary or extraordinary. The dividing of the Red Sea, the bitter water made sweet by salt, Naaman cleansed of his leprosy by dipping in the waters of Jordan, the dead raised by the touch of Jesus, the sick healed by the shadow of Peter, are instances of the extraordinary end accomplished by extraordinary means. But the circumstances of feeding the children of Israel with manna, supplying them with water

from the flinty rock, and causing their clothes not to wax old for forty years, were extraordinary with regard to the means, but ordinary with regard to the end; because, by our usual sagacity and industry, we can procure food and raiment. It is, however, obvious, that by no sagacity or power of our's can we accomplish the extraordinary end. The ordinary condition of man must be preserved; not so with the extraordinary: hence the permanency of the ordinary means, and the temporary nature of the extraordinary. Extraordinary means may be employed to promote an ordinary end; but an extraordinary end can never be promoted by ordinary means. It follows that this end cannot be accomplished when the extraordinary means cease; but it does not follow that the ordinary end cannot be promoted, though the extraordinary means cease; because ordinary means are sufficient for this purpose. For instance, extraordinary aid was afforded to Bazaleel and Aholiab, to devise cunning works, to work in gold, and in silver, and in brass, &c.; for the Lord said unto Moses: "I have called by name Bazaleel; and I have filled him with the Spirit of God, in wisdom and in understanding, and in knowledge, and in all manner of workmanship," &c.—Ex. xxxi. Yet we find, in a subsequent

period of the history of this people, the same end accomplished in the use of ordinary means. Hence Solomon wrote to Hiram the King of Tyre, saying: "Send me now, therefore, a man cunning to work in gold, and in silver, and in brass," &c.—2 Chron. ii. 7—14. Thus an inhabitant of Tyre, in the use of his ordinary sagacity and industry, performed that which Bazaleel and his companion could not do without special help. We may apply this reasoning to the subject under consideration.

The extraordinary end of miraculous endowment, under the gospel dispensation, was to give a revelation of the will of God. It enabled its recipients to disclose what no unaided effort of the human mind could discover: "We speak the wisdom of God in a mystery which none of the princes of the world knows. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them to us by his Spirit," &c.—1 Cor. ii. 7. See the whole passage. Now, what was the ordinary end of the Gospel Ministry? The conversion of sinners, and the edification of believers.

This ordinary end may be promoted either by ordinary or extraordinary means. But the extraordinary end only by extraordinary means. The question then is, *Which of the office-bearers received this extraordinary supply?* We answer, *The Apostles and Prophets.* Their instructions are the foundation on which the church is built. "Now therefore ye are fellow-citizens of the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets," &c.—Eph. ii. 20. See also chap. iii. 5: "As it is now revealed unto his Apostles and Prophets." The Evangelists, Pastors, and Teachers are not noticed. The function of the Apostles and Prophets was necessary to the extraordinary end:—that end being in its very nature temporary, the office of Apostles and Prophets was also temporary. Extraordinary endowment being necessary to that office, it becomes defunct on the cessation of the extraordinary supply.

But as the ordinary end—viz., the conversion of sinners and edification of

believers—is permanent, and may be promoted by ordinary means, as well as extraordinary, the office of Evangelists, Pastors, and Teachers may still obtain in the absence of such extraordinary means. The church is not now favoured with miraculous endowment; and, therefore, must promote the ordinary ends by ordinary means. Paul, in giving instructions to Timothy concerning a permanent ministry, directs attention to two offices, one of which is designated, "The office of a Bishop." But in all the twenty-five qualifications enumerated in 1 Tim. iii, not one of them is miraculous. The extraordinary agency having answered its end, in the completion of the system of revelation, the ordinary end is to be promoted by ordinary means, viz., the exhibition and enforcement of those truths which the Apostles and Prophets had disclosed. "Hold fast the form of sound words which thou hast heard of me, in faith and love, which is in Christ Jesus."—2 Tim. i. 13.—"Consider *what I say*, and the Lord give thee understanding in all things."—2 Tim. ii. 7.

Into all the qualifications of a Bishop, it is not our intention at present to enter. We confine our attention more particularly to the one which bears on *Teaching*, and which the Apostle has happily designated, "Apt to teach." But lest any mistake might be committed on a subject of such vital importance, or any misapprehension obtain, we think it proper to state most definitely—

1. *The indispensable necessity of personal piety.*—Nothing can be a substitute for this. All gifts, all knowledge, all acquirements, without conversion to God, leave a man utterly unqualified for the work of the ministry. A deeper and more fearful delusion never affected the human heart, than that a man, who has not felt the power of religion in his own soul, should attempt to preach the gospel to others. We can scarcely conceive of a more withering curse, than an ungodly ministry, however learned. Hence we say personal religion, and personal religion of a high order, is an indispensable qualification in a Bishop, or Minister of the Gospel. Yet piety, fervent as that of Paul, personal religion as kindly glowing as it did in the heart of the beloved John, does not of

itself qualify for the office. More is required.

2. *There must be an intense desire for the good work.*—Hence Paul says: “He that *desireth* the office of Bishop, desireth a good work.” It is not the distinction or the emolument, but the work he desires. The word rendered *desire* in our version, the scholar knows is very strong. *Ὀρέσθαι* is to stretch out oneself, in order to take hold. It is to long after, to desire eagerly. This holy desire is neither produced nor fanned by the prospect of distinction, wealth, and ease. It is kindled and preserved in vigour by the Head of the Church. It is unquenchable. The aim and end of its possessor are the conversion of sinners and the edification of saints. To be the means of contributing to the purity and comfort of the church, or guiding a sinner to the Lamb of God, is the achievement of his highest ambition. Witness how this principle glowed in the bosom of the man whom God delighted to honour. “My heart’s desire and prayer to God,” &c. “We were willing to have imparted unto you not the Gospel of God only, but also our own soul, because you were dear unto us.” “I *live* if you stand fast.” One under the influence of such a desire regards the gains, honours, and pleasures of this world, compared with the salvation of the soul, as deserving of very slight attention. He says, with guileless simplicity: “Tell me not of ease, tell me not of rank, tell me not of even literary renown; but tell me how I may win souls to Jesus Christ.” I wonder what amount would purchase such a man from this endeared employ? But we hasten to the qualification we have more immediately in view.

3. *Aptitude to teach.*—Every man, who has been taught of God to value the salvation of his own soul, feels a greater or less solicitude for the souls of others. It does not, however, follow, that all are called to preach to the people in a public capacity. Hence Paul, in giving instructions to Timothy on this subject, states, that in addition to desiring the work, a Minister must be “apt to teach.” This expression implies at the very least—

A capacity to acquire knowledge.—To communicate to others, supposes

possession: if we give instruction to others, we ourselves must have been instructed. Some men enjoy mental opulence to a much greater extent than others: and yet who can minister long to others without sedulous efforts to increase his own stores? The gift enjoyed by Timothy, and which he received by the laying on of the hands of the presbytery, did not supersede the necessity of continued acquirement. Hence in the very passage, where Timothy is reminded of this gift, Paul exhorts him “to give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give thyself wholly to them, that thy profiting may appear unto all men.” Now, in the absence of such gifts, how necessary that the Minister of the Gospel in our day, should make daily acquisitions of knowledge! And in order to this, it is obvious there must be a capacity to acquire, as also a disposition to study.

Some men have great quickness of apprehension; but even this will not answer all the demands made upon them as Ministers of Christ. The Sacred Volume is far too ample in its disclosures, to be mastered by the cursory examinations of a man of the most ready apprehension. It must be *studied*, and to become an able Minister of the New Testament, he must be a man of continuous thought. Paul said to Timothy: “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

But suppose this capacity to acquire, and disposition to study exist, more is yet needed to reach the qualification of being “apt to teach,” viz.:

A suitable use of words and faculty of utterance.—A man may have the mind well stored with information, and yet labour under an incapacity to convey it to others. This disability must be removed, and the opposite quality possessed, in some happy degree, in order to be a Bishop, according to the description of Paul. Many acquire knowledge from the mere love of it, and without any intention of ever communicating it to others. Some acquire it without intention of communicating it verbally, whatever they may do through the medium of the press. Under such

circumstances, it would not be at all surprising if persons should find great difficulty, in conveying to others what is luminous as day to their own minds. But he whose business it is to preach the Gospel to others, should, during the very season of acquirement, habituate himself, as much as possible, to convey his acquisitions to others. Whether or not he will have the most favorable opportunity of doing so, he should keep it always in view; as this is an indispensable element in being "apt to teach."

Since it has pleased God so to arrange matters, that the *preaching* of the gospel is to be the prominent means of converting the world, those who are called to this important work should endeavour to excel in this prerequisite of "aptness to teach;" nor should the people of God in general act, as if this matter did not at all concern them. Their own edification, and the salvation of their families, neighbours, countrymen, and fellow sinners at large, are involved in the preaching of the gospel. So has the great head of the church ordained, and we should joyfully acquiesce in his plan. On this subject Paul was unusually urgent; and if our souls are filled with the same spirit, we shall deeply sympathize with him in his earnest request,—“Withal, praying also for us, that God would open unto us a *door of utterance.*”

How desirable that young men of ability should separate themselves for a season, to interfere with all knowledge, and improve their gift of utterance. In the Institution connected with our denomination, we are happy to declare, these are the objects kept in view and promoted to an encouraging extent. These acquirements are not a substitute for personal religion. The young men come to the Institution, recommended by the respective churches to which they belong, as possessing piety. Nor are the advantages enjoyed there a substitute for natural capacity; for they are considered, by the churches which send them, not only pious, but possessed of promising abilities. The object of the Institution is to afford opportunities of improvement. It might, however, be objected,—If the young men are pious and possessed of native talents,

why separate them for the purpose of further improvement? In reply to this objection, we submit two remarks.

1. *Natural abilities may become much more efficient under suitable training.*—In ordinary life, when a youth shews a strong inclination, and good capacity for any particular employment, do we leave him to the unaided efforts of genius? or are we solicitous of placing him under teaching which will aid in the regulation and development of his native powers? Now, in placing this youth under suitable training, we do not suppose he could have done nothing without it, but maintain that such training will enable him to accomplish what he designs more skilfully, successfully, and efficiently. So without education, we do not mean to say that a young man of piety, compassion for souls, and talent, will do no good; but we maintain that, other things being equal, education will greatly subserve his usefulness in the Kingdom of God's dear Son.

When the Saviour had been imparting important information to his disciples, he said unto them: “Have you understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every Scribe, instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.”

2. *The Prophets under the former economy, and the Ministers under the new, enjoyed preparatory advantages.*—We read of the schools of the Prophets; and a passage in Amos goes far to shew that God generally selected his prophets from such institutions. “The words of Amos who was among the herdmen of Tekoa.”—Amos i. 1. When Amaziah reproved him for his fidelity, prohibited him from saying any more against the King of Israel, and exhorted him to flee into Judah, Amos seems to refer to the *singularity* of his call to the prophetic office, chapter vii. 14: “I was no prophet, neither the son of a prophet; but I was a herdman and a gatherer of sycamore fruit.”

Again, the Apostles of our Lord were under the immediate tuition of our blessed Redeemer for three years; and not only so, but were commanded to

tarry at Jerusalem until they received power from on high, before they entered fully on their public work. Nor should it be overlooked, that Paul spent three years in silence and separation, acquiring knowledge, before he entered fully on his public work.—Gal. i. 17, 18. Mark well the previous training which the Apostles enjoyed, even though furnished with miraculous supply, and shall we, with but the ordinary endowment, despise the advantages of a course of study, which may prepare us for the more faithful and able discharge of the office of a Bishop? It is a pleasing truth, that wisdom and knowledge shall be the stability of Messiah's times.

Is it of no service to a man, who is to preach the Gospel, to understand the original languages in which the Scriptures were written? There are shades of beauty, which no translation can convey, and ideas suggested by a perusal of the original, which would never otherwise occur. Then why not make strenuous efforts to afford this advantage to our brethren in the Ministry?

A great portion of the word of God is given in the form of prophecy. Many of the prophecies have been already fulfilled, and fulfilled with an accuracy so minute, as to awaken surprise, and produce an unsuspecting confidence in the God of revelation and providence. Now in order to perceive this exact correspondence of event with prediction, much and minute historical information is necessary. Then why withhold this from the men appointed by God, to minister to us in holy things, and to open unto us the scriptures?

The Holy Spirit, in conveying to us our Father's will, has laid all nature under contribution for illustrations. The mineral, vegetable, and animal kingdoms are made tributary to the kingdom of grace. Now to see the beauty, and feel the force, of the Spirit's selections from these sources, some knowledge of natural history is requisite. Then why not afford time and opportunity to our pastors, to store their minds with such instruction, that they may explain the will of God more clearly, and enforce it more cogently?

The Scriptures are the most ancient records possessed by men. They were written in different ages of the world,

and in countries differing in many respects from ours. An acquaintance with the customs, laws, &c. of those ages and people, will very happily subserve the illustration of many portions of the divine record. Moses, contrasting the land of promise with the land which Israel had left, says, "It is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs." Philo gives a description of a machine, used by the Egyptians to water their lands;—he says; "It is a wheel which a man turns with the motion of his feet, by successively ascending the several steps which are within it; but as while he is thus continually turning, he cannot support himself, he holds in his hand a rail not moveable, which keeps him from falling; so that in his work the hands do the office of his feet, and his feet, which should be at rest, are in constant action, and give motion to the wheel." How often were the Israelites, while slaves in Egypt, thus employed, and how irksome such employment! and therefore what a strong recommendation was it of the promised land, that it was not watered with the feet? "But it is a land of hills and valleys, and drinketh water of the rain of heaven."

Turn to 1 Sam. xii. 17. Now, do we consider it any special mark of divine displeasure, to see rain or hear thunder in the time of harvest? And yet we find that in this way, Samuel was to prove the displeasure of God against his people for desiring a king. But a knowledge of that climate removes the difficulty. Josephus says, on this passage:—"But that I may prove to you that God is displeased and angry with you for desiring a kingly government, I will prevail on him to make it manifest by strange signs; for what none of you ever saw before in this country shall happen, viz., a storm in the midst of summer: this, by my prayers, will I move God to shew unto you." Hence also the force of Solomon's Proverb, xxvi. 1: "As rain in harvest, so honour is not seemly for a fool." How desirable, then, it is for the elucidation of many portions of the word of God, that our preachers should have their minds stored with all kinds of

knowledge! But as this varied information cannot be acquired without time and training, how thankful should we be to the Great Head of the Church for having enabled us to commence an Institution, where such advantages may be enjoyed by those who are to become our future teachers. May his blessing rest upon it, "as a cloud of dew in the heat of harvest."

Much, however, as we value such an Institution for the facilities it affords to increase the knowledge of those who enjoy its tuition, we value it much more for the habits which are superinduced. Persons unaccustomed to study, find it difficult to concentrate their minds on given subjects, and to pursue them continuously. Now, the tendency of a regular, systematic education to produce habits of protracted thought, is readily acknowledged; so that we know not which is the more valuable—the knowledge actually acquired, or the habits of acquiring knowledge which are formed.

Some do object to such institutions, as they fear the acquisitions made there may render the individuals indifferent to divine influence. This does not, however, accord with matter of fact. The most learned men of whom we read, were remarkable for the simplicity of their dependance on the Holy Spirit. Witness Luther, Melancthon, the Puritans, the Nonconformists, Dr. John Owen, John Howe, Doddridge, Watts, Gill, Wesley, Hall. This objection originates in a mistake, concerning the province of divine influence. This influence is not intended to supersede the most sedulous personal diligence, but to aid us in our investigation of truth, and also to give effect to it when urged on the attention of men. We conclude these remarks, on the advantages of education to a Minister of the Gospel, with the forcible exhortation and earnest prayer of Paul. The passage affords a beautiful distinction, and shews an exquisite connection, between personal effort and humble dependance on divine aid. "Consider what I say; and the Lord give thee understanding in all things."

ON CHRISTIAN UNION.

Alas! alas! how lamentably divided is the Church of Christ, especially in these provinces! The want of union in

the mother country, fills every spiritual and simple minded Christian there with deep distress; but if personal observation and general acknowledgment are not marvellously mistaken, this evil reigns more prevalently and with greater power in Canada. Here almost all the numberless denominations stand vastly separated from one another; and not unfrequently appear as so many hostile armies, marshalled under different banners, maintaining different laws, and pursuing different interests; each ready to assault the rest on every advantageous opportunity. There are not wanting instances, where even societies of the same name and peculiarities are a house divided against itself, harbouring unbrotherly jealousies, ready for angry debate about trifles, and disinclined to such intercourse as would give exercise to fraternal love! And might not many individual churches be too justly charged with suffering among them discords, schisms, envyings, strifes, or at least unkind suspicions, selfish indifference, and uncourteous distances towards the brethren? Is not disunion the *great curse* of the cause of Christ in Canada?

If these things are so, any effort to counteract this grievous and appalling evil, should not be slighted by those who pray for the prosperity of Jerusalem. The devout attention of such is affectionately invited to the following remarks of one, who has at least this claim on the audience of his fellow saints, that his heart has very long and very anxiously been fixed upon this subject.

I. It is thought that the prince of discord has had some advantage in the mistakes, or indefinite and confused ideas of some believers as to *what constitutes* Christian union.

Some have pleaded very strongly for the abandonment of our party designations, as if identity of name were the first thing to be desired and pursued in endeavouring to heal our divisions. But for the following reasons this appears to be a great practical mistake.

1. Those who have been acting on it have only added to our schisms. In separating themselves from sects who bear distinctive names, they have created another sect; and the writer, from intimate acquaintance with many of them in England, is compelled to say that

their new sect is by far the most rigidly sectarian of all denominations save the Papists; and has stirred up more dissension in our churches than any one other modern agency.

2. It is impossible to annihilate party titles whilst there are party differences. If we disavow them, others will assuredly, and almost unavoidably, appropriate them to us when they have occasion to distinguish us from others. Hence "the brethren" alluded to, have acquired a sectarian title, despite of their disavowal.

3. It is not to be desired that such names should be disused, whilst the things which they express exist. If we believe we ought to profess our adherence to what we deem the truth, (and who does not?) we only avoid a needless circumlocution in taking the name which indicates that adherence, and so express in a single term what we otherwise must state in many words. What more, for instance, is done in saying that we are "Baptists" than abbreviating the acknowledgment, that "we practise the immersion of believers instead of sprinkling infants?"

4. When persons have rejected common denominational names, have they not always assumed some scriptural designation as, "the brethren," "Christians," "disciples," &c. But is not this much more offensive than the practice reprobated, were it allowed to be injurious? Does it not add arrogant uncharitableness to sectarian distinction? Whilst the scriptural term denotes a sect no less than the unscriptural one, does it not imply that other parties are not "brethren," "Christians," "disciples," &c.?

5. Is not the abrogation of sectarian titles often advocated with a manifest sectarian spirit; and so the former only made by him of "whose devices we are not ignorant" an instrument of strengthening the latter?

"The more excellent way" appears to be, that we take care to make very little of mere names, but to shun a sectarian spirit. Destroy disunion, and the distinctive epithets, so far as they are evils, will soon be obsolete.

Others again have pleaded for the amalgamation of all denominations into one, whilst individuals shall still main-

tain their respective views; as if this were Christian union.

But we need only mark the temper and conduct occasionally manifest in these projectors themselves, to learn that their proposal is perfectly Utopian. Till the immense majority of Christians are very much transformed, such a combination would repel them to a greater distance from one another than that which now exists. And if the plan could be effected, we have only to look at the Roman Catholic community, to see that it would be as far from the union of the primitive disciples, or that enjoined upon us in the word, as is the association of imprisoned felons from the union of a happy household.

The union which it behoves us to labour to promote includes these four component parts.

1. *Unity of brotherly affection.* This is the soul, the all animating principle, of Christian union; without which every thing besides is a mere carcass. It may be decorated gaily, and even fascinate the gaze, but still it is a lifeless corpse, and soon will turn to the noisomeness of putrefaction. As far, however, as fraternal love exists, it will secure the other constituents of union, and give them vitality. This, therefore, is to be the object of our first and most solicitous concern. Hence the sacred word so emphatically reminds us that the model gospel-church was "one heart and one soul," "of unanimous affection," (the Greek of Acts i. 14, ii. 1, 46), directs us to love one another, to be knit together in love, "to have the same love," and reminds us that "charity is the bond of perfectness."

2. *Unity of scriptural sentiment.* For though there may be much *real* Christian union where there is diversity of creed, yet there cannot be *perfect* union but as believers' views are one. On this account the scriptures very frequently insist on this oneness. The Holy Spirit enjoins such precepts as the following: "that ye be perfectly joined together in the same mind and in the same judgment;" "be of one mind," or literally, "think the same thing," (2 Cor. xiii. 11); "be like minded," "of one mind."

3. *Unity of useful co-operation.* The union for which our Lord prays is a manifest union; but how can it be

manifested save by believers labouring together in their master's work? And here there is great cause to guard ourselves, especially if we are ministers, against being satisfied with striving conjointly on the platform. We must carry our mutual help into more private, ordinary, and self-denying scenes of toil. Platform union, in the view of not a few, and perhaps very justly, is synonymous with "a union of mere pretence," or "the visor of bigotry."

But the point to which our attention needs chiefly to be directed is—that true Christian union has respect to *all* the followers of Christ. The believer is led by it to extend the arms of affection far beyond the boundaries of a denomination, and cordially embrace all who bear the image of the Saviour, joyfully confessing, "There is neither Jew nor Greek, circumcision nor uncircumcision, barbarian, scythian, bond nor free, *but Christ is all, and in all.*" He delights to perceive his accordance of sentiment on any points with those believers, from whom he may most widely differ in other matters; and strives in reference to these matters to discover as much of agreement as the most candid interpretations and liberal concessions, that truth will allow, can recognize. From the limitations of his means of usefulness on earth, he necessarily co-operates with those with whom he stands immediately connected in the church, more than with others; but he hails every opportunity to join any fellow saints in all works of faith and labours of love. While he hears a party name without angry denunciations, he evinces that he takes much greater pleasure in the titles common to the whole family of God.

(To be continued.)

REV. JOHN NEWTON'S CHARITY.

My inclination and turn lead me chiefly to insist on those things in which all who are taught of God, agree; and my endeavour is, to persuade them to love one another, to bear with one another, to avoid disputes, and, if they must strive, to let their strife and emulation be, who shall most express the life of the Son of God in their temper and conduct. I preach my own sentiments plainly, but peaceably, and

directly oppose no one. Accordingly. Churchmen and Dissenters, Calvinists and Arminians, Methodists and Moravians, and now and then, I believe, Papists and Quakers, sit quietly to hear me. I can readily adopt "No Popery" for my motto; but Popery with me has a very extensive sense. I dislike it whether it be on a throne, as at Rome; or upon a bench, or at a board, as sometimes in London. Whoever wants to confine me to follow his sentiments, whether as to doctrine or order, is so far a Papist. Whoever encourages me to read the Scriptures, and to pray for the teaching of the Holy Spirit, and will then let me follow the light the Lord gives me, without being angry with me because I cannot, or will not, see with his eyes, nor wear his shoes, is a consistent Protestant. The depravity of human nature—the Deity of the Saviour—the influences of the Holy Spirit—a separation from the world—and a devotedness to God—these are principles which I deem fundamental; and though I would love and serve all mankind, I can have no religious union or communion with those who deny them; but whether a surplice or band be the fittest distinction of a minister—whether he be the best ordained by the laying on, or the holding up of hands, are to me points of no great importance. I will go farther: though a man does not accord with my views of election, yet if he gives me good evidence that he is effectually called of God, he is my brother; though he seems afraid of the doctrine of final perseverance, yet if grace enables him to persevere, he is my brother still. If he loves Jesus, I will love him, whatever hard name he may be called by, and whatever incidental mistakes I may think he holds. His differing from me will not always prove him to be wrong, except I am infallible myself.

[In the above extract, taken from our Baptist contemporary, *The Christian Watchman*, our readers behold a most lovely feature in the character of an eminently holy and useful Episcopal Minister. In him were happily united fervent charity and evangelical piety. What lively and warm hearted Christian does not sometimes feel the same emotion of love for all saints?]

PERSONAL EFFORT OF THE
EARLY DISCIPLES.

The primitive Christian regarded himself as a centre from which the voice of truth was to go forth over the whole circle of his influence. Every individual added to the church considered himself as an agent for propagating the news of salvation to his neighbors, who were in turn to communicate it to others, and they to others beyond them, and thus onward, till a chain of living voices should have been carried around the globe, and earth from the equator to the poles made vocal with the cry of them whose feet are beautiful upon the mountains, who bring glad tidings, and publish peace. Cherishing a conviction of individual responsibility, they were not content to do good merely by proxy. Their piety, in all its aspects, was essentially missionary, and each member felt himself to be consecrated, by his very profession, to the great work of evangelizing the world. When, therefore, a man was converted, he was immediately found moving among the impenitent, persuading them to flee from the wrath to come. And this he did, not more from a desire for the salvation of souls, than from love to the Saviour, and a conviction that it was his appropriate business,—an essential part of his "high calling." In the aggressive movements of the "sacramental host," he considered himself as drawn to serve, and he neither sought nor desired exemption. In the great cause at issue between God and man, he felt that he was subpoenaed as a witness for his Sovereign, and when his testimony was wanted, he was never among the missing.

The churches were then so many missionary societies. Each congregation of Christians, duly organized according to the laws of Christ, became first a focus into which the sanctified excellence of earth might be collected, and then a centre from which the light of truth and holiness might radiate in all directions. Hence the seven churches of Asia were represented as "seven golden candlesticks." Every church, "holding forth the word of life," was the pharos of a benighted world, flinging a hallowed radiance far over the stormy waters.

Missionary was then the highest style of ministerial character. The principal men, the most capable and influential,—the "sons of consolation," and the "sons of thunder," not satisfied with remaining at home, and sending men of inferior powers and endowments, went themselves to the work, and with their own lips related the story of Calvary, and bared their own heads to the tempests of persecution.

It may well be questioned whether the committee of the English Baptist Mission, did not perpetrate a grievous mistake when they refused to send to India that eminent man of God, the seraphic Pearce; and whether the London Society did not err exceedingly when they declined the offer of Dr. Reed to proceed to China, and occupy the breach where a giant had fallen. Both societies have unhappily confirmed the popular impression, that men of ordinary ability will do for missionaries,—that ministers who are capable of great usefulness at home, cannot be spared for the heathen.

Let us not wonder that modern missions, when compared with the ancient, are so limited in their efficiency. We probably spend more money in the enterprise than they did; but our piety is not like theirs, missionary piety; our zeal is not like theirs, missionary zeal; our activity is not like theirs, missionary activity. We probably talk and write as much about converting the world as they did; but we act less, we give less of personal labor. To the many designations given to the present age, we may properly add "the age of resolutions." Under the head of "Resolved," we all announce what we believe and what we deny, what we desire and what we deprecate, what we have done and what we intend to do. But the most of these resolutions, contemplating action, are never executed, simply because no one of the conclave that passed them feels personally responsible for their execution. Individuality, is merged in the mass, and obligation that presses upon the whole, is unfelt by the separate confederates. I and We are different words, and it is too often forgotten that the former is included in the latter. If some brother, three years ago, had said, "I resolve,

by the blessing of God, this year to raise one hundred thousand dollars for foreign missions," very likely it would have been accomplished. A hundred or more of us said unanimously, "We will do it," and not an additional thousand did the resolution bring into your treasury.

Not thus did the primitive Christians manage their matters. If any thing was to be done, instead of calling meetings, making speeches, passing resolutions, and then leaving the work undone, they went directly themselves and did it. How rightly is one book of the New Testament named, not the Resolutions, but the Acts of the Apostles. *Non dicta, sed acta Apostolorum.*

O how changed would be the aspect of the church, if her ministers and members would come up to the same standard of feeling, and principle, and action, recognising in equal degree the claims of a world lying in wickedness, and their obligations to the world's Redeemer. Just suppose that the Church of England should lay aside her secular character, and become strictly a religious body, a missionary church, spiritual, self-denying, enterprising, how luminous would be her glory, now so tarnished,—how mighty through God her power, now so paralysed! Consecrating all her wealth, talent and intelligence to the cause of Christ, what triumphs might she not achieve? Let her archbishop and all her titled prelates, laying aside the paraphernalia of outward distinction,—the pitiful remnants of Romish folly,—and vacating their seats in the halls of legislation, become missionaries of the cross, such as Paul and Peter, Apollos and Timothy, going forth in the spirit of apostles, not to advance a sect, or to distribute the prayer-book, but to convert the pagan world to Christ Jesus, then would she become what she is not now, and what nothing but humiliation and sacrifice will make her, "the perfection of beauty, the joy of the whole earth."

What but their Christian simplicity and missionary zeal have made our Moravian brethren the agents of so much good, the theme of such universal commendation? They commenced the work of missions to the heathen when their whole number did not exceed six hundred. They now reckon probably

not more than ten thousand, none of whom are wealthy. But they continue to support more stations and more laborers, and make annually more converts to Christ on foreign ground, than the whole Baptist denomination in the United States.—*From Rev. Baron Stow's Sermon before the Baptist Convention, 1838.*

NOMINAL MEMBERSHIP.

Passing through Finsbury Square, a few days ago, I was accosted by a respectable looking young man, who inquired respecting my welfare. "You do not know me, Sir, I dare say," said he, "but I was a scholar in your Sunday School." Some conversation ensued respecting his family and connexions; after which I said, "Well, do you think you derived any important advantage from being in the Sunday-School?" "Yes," he replied. "I hope I did. I shall never forget one sermon you preached; it was from these words, 'O taste and see that the Lord is good: blessed is the man that trusteth in him.' That text has often been a comfort to me since. It was under that sermon that I was first led to see what I was, and to seek salvation from the Lord Jesus Christ." "And where do you worship now?" "Not at any one place regularly: I attend at different places." "But it is a pity you have not united with some body of Christians." "O, I have," said he, "years ago. I was baptized by Mr. —, and became a member of his church." "But, if you live in London, you had better join one of the churches here." "Not," said he, "while the old gentleman lives." "Why," said I, "living here, you can get no good from his relation to you, and you can be of no advantage to him." "No," said he: "but it always grieves the old gentleman so much to lose any of his members, I cannot remove my communion while he lives." "You had better not walk alone; you will be more useful, and more safe, if you unite yourself with some church here." "No," said he; "not while the old gentleman is alive."—We parted, and I can go no further with that tale: but I can append to it another.

Not very far from the same place!

met another young man, whom I immediately recognized. I had baptized him about two years ago. He had been a professor of religion previously, and he was very zealous and active. He taught in the Sabbath-school at home, visited villages in which endeavours were made to gather children together and distribute tracts, and in some cases he made attempts at public speaking. Business had, however, called him to London, and he brought with him thither the advice of his pastor respecting the ministers whom it was desirable to hear, in order to determine to what congregation to attach himself. To the inquiries which I now made, however, the replies given were quite unsatisfactory. He had not delivered a letter of introduction with which he had been furnished to a London minister, whom it was thought most likely he would find it advantageous to unite with, nor had he made himself known to any fellow-professors. Deprived of the advantages of Christian intercourse, and having occasion to mingle with young men whose habits were worldly, he had gone with them in the pursuit of pleasure; he had spent Sabbath after Sabbath in this guilty course; he had for many weeks together forsaken public worship; and, according to his own confession, he had abandoned himself to dissipation and immoral practices. Now, he regarded himself as an apostate: he listened to the counsel addressed to him by his former pastor, but it appeared to be impossible to excite Christian hope in his desolate heart. Should he be brought back to the fold, through the enduring mercy of the heavenly Shepherd, it will be wounded and bleeding; and, even then, who can estimate with accuracy the extent of the peril through which he will have passed, or the amount of the mischief accruing to others through his misconduct?

The reluctance which is often manifested by members of churches, when permanently removed from their former connexions, to unite themselves with a church in the district in which they reside, seems to indicate inadequate views of the advantages of a merciful institution, and of the wisdom of him to whom it owes its origin. Personal attachments are allowed to exercise

undue influence, in some cases, but in more, it is to be feared, the cause is to be traced to indisposition to be watched over, and to an unhealthy love of independence. The weakness of our nature, requiring those arrangements which divine goodness has made for our preservation; the effect of our example upon others who may perhaps need the support derivable from Christian fellowship more evidently than ourselves; and the desirableness of giving our whole influence to the maintenance of those parts of the Christian economy which can only be upheld by means of churches, should however induce us, when placed in such circumstances, to sacrifice our own predilections to the general good; and surely it becomes Christian ministers, as they value the souls of those whom they have introduced to the fellowship of the gospel, and as they desire to see the efficiency of the church at large, to counsel all who are in providence removed from their religious connexions, to unite themselves speedily with some Christian community, with whom they can have real, not merely nominal communion. GAMMA.

—*London Baptist Magazine.*

A WARNING

TO THE DISTURBERS OF CHRISTIAN CHURCHES.

MR. EDITOR,—You may rely on the truth of the following narrative.

Mr. K— was a Christian, whose natural mildness and urbanity were greatly enhanced by a deep conviction, that the gospel enforces the cultivation of “the gentleness and meekness of Christ” as of paramount importance. From B—, where he studied for the ministry, he went to a church in F—, a town of considerable population, where he was welcomed with open arms. On his first settlement he received £80 a year; but as the church and congregation rapidly improved, that sum was increased to £100; with the promise that should the society still advance, his salary should proportionably be augmented. The cause did advance, till the income was so considerable, that some of the members of the church began to demur at the minister’s receiving the whole. In the meantime he had married a person of property, and therefore readily yielded to a proposal made to him, that his remuneration should be limited to a certain amount, but that he should have a decisive veto against

the appropriation of any fund, which the surplus subscriptions might create, if it did not appear to him likely to promote the benefit of the church.

With this understanding, he continued to minister among them for nearly forty years with permanent success; during which period a considerable sum had accumulated, as only small portions of it were expended. Towards the close of that period, several of his formerly most zealous friends grew somewhat weary of his preaching; and, after manifesting their discontent in not a few unlovely ways, proposed that he should have a coadjutor to relieve him under the pressure of advancing years. Well knowing the animus which suggested this proposal, he injudiciously objected to it. The disaffected soon raised a party to insist on its being adopted; an opposite party deemed it their duty to resist; and a sad scene of contention followed. At length the minister's opponents, not being able to carry this measure, resolved to urge that the accumulated fund should be employed in a way, which they knew would meet his disapproval. Accordingly they organized a strong body of advocates for this new measure, and pressed it with obstinate determination. Eventually they prevented the peaceable members of the community from attending the church meetings, where one witnessed only the strivings of a spirit of discord, and so were able to carry every thing after their own pleasure. This was their triumph; but it soon proved their aged pastor's death.

They continued to rule for some years after another overseer had been elected. Nor was their management apparently injurious to the cause. The new minister being a very judicious man, gradually brought matters into a state of apparent peace and harmony; until the once bruited quarrels of the F—— Baptists were almost forgotten on earth.

It seems, however, they were remembered in Heaven. The chief leaders of the persecutors of the venerable Mr. K——, were S——, F——, R——, T——, who were Deacons, the wife of S——, quite a Queen Elizabeth for inaculine energy and diplomatic art; J—— and B——. A large family named M——, were also firm, though not noisy opponents to him, but principally because in their views he never preached the gospel. All these persons save J—— and B——, were living when I joined the church, and only F—— had ceased to be a member. It must have been upwards of twelve years after the decease of the former pastor, Mr. K——, that I united with the society, and being then but fourteen years of age, and having spent several years

at boarding school, I was not distinctly conversant with any of the sad contentions which had formerly existed. I had sometimes heard my father, who was a remarkably peaceable and sober-minded man, and had been a member of the church for twenty years, occasionally and incidentally advert to them, but nothing more. Scarcely, however, had I joined the society, ere on a Monday morning very early, my father announced to our family that "poor W. S—— had drown'd himself," which led to a conversation, whence I learned that "he had never seemed happy since he had so bitterly opposed poor Mr. K——." His death was not, however, mentioned as having any connexion with that fact. Some few months afterward the widow married again, and within six weeks, I think, the husband hung himself. I then heard my father state, with a severity that was very unusual with him, that "poor proud Mrs. H—— (formerly S——) little thought what scourgings awaited her, when she so cruelly conspired against dear good old Mr. K——." Some short time after this she herself died, tortured in body and agonized in mind. She had two sons, one of whom has led a wandering life, "unblessing and unblest;" the other, her great favorite, for whom she secured all the property of her two husbands, had the best possible opportunity to maintain the respectable standing of his ancestors; but reduced himself and family to literal beggary by dishonesty in trade.

Not long after my having made a profession of religion, I was returning with my father from Sabbath morning public service, and as we were passing Mr. F——'s Inn, we observed he was at his usual Lord's-day occupation, viz: reading a newspaper in his bar. "Ah!" said my father, "in him you see one who did run well, but has been hindered. He was one of our deacons; but took that public house, and is completely gone back to the world. He is a miserable man. He holds the truth in unrighteousness." Some few years after he saw his whole family torn fearfully by the most scandalous broils—one son destroy himself by drunk-ness—and the whole reduced to poverty; shortly after which he died in deep despair.

Still subsequently I frequently heard of Mr. T——'s being often "fuddled," and his going every morning to four or five public houses "to take his half pint," though still a Deacon; and this continued to be his course for several years, till having been a secret but great dishonour to the church, he died without the comforts of the gospel, left one son of fine mind a habitual drunkard, and all his family in difficulty.

Hitherto I had never marked any connexion between the sad history of these persons, and their former conduct in the church of Christ. But the next event turned my attention to this aspect of their case. I was encouraging a spirit of contentiousness and complaining, in reference to my excellent minister and the majority of the church, when I heard that Mr. R—, who I knew had been some time in an insane asylum, had beaten out his brains against the wall to which he was confined. Of course this fact became a subject of conversation, and an experienced and judicious Christian took occasion to remark very emphatically in my hearing, that Mr. R— had been a chief schismatic in the former troubles of the church. My conscience took the hint, and led me to recal the facts I have detailed above, in connexion with the conduct of the individuals in question, with which I now became acquainted; and from that time I have trembled at the thought of breaking in on the concord of a Christian society.

Events which have still more recently transpired have confirmed my fear on this point. I have understood that J. and B. came to America, where they abandoned all pretensions to religion. And the M—'s all failed in business, though three of the brothers had three distinct and once prosperous establishments; and have lost all reputation and influence.

It is not, indeed, designed to be affirmed, that all these cases were certainly indications of the divine displeasure against stirring up strife among the brethren. Some instances of the chastisement inflicted may have been to correct some other sins. But ought such a remarkable conjuncture of events to pass unobserved and unimproved? And is not the obvious improvement which ought to be made of it this; that church members should most vigilantly guard against every thing that would tend to church disunion, as being particularly offensive to God, and perilous to themselves?

Praying that God may greatly aid and bless your Editorial labours, I am, dear Sir, your's truly,
SIMPLEX.

ASSOCIATIONAL CURIOSITY.—The Buffalo Association, Indiana, an anti-mission body, passed the following resolution in 1838.

Resolved.—That this Association declare an unfellowship with all new-found, men-made, moneyed—religious institutions now afloat in the world, and fast multiplying, we believe, with a design to bring the Church of Christ into bondage.

Now for the effect of such a measure on the prosperity of the Association in two years, as given by Brother Hinkley, of Tennessee:—"They seem to have increased, and yet if you deduct their present number, 332,

from their number two years ago, 349, it will be seen that they have advanced backwards seventeen members." According to *Allen's Register*, the churches of this Association in 1832 had 470 members, so that in the space of eight years they have decreased in number 138.—*Baptist Record*.

LIGHTS OF REASON AND REVELATION.

NO. II.

Mind and Life are the main springs of action and motion. Man possesses mind and life; the brute, life without mind. Man has from the savage state advanced in knowledge and power;—the brute, never. Here is proof, that the capacity for improvement is possessed by man, but not by the brute; and that mind, or soul, constitutes the difference. If there is a savage community of human beings in the world, without some notion of supernatural powers to whom homage is due, they are the exception, and not the rule, and their notions are the glimmerings of that divine light implanted in sinless humanity at its creation.

Without wisdom and design in the production of creatures, there would be no reason to expect a succession of distinct orders of similar beings; but only mules, monsters, and confusion. Here, a creation: there, a pro-creation; here, a man with horns; there, a man with wings—some with more, some with less; now, all males; then, all females; everything, anything, or nothing;—and this is what might be reasonably expected from *undesigned power*. And yet this is the deity worshipped by the wise-ones of this world, by the name "Chance." In saying, that if our world was made by chance, it is liable to annihilation by chance, we use the term merely as a term, but deny that it has any philosophical meaning. Signs of design in creation cannot be denied; but with extraordinary impudence, it is affirmed, that they are no signs of Providence—a mode of reasoning which amounts exactly to this, that signs of design are not signs of design!

But was there no design in fitting the wing for the air; the fin for the water; the eye for light, or the ear for sound? The fact of procreation must confound the sceptics. Until they can assign us some better reason why their god did not continue to create, rather than pro-create, than we can assign, why our God choose *this*, rather than *that*,—which reason is, that he thought it best, and therefore made provision for it in our creation,—we can hold them to the dilemma, upon either horn of which they must hang.

Wisdom and design, in creating, necessarily imply the superintendence of the Creator; for it is not more difficult to superintend than create, and it would be an impeachment of wisdom and goodness to say they create what is unworthy of further notice—this would be refusing to the creator of the universe an attribute which we accord to the maker of a machine.

CATHOLIC.

A MAN SOLD:

OR "THEY ARE HAPPY, FOR THEY LAUGH AND JEST," ETC.

The truth is, that the human mind, in its eager, though too often unavailing struggle after happiness, will still make the most of its means;—and even in the valley of despair, or under the ribs of death itself, still strives to create some matter of enjoyment. Even the slave will sing at his task; he can laugh too, though he find himself sold like an ox in the market. The tyrant discovers that all his wrongs and oppressions have not been able to extinguish in the soul of his victim, the capability of enjoyment; and he points you to these outbursts of a nature not yet totally subdued, and dares to boast of the happiness he causes!

But to be sold, is not always a laughing matter. The first bargain which the auctioneer offered to the company, was a man apparently about thirty, with a fine, open, prepossessing countenance. He had no expectation of being sold, till the moment he was placed upon the table; for it appeared that his master who lived near the city, had lured him to town under the delusive pretext of an intention to hire him out to some one of the citizens. When the poor fellow found that he was actually to be sold, he was seized with such a trembling that he could scarcely support himself. He shook from head to foot; and his face indicated the greatest terror and distress. The two principal bidders,—and they seemed to enter into a pretty warm competition,—were a gentleman of the neighborhood, who appeared to know the poor fellow on sale, and a dashing, buckish young man, who, it was said, was a slave-trader from South Carolina, who had come to purchase slaves for that market.

As the sale proceeded, it was curious, but at the same time most distressing, to observe the anxiety of the unhappy slave. When the slave-trader took the lead, his jaw fell, his eyes rolled wildly, and he seemed the very picture of despair: but when the Virginian bid higher, a gleam of pleasure shot across his face, the tears ran down his cheeks, and his earnest "God bless you,

master!" was enough to touch the hardest heart. He interrupted the sale by his cries and vociferations, and not even the whip could keep him still. He called upon his favorite bidder by name, and entreated him to persevere, by every motive he could think of. He promised to serve him faithfully to the last minute of his life, and work himself to death in his service, if he would only buy him, only save him from being wholly separated from his wife and children, and sent away—he knew not whither—from the place he was born and raised, and where, as he said, he had always behaved well, and borne a good character. Not that he had any particular objections to the other gentleman either,—for the poor fellow began to see the danger of offending a man who was likely to become his master: no doubt he was a very fine gentleman too; but he was a stranger, and would take him out of the country, and carry him far away from his wife and children;—and as he mentioned them, his voice sank, choked and interrupted, to an inarticulate sobbing.

The bidders kept up the contest with much spirit. The man was evidently a first-rate hand. Aside from this, the Virginian seemed touched by the poor fellow's entreaties, and dropped some hints about slave-traders, which put his opponent into a violent passion, and came near ending in a quarrel. The interposition of the by-standers, kept the competitors apart;—but the slave-trader, whose passions were roused, swore that he would have the 'boy,' cost what he might, if it were only to teach him a little good manners. One or two of the company cried shame, and called upon the slave-trader to leave off bidding, and suffer the poor fellow to remain in the country. He replied with an oath and a sneer, that he was not fool enough to be bamboozled by any such nonsense; and immediately rose fifty dollars on the last bid. This was more than the Virginian could afford to sacrifice to a fit of good nature, and piqued and chagrined, he yielded up the contest. The auctioneer knocked off the purchase: and the man more dead than alive, was delivered into the hands of the slave-trader's attendants, who received orders to give him twenty lashes on the spot, for his "damned ill-manneredly Virginian insolence."—*Christian Reflector.*

FUGITIVES FROM AMERICAN
SLAVERY INTO CANADA.

Seventeen fugitives from slavery recently came to York, Pa., in one day. The watch-hounds were on their track: and they were, with much difficulty, saved from their jaws.

They are now safe in Canada. Says the *Cleveland (Oh.) Agitator*, speaking of those who prefer to take the Ohio route to Canada,—

“We have no means of ascertaining the exact number of fugitives who have passed over Lake Erie this season; but we are confident it is greater than it was the last, when eight hundred was the estimated number.—They have gone singly and in pairs; in tens and twenties, and even in larger companies. Husbands have gone without their wives, and wives without their husbands; parents without their children, and children without their parents; and husbands and wives have gone with their little ones around them. Many have come from barely over the border of Virginia and Kentucky; and others from remote South Carolina and Mississippi. We have looked upon their toil-worn and slavery-bowed and degraded forms; we have seen upon their backs the cruel imprint of the tyrants' lash; we have listened to the recital of what they felt and suffered as long years of hopeless bondage passed over them; we heard the tale of their providential and almost miraculous deliverance from their blood-thirsty pursuers; we have felt the warm pressure of their hard and stiffened hands, and seen upon their cheeks the tear of gratitude, as we left the side of the vessel which was to carry them to a land of safety and freedom; and we have heard of their wild and rapturous gladness when with elastic bound they leaped upon the northern shore. These things have made us FEEL.”—*Morning Star*.

“HONOR TO WHOM HONOR.”

“I may here remark, that the accounts of those dear Baptist brethren, — *Wells, Ryland, Carey*, and others, as to the destitution of the east, laid the foundation of missions in America. Influenced by love to souls, they (four young men, Judson, Rice, Newell, and G. Hall,) were accustomed to pour out their hearts in prayer, at the bark of a hay-stack, which was near to the college; and there called down a missionary spirit from heaven, which has proved the glory of our country.”
—E. N. KILK.

ABRAHAM BOOTH.—It is well known that he made early profession of religion, but he recollected no particular day when he was suddenly alarmed; no striking sermon by which he was aroused to flee from the wrath to come, nor any remarkable seasons of overwhelming sorrow, in which he was shaken over the pit of misery. He often said, that if he had judged of the state of his soul, only by such religious convictions he must have concluded that he had never been savingly converted to God.

LITERARY NOTICE.

The Sunday School Teacher's Guide. By the Rev. JOHN A. JAMES. *With a Preface*, by the Rev. HENRY WILKES, A.M., of Montreal. *First Canada Edition.* 1s.6d. Montreal: CAMPBELL & BECKET.

As we are most thoroughly persuaded of the importance of Sunday Schools, and desire their increased efficiency in this land, we most gladly call the attention of our readers to the above work.

Respecting its *value* we fully concur in Mr. WILKES's opinion, as expressed in his appropriate preface:—

“It is no slight evidence of the substantial excellence of Mr. James's work, that notwithstanding its age, and the advances made in the system, it is so far from being antiquated, that new editions are still required; its value and popularity remaining alike unimpaired. It may indeed be deemed a standard work. One reason probably is, that it is a book of principles clearly and pointedly stated, and of precepts solemnly laid down, appropriate to the exigencies of the Teacher as such, whatever change there may be in the system. Another and stronger reason is to be found in Mr. James's qualifications as a practical writer.”

Of its *style* our readers may judge from the following extract, in which the author impresses on the minds of teachers the worth of immortal souls.

“Your last and highest end is the salvation of the immortal soul. This is *your* aim, to be instrumental in converting the souls of the children from the error of their ways, and training them up in the fear of God for glory everlasting. What an object! The immortal soul! The salvation of the human spirit! The soul was the last and noblest work of God in the formation of the world; the finish and ornament of this material fabric, on which the divine architect bestowed his most mature deliberation, and expended his richest treasures. It stood amidst creation the fair and beautiful image of the creator. This was the object which upon his expulsion from Paradise first caught the envious eye of Satan, and in the spoils of which his malice sought a fiendlike solace for the loss of heaven. This was the object which in its fall dragged the creation into a vortex of ruin. This was the object selected by the great God in the councils of eternity, whose salvation should be the means of exhibiting to the universe the most glorious display of the divine perfections; on which mercy, wisdom, and power were to exhaust their united resources. This was the object for which the Son of God could justify himself to all worlds, as not

demeaning his dignity, or disparaging his wisdom, when for its salvation he veiled his divinity in human flesh, was for awhile made lower than the angels, tabernacled amidst the sorrows of mortality, and closed a life of humiliation and suffering upon the ignominious summit of the cross. This is the object for which all the revelations of heaven, and all the dispensations of grace; all the labors of prophets, priests, and apostles: in short, all the splendid apparatus of redemption was arranged. This is the object whose interests render angels unquiet upon their heavenly seats, and draw them with exquisite solicitude to minister to its safety. Such is the retinue attending upon the soul of man, into whose train you have fallen. What then must be the value of the human soul? Now you see the justice of our Saviour's language: *What is a man profited if he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?* Now you perceive this is no hyperbole, and that literally the globe weighed against the value of one human spirit, is less than the small dust of the balance. Convert the sun into one blazing diamond, the moon into a pearl, and every star that decks the firmament into a gem, all this bears no proportion to the value of the soul. Arithmetic, with all its powers, is here of no use; it cannot aid our conceptions. Think of the *immortality* of the soul, and this one property of its nature raises it above all calculation. It is in consequence of this, that it has been said with justice, that the salvation of a soul amounts to a greater sum of happiness than the temporal deliverance of an empire for a thousand ages, for the latter will come to an end but not the former. By the same argument, the loss of one soul is a greater catastrophe than the sum total of all the temporal misery endured upon the face of the globe from the period of the fall to the general conflagration. Say now—is not such an object worthy all the means that are, or can be employed for its attainment? Do you hesitate? Ponder, intensely ponder again. The subject can never be exhausted; the more it is studied, the wider will its compass appear. Should you be the happy instrument of converting but one soul to God, what honor are you providing for yourselves, what happiness for others."

As to its *typographical execution*, the work reflects the greatest credit on the Canadian press. It is truly cheering to know, that there is a printing office in this country, capable of doing ample justice to the art. We hope that the enterprising Publishers will be encouraged to give similar reprints of other valuable English works.—En.

POETRY.

TO THE DYING SAINT.

Faint wand'rer through the wilderness !
 Jehovah calls thee now to pass
 Through Jordan's rolling stream ;
 Dread not the wave though dark and cold ;
 Gird up thy loins—advance—be bold,
 Confiding still in Him.

The Ark thy footsteps shall precede,
 From which the waters will recede,
 Leaving a dry-shod way ;
 And Jesus thy High Priest attend,
 From every danger to defend,
 And all thy fears allay.

Soon shall thy pilgrimage be o'er ;
 For yonder on that verdant shore,
 Behold the promised land !
 Where thou shalt find eternal rest,
 And with heaven's cloudless smile be bless'd,
 With Israel's ransom'd band.

Then, wanderer through the wilderness !
 At God's command arise and pass
 Through Jordan's swelling stream ;
 Dread not its wave though dark and cold :
 Gird up thy loins—advance—be bold,
 Confiding still in Him.

W. H. C.

HYMN TO THE SPIRIT.

BY REV. A. REED, D. D.

Spirit Divine ! attend our prayer,
 And make this house thy home ;
 Descend with all thy gracious powers ;
 O come—Great Spirit—come.

Come as the *light*—to us reveal
 Our emptiness and woe ;
 And lead us in those paths of life
 Where a' the righteous go.

Come as the *fire*—and purge our hearts
 Like sacrificial flame ;
 Let our whole soul an offering be
 To our Redeemer's name.

Come as the *deu*—and sweetly bless
 This consecrated hour ;
 May barrenness rejoice to own
 Thy fertilizing power !

Come as the *dove*—and spread thy wings,
 The wings of peaceful love ;
 And let the church on earth become
 Bless'd as the church above.

Come as the *icind*—with rushing sound,
 And pentecostal grace ;
 That all of woman born may see
 The glory of thy face !

Spirit Divine ! attend our prayer ;
 Make a lost world thy home ;
 Descend with all thy gracious powers :
 O come—Great Spirit—come !

MISSIONARY REGISTER.

C A N A D A

BAPTIST MISSIONARY SOCIETY.

CONTRIBUTIONS RECEIVED SINCE LAST MONTH.

England :

By Mr. Edwards, £50 Sterling £60 11 1
Kingston, by Rev. J. Dyer, jun. :

Collection in the Congregation	5 7 7½
Mr. G. H. Haines	2 10 0
A Friend.....	2 10 0

Laprairie :

Mr. James Thomson, sen., qrs. Sub. to January 1	2 10 0
Mr. John Thomson, do.	2 10 0
Mr. James Thomson, jun., do.	2 10 0
Mr. John Dunn, do.	2 10 0
Mr. T. M. Thomson, do.	2 10 0

Montreal :

Mr. R. Morton, for 1840	5 0 0
Dr. Davies, quarter's Sub. to April 1 ..	2 0 0
Mr. J. Mills, do. do. ..	0 17 6

We again remind our readers that the Annual Meeting of the Society will be held in this city on the 11th of this month.

AID FROM BRITAIN.

Our self-denying and devoted Agent, Mr. JOHN EDWARDS, pursues his benevolent object with untiring energy and increasing success. We are truly thankful for what he has been enabled to accomplish in behalf of Canada; but we hope he will accomplish much more before he leaves the fatherland. May neither his strength nor his faith fail him in his disinterested labours. Many of the friends in Britain have given proof of their benevolent concern for this destitute country; but we need the aid of the churches at large.

Contributions in aid of the *Canada Baptist Missionary Society* are received in England and Scotland as follows:

LONDON—Mr. Harwood, 26, Queen-st., Cheapside.
 Rev J. Davies, 22, Princes-st., Stamford Street, Secretaries to the Baptist Colonial Missionary Society.
 EDINBURGH—Mr. H. Dickie, 2, Newington Place.

MISSION AT GRANDE LIGNE, L. C.

We are indebted to the zeal and kindness of our esteemed friend, Mr. T. M. THOMSON, of Napierville, for the delightful intelligence we now furnish, respecting the signal success of the devoted laborers at this station. May they achieve many such triumphs, in the cause of pure Christianity! and may their joy never be turned into mourning! The following is an extract from our friend's letter, dated January 3, 1841:—

But I must hasten to inform you, that I spent most part of Lord's-day, the 20th ult., at the Mission House, Grande Ligne. The progress of our Redeemer's cause in that neighbourhood, is of the most cheering character. About fifty scholars daily attend the school at the Mission House, and thirty at that taught by Mr. Cellier, which also is on the Grande Ligne. There are also nearly as many more who attend the evening school, mostly grown up young men, whose employments will not allow of their going by day.

In the beginning of December, six were baptized, all women; most of whom were near relatives of those already in the church, and regular attendants on preaching, &c., but whose baptisms had been delayed in consequence of their cases not being formerly so satisfactory as was desired.

But the most important and the most remarkable event, that has ever yet occurred in connection with the Grande Ligne Mission, is the conversion and the baptism of a *Roman Catholic Priest*. The limits of a letter will not allow me to enter, so fully as I could wish, into those particulars of his history with which I am acquainted; but I will endeavour to present a few of the leading ones, in the hope that Madame Feller or Mr. Roussy will give a fuller and more interesting account.

His name is Normandeau, and he was priest of the parish of St. Leon, which is some distance above Three Rivers. He appears to be of a thinking turn of mind, and the question would frequently present itself,

Has the church power to make laws in addition to those that the Founder of our religion made, or should she only administer the latter? This question, which strikes at the very vitals of Popery, would often obtrude itself, when he thought of those commands of the church, which place the omission of any ceremonial duty connected with the mass, &c., among "Mortal Sins," i. e., in the same classification as murder, adultery, &c. His doubts upon this subject were much increased by the arbitrary and unjust proceedings of the Bishop, relative to some matters in Mr. Normandeau's own parish. At this time, he was about to be changed from St. Leon to another church; but feeling dissatisfied about the subjects already alluded to, he left for a short journey to the United States. When there, he became acquainted with the condition of some of the Reformed Churches; and found, to his surprise, that they were both intelligent and devout. He returned in three or four months to Canada, and contrasting the superstition, ignorance, and vice of the people with what he could not avoid seeing in the States, he made up his mind to go back again, and by tuition (as he is a good classical scholar) in some college or academy, obtain a living for a short time. However, he saw the Bishop, and got from him a recommendatory letter, and authority to officiate as Priest wherever he went. This was last spring. After remaining a few months in the States, no suitable situation being had, and having no means of subsistence, he again came back to Canada, and went to live for a short time with an old friend, the Priest of St. Jacques, about seven miles from Napierville. So much had scepticism at this time gained upon him, that he had given up the daily use of the Breviary, an act of private devotion indispensably necessary for a Priest; and he was, although strictly moral, "without God and without hope in the world." The Priest of St. Jacques, being a friend, of course knew his state, and endeavoured to cheer and encourage him as well as he could; and united with the Priest of L'Acadie in trying to bring back Mr. Normandeau to the practice of his clerical duties. Mr. N. spent a great part of the summer at L'Acadie in the Priest's house as a friend, and during his stay there, read the whole of the Priest's library. It so happened (shall I say?) that there was a New Testament among the books, which he always put aside; but, when the rest were read, this was taken up. Some passages which spoke of the vital principles of Christianity, struck him forcibly; and, as he read on, his perplexity increased. Every thing struck him as being so different from Catholicism; and yet, thought he, 'I

am in the only true and holy church.' His anxiety continued to increase; and being in doubt, and almost in despair, he, for the first time, knelt down, and sincerely and earnestly besought God to enlighten his mind. This, of course, only increased the distance between him and the self-styled Apostolic Church. Just about this time, some one sent or brought to the Priest's house an extract printed by the "French Canadian Missionary Society," which mentioned the labours of some of the Missionaries in giving the Bible to the Canadians. Here Mr. N. saw, for the first time, the name of the Grande Ligne Mission, and that of Madame Feller, &c. In the month of October, he resolved to go away altogether to the States, where he could reveal his real sentiments unmolested, and to call at the Grande Ligne Mission on his way to see Mr. Roussy and converse with him on the subject of religion. To be brief, for I must condense, he went there; and although Mr. Roussy was absent, yet in Madame Feller he met with an able and affectionate adviser. "The Lord opened his heart to receive the things spoken by her." One error after another was chased from his mind by the brightness of truth. Not only his understanding, but his heart also, soon yielded its renewed and sanctified homage to Him who loved us, and gave himself for us. Judging from what I heard, I should say, that there has been bestowed upon him abundantly the Spirit of grace and supplication.

It is now about three weeks since Mr. Normandeau and a very decent farmer, in the vicinity of the Mission House (a late convert) were baptized. Mr. N. preached on the Sunday, Monday, and Tuesday evenings following to large audiences, almost exclusively French Canadians, whom the novelty of the case drew together.

You may imagine, for I cannot describe, the holy gratitude and joy of our devoted friends upon this occasion. Truly, *What hath God wrought?* Oh! that we were privileged to say, that "a great multitude of the Priests were obedient to the faith." But they themselves are ignorant and dark. From what Mr. Normandeau says, they are the veriest slaves to their superiors, and need to be informed upon the simplest and most elementary principles of truth and morals. For this reason, would it not be well to send reports of our proceedings, and statements of our principles, to all the Roman Catholic Priests in the District, or even the Province, occasionally? I think so most decidedly.

Mr. Normandeau is about twenty-eight years of age, and of a quiet, contemplative disposition. What pleased me very much, was his exceeding modesty. There are some

persons now at the Grande Ligno who formerly lived at St. Leon when Mr. N. was Priest there; and who, although Catholics, bear testimony to his excellent character and disposition. This is, of course, very satisfactory.

MORE PARTICULARS CONCERNING THE REVIVAL IN THE TALBOT DISTRICT.

In addition to the cheering account from Mr. LONDON, which appeared in the *Magazine* for November, we have now the pleasure of stating some farther results of the awakening. The Rev. G. J. RYERSE has kindly sent the delightful intelligence, that the three Baptist churches in Townsend, the first church in Charlotteville, and also those in Walpole and Rainham, shared in the effusion of the Spirit; and that about 160 were united by baptism to these societies. Some are still expected to make a Christian profession among these brethren. Other evangelical denominations participated in the visitation of mercy. Our ministering brother adds the following remarks on these joyous occurrences:—

“These revivals have, by the agency of the Holy Spirit, been chiefly promoted through the instrumentality of protracted meetings. How cheering it is to the soul of the Christian, to see the stout-hearted sinner, the aged sire, the anxious mother, the blooming youth and Sunday scholar, mingling their penitential tears before the throne of grace, and manifesting to both the eye and ear, that the heart is full of anxious emotions, asking ‘What shall I do to be saved?’ and praying ‘God be merciful to me a sinner.’ And then how delightful to hear them say, ‘Come unto me all ye that fear the Lord, and I will tell you what he hath done for my soul; he hath separated my sins from me as far as the east is from the west;’ and ‘see, here is water, what doth hinder me to be immersed?’ and to behold the servant of God, taking them by the hand, and ‘going down into the water,’ and there ‘burying them with Christ by immersion.’ And how pleasant to see them finally ‘as new born babes desiring the sincere milk of the word,’ and ‘continuing steadfastly in the *Apostles’ doctrine and fellowship, and breaking of bread and prayers.*’ Such delightful scenes have, for some months back, ravished the hearts of a number of your fellow-laborers. Lions in the cause of sin have become lambs in the cause of Christ. The Lord God omnipotent reigneth. Amen.”

JAMAICA.

ST. ANN'S BAY.

On Sabbath day September 6, the ordinance of believers' baptism was administered to 122 persons by the Rev. E. J. Francies of Lucea, and the Rev. Thomas F. Abbott, the Pastor of the church. This interesting service, at which there were not fewer than 2000 spectators, took place at six o'clock in the morning. At eleven o'clock the Chapel was crowded to excess, when the Rev. Mr. Francies preached an excellent sermon, clearly demonstrating from the Oracles of God that believers in the Lord Jesus Christ are the only proper subjects for baptism, and that immersion is the only Scriptural mode.

At two o'clock P. M. the newly baptized persons were addressed by their Pastor, on the nature of their Christian profession, on the importance of their holding fast that profession unto death, and on their duties as church members; he then gave to each the right hand of Christian fellowship, and they were received into full communion with the church, after which the ordinance of the Lord's supper was administered. At seven P. M. a faithful and affectionate discourse was delivered by Mr. Francies from Acts xi. 15, and on the following evening he made a most earnest and affecting appeal to the young to be decided for God without delay, taking for his text 1 Kings xviii. 21. The sermon was listened to with deep attention—a solemn feeling pervaded the assembly, composed chiefly of young people, and it is fervently hoped that the impression produced will not be as the morning cloud and early dew that pass away. The friends of the cause here and in England will be gratified to know that at this station, and those subordinate to it, under the pastoral care of the Rev. T. F. Abbott, no fewer than 269 persons have been added to the Churches within the last two months; and that the liberality of the congregation on the second Anniversary of their freedom was greater than on any former occasion.

May they, with their Sister Churches throughout the Island, “thank God and take courage!”

We are happy to announce that the Rev. B. Millard of Stepney College, has been appointed by the Committee of the Baptist Missionary Society to assist Mr. Abbott in his numerous and important labours.—*The Jamaica Baptist Herald.*

LUCEA.

On Sabbath day September 20, the pastor of the Baptist Church in this town, administered the ordinance of Christian baptism to

seventy persons; the attendance on the occasion at the water side was good, as it was also upon the subsequent services of the day.

At this increasingly interesting station, it has been necessary further to enlarge the temporary accommodations for the many, who constantly attend upon the preaching of the word of God. The erection of the new Chapel is progressing, and in the course of a few months, it is hoped, will be completed, when a more permanent and commodious accommodation for the congregation will be enjoyed.—*Ib.*

MOUNT ZION, CLARENDON.

On Sunday October 4, the ordinance of believers' baptism was administered in the river Mina to ten persons, by the Rev. Henry J. Dutton.—*Ib.*

RIO BUENO.

On Lord's day October 4, the ordinance of baptism was administered at this place to twenty-eight persons, who had previously professed repentance for sin, and faith in the Lord Jesus Christ. After the public service at the Chapel, they were received into the Church, and with about 400 of their fellow members commemorated the love of the Saviour, by partaking of the ordinance of the Lord's Supper.—*Ib.*

GERMANY.

EXTRACT FROM A LETTER OF MR. ONCKEN,
DATED HAMBURG, SEPT. 23, 1840.

We have continued, since my last letter, to meet regularly for the worship of God and the observance of Christ's ordinances, on the Lord's day. We have been compelled to assemble in small companies, except at my house, where I have generally had sixty or seventy hearers. Our members remain all faithful, and we have had since my release from prison, in all, sixteen additions, and several hopeful persons now stand proposed to the church. Our hearts and hands are thus still strengthened in the good work, and we are amply compensated for the little unpleasantnesses through which we have lately had to pass. My dear fellow laborers and the brethren generally continue to be actively engaged in the spread of the truth. Our important tract labors extend, and I doubt not thousands will have occasion to bless God in the day of judgment, for this part of our work. Several of our brethren have been out on itinerating tours into various parts of the country, and have been generally well received. Br. Müller is at present in Mecklenburg, where he has again visited more than eighty villages, and where he meets with much encouragement.

I have been to Jever and Eastfriesland. The little church at the former place has received a valuable addition of ten new members, whom I baptized, among them the young school-master alluded to in my last letter. The opposition against the gospel is so great in this place, that I could remain only a day and two nights, which were fully employed in various religious exercises. Since I left Jever, our brethren have been summoned before the authorities, and all religious meetings have been strictly prohibited on peril of a fine of ten dollars.

In Eastfriesland I formed several valuable connections, which may lead to great results. I met with Christians in these parts who had been much exercised on the subject of baptism. I hope, that if I should be permitted to visit them another year, these friends will then be ready to follow the Lord in all his commands. To the friends I visited on this tour, I have sent upwards of 400 copies of the scriptures, and 10,000 tracts.

Soon after my return to this, I went in company with br. Köbner to Langland, in the Great Belt. Though our journey to this place was attended with much fatigue—I had for three nights no sleep—and with some danger of being arrested, the Lord graciously brought us through it all, and we were enabled to accomplish our work there in one night. I baptized nine converts, constituted the church, and united with them in commemorating the Lord's death. We were engaged in this service from midnight till seven in the morning. May the great Head of his church bless this infant cause, and make it a blessing to the whole of the island. I have no doubt but that many will be added to the little flock.

The church at Copenhagen has had an increase of six members, and br. Menster is going to Alborg to baptize several converts there. The authorities take at present no notice of their meetings.

I leave to-morrow for Brunswick, Marburg, and Baireuth, and hope that at each of these places a Christian church will be formed. The Lord is thus constantly encouraging us, and every thing bids us to continue steadfast and unmoveable in the work of the Lord. Let us rejoice together at the fruit already gathered, and let it stimulate us to greater devotedness in the best of causes. I must again call your attention to our tract operations; something should be done immediately for our assistance, if the present favorable opportunities are to be improved. There is, indeed, a great and glorious work before us in Germany, and we need all the help our American brethren can give us. May the good spirit of our

God influence us to work whilst it is called to-day.—*Baptist Missionary Magazine.*

AMERICAN MISSION TO THE NESTORIANS.

Mr. and Mrs. Jones arrived at Ooroomiah in November. Mr. Wright sailed from Boston March 9th, and Mr. Breth July 21st. Mr. Breath is a printer, and took with him a press constructed expressly for the mission, composed of so many separate pieces as to be conveniently transported across the country on horseback to Ooroomiah.

The prospect is, that the ground among the Nestorians will be sharply contested with us by the Papists. The Nestorians take great interest in the Scriptural argument against the papal superstitious corruptions of the gospel. The audience at the preaching service on the Sabbath consists of about seventy-five, made up chiefly of the members of the seminary and female boarding school. The serious attention given to the preached word by the members of the seminary, often awakens the hope that the Holy Spirit is near them. The native assistants of the mission are four bishops—all the bishops indeed in the province of Ooroomiah—and three priests. They are of course all preachers, and have considerable knowledge of the word of God.

The mission supports twelve free schools in as many Nestorian villages, in which are 271 male and twenty-two female pupils. It has also opened a school at Ooroomiah for Mussulman boys, which has commenced under good auspices with six very fine lads. The female boarding-school has seventeen pupils; and the seminary for males, fifty-five. The whole number of Nestorians under instruction, therefore, in the free and boarding-schools, is 365, at a cost of somewhat more than a thousand dollars. The seminary is taught by a priest and a deacon, under the superintendence of Mr. Stacking.

From the first, it has been the expectation and intention of the Committee to extend the mission among the independent tribes of the Koordish mountains, as soon as Providence should please to render this practicable. The patriarch near Julamerk had repeatedly, and with apparent sincerity, invited our brethren to come among his people. The difficulty lay among the Koords, inhabiting the mountain ridges between the plain of Ooroomiah and the villages of the independent tribes of Nestorians. It was these Koords who murdered the German traveller, Mr. Shultz, the only European who has ventured into these mountains; and the great exposure of life seemed to forbid an entrance on that quarter. At length some circum-

stances raised the inquiry with the Committee, whether a station should not be formed among the Nestorians of Mesopotamia, (for it was erroneously supposed that there were Nestorians on the western side of the mountain,) and whether an entrance into the mountains might not be found in that quarter. The failure of Dr. Grant's health making it necessary for him to leave Ooroomiah, he was instructed to remove to Mesopotamia; and the Committee requested Mr. Homes, of the mission in Turkey, to become his associate until some one could be sent from the United States. These two brethren accordingly visited Mesopotamia, where they encountered the most imminent perils growing out of the anarchy into which the country was thrown by the defeat of the Turkish army near Aleppo. It was not the desire of the Committee that Mr. Homes should attempt to enter the mountains; and all being done that appeared to be possible in Mesopotamia, the two brethren separated at Mardin, Mr. Homes returning to Constantinople, and Dr. Grant proceeding to Mosul. Arriving at Mosul September 20th, he found the country under a more vigorous government, and therefore more quiet and safe. He now resolved to accomplish, if possible, his long-desired visit to the independent Nestorians. Crossing the ruins of Nineveh on the 7th of October, he next day entered the mountains of central Koordistan, going by way of Amadieh. So difficult of access did he find the grand asylum of the Nestorian church, which he compares with the Waldensian church of the Alps, that he was obliged to travel for three days on foot, the roads being impracticable even for the hardy mules trained among the mountains. Dr. Grant received every where a cordial welcome from the Nestorians; and, for more than a month, was the guest of Mar Shimon, patriarch of the Nestorians. He estimates the Christian population of the mountains at a hundred thousand; and at present they appear to be as accessible to our evangelical labours, physical difficulties and the Koords excepted, as the Nestorians of the plain of Ooroomiah. Dr. Grant returned safely to his brethren in Persia, by the direct route through the savage tribes inhabiting the eastern ridges of Koordistan. He renewed his visit to the patriarch in May and June last.

It enters into the plans of the Committee to send two missionaries to Syria, by leave of Providence, the present autumn, destined to the independent Nestorians as their ultimate field, and instructed to proceed to Mosul as soon as the state of the country will afford them reasonable security. Dr. Grant's future connection will be with this branch of the mission.—*Miss. Herald.*

ENGLISH BAPTIST MISSIONARY SOCIETY.

CALCUTTA.—From the *Calcutta Missionary Herald* for June, we extract the following notices of a recent addition to the church in the Circular Road, under the care of Mr. Tucker; and also of a Mohammedan inquirer, whose impressions originated in reading the scriptures, without the aid of any living instructor.

Recent Baptism.

On Lord's day, the 7th inst., four persons having made a profession of repentance toward God and faith in our Lord Jesus Christ, were baptized in the new chapel in Entally, by the Rev. F. Tucker, pastor of the church. In this instance the promise has been verified, "The seed of the righteous shall be blessed," one of the number being a son of W. T. Beeby, Esq.; who during his residence in this country, was, for many years, a deacon of the church. Another, the Rev. T. Atkins, has been a minister of the Gospel for upwards of six years. After carefully searching the Scriptures, and otherwise examining the subject, he came to the conclusion, that immersion is the only mode authorized by the word of God of administering and receiving baptism, and that faith in Christ must precede this public profession of allegiance to him; he therefore determined to obey the divine command. May the Lord, to whom these our friends have given themselves, keep them, by his grace, until that great day, when all who belong to him, of whatever name, shall be glorified together with him.

Conversion of a Mohammedan.

Within the last few days, an intelligent and well-educated Mohammedan young man, Moulavi Qazim Ali, teacher in La Martiniere, has abjured the errors of the false prophet, and declared his cordial reception of the truth as it is in Jesus. His religious impressions are the result of reading the scriptures in English, unaided by the assistance of any Christian teacher.

He appears, for some time, to have been strongly impressed with the striking contrast presented between Mohammed and the Lord Jesus; and the purity and loveliness of the Saviour were the means of drawing him to Christ. About a month ago he addressed an anonymous letter to the Rev. J. D. Ellis; and, having received an encouraging reply, he went two or three times to his house to converse with him. These visits attracted the attention of some of his connexions, who forthwith commenced a system of violent persecution. His wife's relatives were very anxious to remove and separate her from him.

But having failed in this, after a series of most violent outrages, they suffered them to remain in peace.

He has been, with his wife, for some days under the care and instruction of Mr. Ellis; and as there is every reason to believe that God has commenced the good work of grace in his heart, so we may firmly hope that his piety will be increased and developed by the power of the Holy Spirit. We earnestly commend him to the sympathy and prayers of all our christian friends.

MONGHYR.—Mr. G. B. Parsons, in a letter dated June 30, 1840, after speaking of the severe illness, and subsequent recovery of a much esteemed native laborer, Naysook, subjoins an account of

Converts added to the Church.

A gracious God, too, has crowned his other mercies with this unspeakable blessing, that we have seen six, we hope sincere converts added to the church. Five of them were natives, one European. They were a most interesting group. The European was a young man born of Jewish parents in Poland, and brought to the knowledge and love of the once despised Messiah here. One of the natives had been, in youth, under the care and instruction of honored Mr. Chamberlain; another was arrested and secured by Divine grace when returning from a pilgrimage to Juggernath. One native woman appeared, to those who knew her past history, as a Magdalene washed in the fountain; whilst another, a Mussulman, had, quite late in life, been pulled out of the thick smoke of Mohammedan darkness. What triumphs of Divine grace were here! Jew and Gentiles, Mussulman and Hindoos, combining to honor him whose name shall be honored by every tribe, and kindred, and nation, and tongue; who now reigns, and, blessed be his glorious name! shall reign till he has saved all his people, and subdued all his foes. Even so reign, mighty Jesus.

Their baptism, too, was a specially interesting service. It was administered after the prayer-meeting, on Saturday evening. Our evening services commence at sunset, so that by the close of the meeting the stars were shining out in all the clearness and brilliancy of an eastern sky. The cool evening breeze was balmy; sufficient lights were placed round the baptistry, which is outside the chapel, to render the whole scene solemnly, and not glaringly distinct; and there surrounded by silent, attentive, and some weeping spectators, after an address to the natives who were present, the Saviour's authority was recognized, and his institution honored, by dipping in water, in the name of the

Father, Son, and Holy Ghost, those who had previously declared themselves his disciples.

It is gratifying, too, to add, that, since their baptism, two especially of the new converts are manifesting a pleasing desire to labor for the spiritual benefit of others, who are, as they were, dark and enslaved. One, the young pilgrim, attends daily at Mr. Leslie's for instruction, in preparation for the ministry; the other, who was under the care of Mr. Chamberlain, and was when baptized, in service, expressed a desire to be more directly employed in doing good; and we took him as a teacher in our little school. May the Lord preserve and bless them both, and increase them a hundred fold!

For a month or two after the baptism of these candidates we had no new inquirers; but the Lord has again heard prayer, and we have two inquirers with us at present.

We hope their faces are Zionward; but as they have been but a short time with us, and very many such cases prove only disappointment, it would be quite premature to say any thing about them yet. May God preserve them from proving either stony ground or thorny ground hearers! then it will be our delight to inform you that they stand fast in the Lord.

Excellence of Mr. Yates's translations.

A good work was nobly done in the formation of the Bible Translation Society. Independently of the translation of every term, which is not done in any other translation into Hindoostanee with which I am acquainted, there appears to me a transparency, and clearness, and definiteness about Mr. Yates's Hindoostanee translation which I see in no other. Of course this is my own private opinion, and may be controverted; and yet, in confirmation of it, I have heard it objected to the translation, that those passages which our English translation leaves so indefinite that the reader is compelled to put a sense on the word as he reads, or receive no definite idea from the reading, are not left thus in Mr. Yates's translation, but have a clearly defined sense enstamped on them. This is called putting his own sense on Scripture. To me this property seems a most valuable one, especially when intended to be read by prejudiced persons, and listless, indifferent persons, who would need but a very trifling inducement to throw the book aside, and who would be sure to find such an inducement in the unintelligibility of the language, if such existed.

If it be so great a fault in a translator to put a sense on Scripture, I think it a far greater one to write that as translation of God's word which he is conscious has either no sense, or, as the Mussulmans say of

every sentence of the Koran, sixteen different ones.

I am glad Mr. Yates's singularly eminent qualifications as a translator begin to be known and appreciated. The very retiring, patient, laborious thought, and beautiful simplicity, which are among the most eminent of those qualifications, have tended to shut him up from public notice; but his noble works in the translation department will live after him, and be a radiant and imperishable crown around his memory.

CHINA.

MACAO, July 5, 1840.

MY DEAR BROTHER,—On the 3rd instant sister Jane G. E. Reed, and her sick little son, embarked in the *Globe* for New York, and Dr. Parker to-day in the *Niantic* for the same destination. The British Admiral and fleet have arrived. Part of the fleet continues in this vicinity blockading the port of Canton. These have just begun their work, and captured several junks. We have much peace and safety in Macao. The admiral and the rest of the fleet and armament have proceeded towards the capital, Peking. It is believed that they will take an island called Chusan, land their soldiers there, and make that place a kind of rendezvous, until matters are settled with the Government, and perhaps hold on to that island or some other place as their own. That island is about 30 deg. N. latitude.

I think these changes are likely to make some changes in our missionary stations and position here. Though it is out of my power to say what I shall do until I know what the British arms are doing towards the north. But one suggestion I may make, that is, that it will certainly be best for the head quarters of our mission to be located wherever, in China, the British flag waves a safe retreat; there carry out the main plans of our operations; and from there extend them as far as circumstances will permit. There we may make our books, have our schools, preach the gospel in the streets if we please, and from house to house; and do any thing and every thing that our duty calls us to do: and that too among a people who have been little acquainted with catholicism, which we shall not regret!

I have but one regret at leaving Macao, and that is leaving the knowledge I have of the local language, or dialect. But I believe that this will be fully made up by active missionary operations at the other place: nor is it difficult to learn another dialect when one has been acquired—the idiom is the same. I think it likely that I shall be able to talk another local dialect in twelve months of

constant intercourse among the people, as well as I do this now: at the same time losing nothing by my removal in my knowledge of books. I have never studied the Hokken dialect, but a few weeks at first, and now I understand much that they say, and should soon know this as well as the Maccao dialect were I to turn my attention to it.

Indeed I now think of going up to where the British army is gone, the first opportunity after hearing that they have landed, and taken possession of territory—John Bull seldom lets his foot slip in the East—therefore I feel persuaded they will maintain their hold. Nor do I think it probable that I shall soon return, perhaps never, to Macao. There are many advantages in several missionaries commencing a spoken language together to learn it fast. I should be truly glad therefore, if a missionary or two were to arrive from your Board in the course of this year. The two Misses Parkes can speak the local dialect nearly as well as I can, but I have been more than half the time studying it—not because they have studied it more diligently since they commenced, but because two are better than one in the acquisition of the languages as well as every other missionary engagement. But if such do not come—the will of the Lord be done. I will do what I can alone!

You are aware, I suppose, that when I go to this new place, that I shall need an immense amount of books! And your society is all the dependence I have for the means of making such. The American Tract Society has constantly professed to do something for me in this way; but they do it in such a way as to keep up a constant unpleasantness between the missionaries here; hence I have determined to have nothing to do with any assistance from *any quarter*, that does not come directly to me, or through your Board!! Please to ascertain whether the Baptist G. T. Society could not assist you a little in publishing tracts in China: and whether the A. & F. B. Society would not assist you in publishing portions of the Chinese scriptures, from which "washing ceremony" for baptism will be scrupulously excluded.

I doubt not but by Christmas next that, if the Lord will, I shall be occupying a new field: and if so, I should extremely regret that my hands should be tied for the want of means. I think it very probable that from \$1,000 to \$2,000 will be needed by your missionary or missionaries in China for the publication of tracts and books alone in 1841. The Chinese can print and make the books themselves cheap and well, under my superintendence, (as they are now doing,) or that of my assistant in the printing line.—Schools and the various means of enlightening the

heathen should, as soon as possible, be commenced under the new auspices!

My dear brother and brethren pray for me and China, and assist me as far as you can. This is a day of wonders here. The Lord intends good for China, blessed be his holy name. It is getting a little lighter around about me than it was on the 6th of April, 1836, when brother B. in Mississippi, told me that I was "taking a leap in the dark."

My health is very good, and my spirits rather better—higher than usual, in view of the commencement of our new station, where I may preach the gospel and distribute books without restraint. I. J. ROBERTS.

SUMMARY OF THE MISSIONS OF THE
AMERICAN BOARD OF COMMISSIONERS
FOR 1840.

Having completed the annual survey of the year, it remains to sum up the whole. The receipts have been \$241,619.04, and the expenditures \$246,601.37, exceeding the receipts \$4,910.33. The debt of the Board has of course been increased by that amount, and is \$24,083.42. The number of the missions is twenty-five, the Cyprus mission having been connected with that to Turkey. These missions embrace eighty stations, at which there are 134 ordained missionaries, ten of whom are physicians, 10 physicians not preachers, 14 teachers, 10 printers and book-binders, 11 other male and 166 female assistant missionaries;—making in all 365 missionary laborers from this country, or ten less than were reported the last year. But to these we must add 15 native preachers and 107 other native helpers, which makes the whole number 487, six more than the whole number reported a year ago. Five ordained missionaries, one physician, two male and ten female assistant missionaries, in all eighteen, have been sent forth during the year now closed.

The number of printing establishments is 15; of presses 32; of type founderies 5; of churches 55; of church-members 17,234; of those received into the church the last year 10,810; of seminaries for boys 8, containing 412 boarding scholars; of preparatory boarding schools for boys 6, containing 100 pupils; of female boarding schools 10, containing 295 pupils—making the whole number of boarding schools 24, and of boarding scholars of both sexes 807;—of free schools 415, containing 21,606 pupils; of books and tracts printed, about 685,000 copies and 45,202,506 pages the past year; and from the beginning, according to the reports of the several missions, 233,156,081 pages.—*Mis. Herald.*

CAMPBELL & BECKET, PRINTERS.

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