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NO. V.

THE PILLAR OF FIRE AND CLOUD.

IN writing to the church at Corinth, Paul says, 1st Epistle, x. 1: "I would not that ye should be ignorant, how that all our fathers were under the cloud." Why was he so concerned that they should be acquainted with this object? Was it not because it was typical of Him with whom they had to do—the Saviour? That the reason of his concern involved this fact, would not have been very dubious apart from the following connexion. But that connexion is decisive. It expressly discusses Israel's typical relation to the gospel church—specifies other remarkable objects of the ancient dispensation as being types of Christ (3 and 4 v.)—and adduces several facts in the history of the Hebrews repeatedly, by affirming that they were typical (6 and 11 v. Greek.) We need nothing more satisfactory to justify our considering the cloud as adumbrating Him who was the "body" or substance of that economy which was "a shadow of good things to come."

But in which of his offices did it prefigure Him? In the office ascribed to Him in Matt. xi. 27; xxviii. 18; Eph. i. 22; Rev. v., and various other scriptures; that is, as the *administrator of providence*. This view is not explicitly exhibited in any text, but is thought to be abundantly established by the nature of the symbol itself, and by the exact

and edifying correspondence obviously perceptible between it and the description which the word affords of our Lord's providential government. The most important points of this analogy relate to the following heads:

I. The *appearances* which the pillar assumed.

Sometimes it was *bright*—it was a pillar of *fire*; sometimes it was *dark*—it was a pillar of *cloud*. But in either case the aspect which it assumed was *suitable* to Israel's case; for it was bright only at night when they needed its cheering light, and dark only by day when they required its refreshing shade, "He spread a cloud for a covering, and fire to give light in the night."

Such too are the aspects which the Saviour's providential superintendence of Israel after the spirit wears.

It is often *bright*. It pours forth its soft splendour of indulgence and prosperity, nor permits a single shadow to obscure its radiant form. It succeeds our schemes, fulfils our expectation, and grants us all our reasonable desire. Its whole movements are so favorable that it is easy to perceive how they accord with our Lord's paternal love and wisdom; how they verify the gracious promises which he has given us, and how they all conduce to the accomplishment of the purposes of mercy which he as-

asures us he will ultimately fulfil respecting us. It shone thus clearly on the patriarch of Uz for a considerable portion of his pilgrimage as he himself informs us, when reviewing light in a season of darkness: "Oh that I were as in months past; as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness;" &c. &c., see Job xxix. The father of the faithful too, must have enjoyed this light of providence when he found himself so comfortably stationed in the land of promise, abounding in substance, respected by his neighbours, revered by his domestics, cheered by the presence and attention of his affectionate Sarah, and obeyed and loved by his Isaac in whose seed, he well knew, all the nations of the earth were to be blessed. And did not the same light shine on Joseph's lot when he had attained the second seat in the land of his previous imprisonment and bondage; received the grateful homage of the myriads whom he had been instrumental in preserving from the horrors of starvation; beheld near him his venerable father, and beloved though undeserving brethren enjoying the plenty of Goshen; lived amidst a domestic scene cheered with the affection of Asenath and his sons Ephraim and Manasseh? David too could sometimes sing, the "Lord is my light and my salvation; whom shall I fear? Jehovah is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters, &c. &c. Ps. xxiii. And cannot each of us remember many and long continued seasons, when the fiery pillar shed its radiance on our path—when our bodies were in health; and our wives and families were like olive branches round our table; and our friends were kind and faithful; and our fellow-men respectful; and our business prospered; and our prospects were full of promise? Yes: though we well deserve—if on no other account yet for our mistrust and murmuring—to walk in perpetual gloom; yet our gracious Lord has often long indulged us with the glowing smile of his providence.

At times, however, that providence is *dark*. It wraps itself in a cloud of mysterious adversity, through which scarcely

one ray is seen to penetrate. It prostrates our plans; disappoints our hopes; and opposes all our eager longings. We cannot trace amidst the gloom any proofs of our Saviour's goodness or wisdom; or of the veracity of his assurances; or of the realization eventually of his declared designs. Such was the dismal aspect of providence in Abraham's case, when he was called to offer up his only son in sacrifice to heaven, and thus to embitter all his comforts, disgrace his character in the view of man, rob his partner of the comfort of her old age, and bereave himself of all that entwined about his heart, and rendered his life desirable. No less incomprehensibly obscure was the providential procedure which snatched from Job in a single day, all his possessions, and children, and friends; prostrated him in the dust, tormented with a loathsome disease; and exposed him to the unfeeling accusations of mistaken neighbours, and the perilous temptations of a wicked wife. Who can wonder at his sore complaints or question the truth of his expressive description of Jehovah's ways: "He holdeth back the face of his throne, and spreadeth a cloud upon it." Joseph's history also affords an equally affecting instance of mysterious experience. He was assured of being raised to pre-eminence above his brethren, and yet was suffered to be sold by them into slavery, in which he remained for years, every day only rendering his case more and still more hopeless, till the very hour of his rescue came. Who that has read the life of the sweet singer of Israel, does not know how often his case justified his own sublime description of the Lord. "Clouds and darkness are round about Him. He bowed the heavens and came down, and darkness was under his feet. He had darkness in his secret place; his pavilion round about him were dark waters and thick clouds of the sky." Nor is there one of us to whom the providence of Jesus has not said, as it has been calling us to walk in darkness without any light, what "I do, thou knowest not now." Perhaps just when we had said, "My mountain stands strong, I shall never be moved;" suddenly it hid its face, and we were troubled with losses and crosses and oppositions and pains and perplexities

surrounding us with midnight gloom, and covering all our prospects with the pall of dread foreboding. Thus it is that providence becomes a pillar of cloud.

But still its aspect is always *suitable* to our necessities whether it be light or dark. It is indeed because our case requires it, that providence assumes either appearance. Perhaps we have recently begun our Christian pilgrimage, and though our piety is simple and sincere, our faith is very ignorant and weak, and would therefore be discouraged by gloomy dispensations;—or we have been long enduring such dispensations, and they have answered their corrective purposes;—or we are living with child-like acquiescence in our Saviour's will and unreserved devotedness to his service, and, therefore, are prepared to value and improve by favorable experience:—in either of these cases he no doubt is causing providence to smile upon our path. Or perhaps we have abused this indulgence and need to be chastised;—or we have wandered from our Lord and need to be reclaimed;—or we have been walking too much by sight, and need to have our faith brought into special exercise;—or we are designed to fill some arduous and important station and need to be prepared for it by trial;—in either of these cases our Lord has turned or soon will turn the darker side of his providence towards us. Some such reasons may be traced in the histories of the ancient saints, from which we have taken illustrations of this adaptation of providential dealings. And though there may be instances in our own history in which we cannot fully see the suitability of Christ's treatment of us; yet usually an attentive and experienced mind may discern enough to satisfy it even here, that all is well adjusted to its case, both in its troubles and enjoyments, and when we reach the height of beatific vision, and look back on all the way in which the Lord our God led us through the wilderness, we shall see the fitness of every dispensation to our need, and even sing, "He hath done all things well. All the ways of the Lord are mercy and truth towards them that fear Him."

II. The *benefits* which the pillar secured.

The first was *guidance*. This is re-

peatedly specified by the Holy Spirit as a primary end for which the wonderful object attended them. "In the day time he led them with a cloud, and all the night with a light of fire. The pillar of the cloud departed not from them by day to lead them in the way; neither the pillar of fire by night to shew them light and the way wherein they should go." They had to pass from Egypt through a trackless wilderness which they had never trodden, to the promised land; so that had they been left to themselves they might frequently have wandered into destruction. They needed also to be prepared by their journey for their destination, as they had contracted many habits in their house of bondage, altogether unfitting them for a land of freedom with its privileges and duties; and they were utterly incompetent to have themselves selected such a course, as would have secured to them this object. God, therefore, kindly sent this conductor to point out the road with infallible correctness, to guide every step so as most effectually to accomplish the purposes of their journeying. By its instrumentality he led them forth by a right way that they should go to a city of habitation.

And thus, as we behold Immanuel on the throne of providential rule, we are taught to say, "This God is our God for ever and ever: he shall be our guide even unto death." "Thou shalt guide me with thy counsel, and afterwards receive me to glory." And he graciously responds, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." "Thine ear shall hear a word behind thee, saying: this is the way, walk ye in it, when ye turn unto the right hand, and when ye turn to the left." If abandoned to our own direction, hapless were our case; for the best way through this desert world to heaven is far too intricate for us to find. But the gracious interferences of providence meet our necessities, by co-operating with the written word and the teachings of the Holy Spirit to make our way plain before our face. They so adjust circumstances and events that we may always see when we ought to go backward or forward, and when we ought to turn this way or that; and if we follow

its directions, we shall surely find at length that every step of our career has both conduced to lead us to and prepare us for the happy land, which the Lord our God giveth us.

It is, however, peculiarly important to remark, that as the pillar did not shew the Jews their entire course at one view, but only step by step; so providence leads us onward in a state of habitual dependence on his aid. Our impatience often wishes to see the way made plain far on before us, and because we have not our wish we think the Lord has ceased to guide us; but he thinks best to show us only that portion of our path which we ought now to tread, and when we have trodden that, still another stage shall be pointed out to us. He never fails to give us the direction, if we are willing to improve it.

A second benefit secured to Israel by the pillar was *protection*. Scarcely had they left their house of bondage, ere their cruel tyrant "made ready his chariots, and took his people with him, and he took six hundred chosen chariots, and all the chariots of Egypt and captains over every one of them;" pursued after them, and overtook them as they were encamped by the Red Sea, determined utterly to destroy them. It seemed that their ruin was inevitable. But "the angel of God which went before the camp of Israel removed and went behind them: and it came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all the night. And it came to pass that in the morning watch, the Lord looked unto the hosts of the Egyptians, through the pillar of fire and of the cloud, and troubled the host of the Egyptians;" and on the following morning Israel "saw them dead upon the sea shore."

Thus does our Lord's good providence interpose between us and our adversaries. Sometimes we see its interference: when our opponents, temporal or spiritual, have risen up against us, and we have begun to think our case quite desperate; its timely interference has repelled them, and given us a triumphant rescue. But we have doubtless been the objects of its protecting care, more

frequently than we have known our obligations: the assaults were invisible, and the deliverance unseen; but they were not on that account the less real or important. It is because of its perpetual defence that we have advanced thus far in safety, and its faithful and almighty aid will still secure us till we pass this world of danger, and wave the victor's palm. The design of our Lord's appearing was "that we should be saved from our enemies, and from the hands of all who hate us; and that we, being delivered from our enemies, might serve him, without fear, in holiness and righteousness all the days of our lives." We "are kept by the power of God, through faith unto salvation." So that we may boldly say, "the Lord is my helper, I will not fear what men can do unto me." "The Lord is the strength of my life, of whom shall I be afraid. When the wicked, even mine enemies, came upon me, to eat up my flesh, they stumbled and fell. Though a host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be comforted:" that "the Lord is my banner."

Rest was a third blessing which the pillar brought the Jews. They could not be always travelling, and yet how could they tell amidst the dangers and desolation of an unknown wilderness, what would be a suitable place for them to sojourn in? Therefore, says Moses, "the Lord their God went in the way before them, to search them out a resting place to pitch their tents in, in fire by night, and in cloud by day." "In the place where the cloud abode, there the children of Israel pitched their tents. As long as the cloud abode upon the tabernacle, they rested in their tents, and when the cloud tarried long upon the tabernacle, many days then they journeyed not."

And does the providence of Jesus afford us no repose? Far otherwise. If we yield ourselves and circumstances to its arrangement, it often not only suffers, but requires us to intermit our toils, both temporal and spiritual, and to enjoy delightful antepasts of that eternal rest, which remaineth for the people of God. "He maketh us to lie down in green pastures" of invigorating relaxation; "and leadeth us beside the

still waters" of cheering refreshment; and thus prepares us for another stage of our toilsome journey. Every Israelite indeed, who has been obedient and confidently submissive to the Saviour's superintending care, can remember many such encampments in his wanderings.

Again, the pillar afforded Israel *comfort*. This is not expressly stated, but obviously inferred from the nature of the case. They were in a waste-howling wilderness, without any created sources of supplies; exposed by day to the scorchings of a burning sun, and by night to the dangers of an unknown region. What could have been more consoling in such a situation, than to have this symbol of the abiding presence of an all sufficient friend amongst them, casting a grateful shadow over them by day, and yielding them a cheering light by night?

And can anything be more encouraging and full of comfort to us Christians, than our Saviour's providential care? We have a thousand wants perpetually recurring; but whilst he manages our mean affairs, why need we be solicitous? We are exposed to many inconveniences, but since he is ever near, why need we be discouraged or dissatisfied? This accounts sufficiently for Paul's experience, and affords abundant reason for our expecting like support and consolation: "I am filled with comfort, I am exceedingly joyful in all our tribulation." "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." It were only for us to live on providence as Paul did, and we should assuredly receive the Holy Ghost, the comforter, as did he, to cheer us with all needful peace and joy.

The last advantage connected with the pillar being present with the Jews, was *reproof*; for it was from "the cloud" that "the glory of the Lord" was accustomed to reprove his erring people; as for instance, when they murmured for flesh Ex. xvi. 10, and when Aaron and Miriam spoke against their brother, Num. xii. 5.

The ungodly would hardly deem reproof a blessing; but believers welcome it as such, knowing how much it tends to the correction of their errors, and remaining vices, which they regard as the chief evils to which they are exposed.

Christ's providence therefore, secures to them this benefit in addition to the rest. Do we murmur at its allotments? It rebukes us by making them still more severe. Are we encouraging an evil state of mind? It chides us by causing some circumstance to occur, to mortify our faulty temper. Have we wandered from the ways of holiness? It reproaches us, by sending some scourge to drive back our wandering feet. It was thus, that it reprov'd the rising pride of Paul, by sending "the thorn in the flesh, and messenger of Satan to buffet him."

Before passing from this head of correspondence between the type and anti-type, we must notice a general fact, of which the word repeatedly reminds us; viz: *the constancy and perpetuity* of the attendance of the pillar, on the camp of Israel. As they could not dispense with its presence for a moment, whilst in the desert, so it did not leave them for a moment, from the time they entered on that scene of danger, till they arrived in Canaan. "He took not away the pillar of cloud by day," says the Jewish leader, "nor the pillar of fire by night, from before his people." The cloud of the Lord was upon it by day, and the fire was on it by night, in the sight of all the house of Israel, throughout all their journeys. "They wrought great provocations," says Nehemiah, "yet thou in thy manifold mercies, forsookest them not in the wilderness: the pillar of cloud departed not from them by day, neither the pillar of fire by night."

And oh! how favoured is our case, that our guide and keeper, has assured his church, "I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day." "I am with you always, even unto the end of the world." "I will never leave thee nor forsake thee." Unhappy, unspeakably unhappy were our case, were his providence to desert us; and this calamity, our blind unbelief, so sure to err, at times disposes us to think has actually befallen us. But it is only for us to look through the veil of appearances, which our carnality throws around us, and we shall see him ever near, till we arrive at home.

III. The *duties* which the pillar occasioned.

These are all expressed or implied with sufficient distinctness in these verses, (Num. ix. 17—23). "When the cloud was taken up from the tabernacle, then after that the children of Israel journeyed, and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord, the children of Israel journeyed, and at the commandment of the Lord, the children of Israel pitched their tents; as long as the cloud abode upon the tabernacle, they rested in their tents, and when the cloud tarried long upon the tabernacle, many days, then the children of Israel kept the charge of the Lord, and journeyed not, and so it was, when the cloud was a few days upon the tabernacle, according to the commandment of the Lord, they abode in their tents, and according to the commandment of the Lord, they journeyed. And so it was, when the cloud abode from even unto the morning, and the cloud was taken up in the morning, then they journeyed; whether it was by day or by night, that the cloud was taken up, they journeyed. Whether it was two days, or a month, or a year that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents and journeyed not: but when it was taken up they journeyed. At the commandment of the Lord, they rested in their tents, and at the commandment of the Lord they journeyed. They kept the charge of the Lord, at the commandment of the Lord by Moses." The minute particularity of this passage, amounting to what a merely human author would have deemed needless repetition, must have been intended by that inspiring Spirit, who dictated every part of Scripture in uncreated wisdom, to call our most attentive consideration to the duties they describe, and to fix those duties deeply and distinctly on our memory. Those duties are these three. The Israelites *observed* the movement of the pillar—*waited* for its direction—and *followed* all its leadings.

Behold the chief duties which we owe to our heavenly master's superintending care of our affairs!

1. We must *observe* providence. Its extraordinary interferences are to engage our special notice, and its perpetual

management is to have our constant observation. We should recognize its agency at every moment occupied in all our concerns, both small and great, common and uncommon, relating to the interests of time, or to those of eternity. We should be asking what is its design in its varied movements, and what it requires at our hands. The neglect of thus regarding the work of the Lord, and observing the operation of his hands, is repeatedly denounced by a solemn woe; Ps. xxviii. 5; Is. v. 12; whilst it is particularly promised, that "Whoso is wise, and will observe these things, even he shall understand the loving-kindness of the Lord." Indeed it is sufficiently obvious, apart from these scripture intimations, that to be inattentive to the hand that arranges for us, is ungrateful, atheistic, brutish; whilst to have our eye devoutly fixed upon it, increases our steady confidence and thankful joy in its proceeding, and so proves to us as beneficial, as it is rational and pious. Perhaps few things will go so far to account for the great differences existing in the experience of Christians, as this observing of providence.

2. We should *wait* for providence. Our self-willed and impatient nature no sooner thinks an object is desirable, than it is eager to rush forward instantly to its attainment; and if it should recede from our grasp as we advance, we fret against the Lord. This is altogether wrong, and very wrong. It is forcibly taking our affairs into our own hands, and presumptuously setting our pleasure on the throne where Christ only has a right to reign. We ought never to take a single step until providence says: "go forward." And though it should by its silence keep us stationary, and far from the position which we may pant to occupy, for months or even years, still we should tarry where we are. If we will precede its leadings we shall lose sight of it and of our proper path, and perhaps never more discover them through the remainder of our days, and certainly not till we have passed through many a bog and brake that will defile and lacerate us sadly. "It is good for a man that he should both hope and quietly wait for the salvation of the Lord." "Trust in the Lord and wait patiently for him." Oh how many have had

to rue the day in which they refused to wait for providence!

3. We should follow providence. We should engage in nothing because we choose to do so; but should give up all our concerns to our Saviour's management, and in everything obey the intimations of his pleasure. He may be beckoning us through a circuitous or rugged path, where everything is repulsive to our nature; but we are to advance because he bids. Or the course which he appoints may seem to human view the path which leads to poverty or infamy; still we must pursue it only because he directs. Our continual inquiry must be, "Lord! what wouldst thou have me to do?" And when his providence grants a reply, we are implicitly and unmurmuringly to do just what he commands. If we refuse to yield to his direction, and pursue our own course, he will suffer us to wander through regions of anxiety and disappointment, and probably through seas of trouble and temptation, till we are taught our folly, and then bring us into the position in which he would have us be, after all our wayward disobedience. Remember Jonah. Whereas if we make his providence our guide, and tread closely in its steps, he will sustain us and cheer us and bless us through all the way, however trying it may be, and show us in the end how infinitely better it is to follow his perfect wisdom than our own short sighted folly; his all-gracious will than our own self-chastising wish. "Trust in the Lord with all thine heart, and lean not unto thine own understanding." "In all thy ways acknowledge him, and he shall direct thy paths." Who ever yet repented having followed providence?

W. H. C.

CHRISTIAN SOLITUDE.

"Enter thou into thy closet and shut the door, and pray to thy Father who seeth in secret, and he will reward thee openly."—JESUS CHRIST.

While the present age is distinguished by the public display of religious feeling and zeal, there is reason to fear that this is not accompanied by a corresponding regard to devout retirement. There are many things which may induce men to go with the multitude to holy scenes, which cannot operate as to secret wor-

ship. The bustle of a crowd is exhilarating to an active mind, curiosity is roused by the efforts made to excite interest, and vanity is gratified by the consequence attached to one's presence and exertions. In solitude, a man is left to himself, his attention is fixed on his own heart and character, and feelings of shame and terror are excited too mortifying and painful to be relished by a carnal mind. It does not surprise us, that retirement should be avoided by such persons, and that they gladly mingle in public scenes, where they can forget what they have been, and where the part they have to act requires the sacrifice of no passions, and leads to no scrutiny into their secret faults. But pious retirement is the privilege, as well as the duty of the good, and their happiest hours are spent in its shade. To this devout retirement we are called in various parts of Scripture. Thus, the Psalmist enjoins us to stand in awe, and not to sin, and to commune with our own hearts. And this, as you notice above, was the charge of our Lord. "Enter thou, &c." This devout retirement has been the care of good men in all ages. Behold David in the wilderness of Judah, Moses in the mount with God, the captives musing by the rivers of Babylon, and Peter going out from the hall and weeping bitterly; and see how piety works in the lonely scene, and pours out the heart before God. "O my dove, that art in the clefts of the rocks, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." The morning and evening are two periods in which we should retire for the exercises of secret piety, and if it is in our power, a pause in the middle of the day, for a few minutes' serious reflection, will be refreshing to the heart. And while some have commodious apartments in which they can be alone, a willing mind will find in the poorest hovel a corner in which it can hold fellowship with God. How many are the scenes to which nature invites us (especially at this season of the year) by their stillness and seclusion; and those whom infirmity or disease prevents from walking whither they would, may seize the period when their dwellings are in quiet, or, like Heze-

kiah, may turn their face to the wall and pray. Of all places in a dwelling, none is regarded with such interest by surviving friends, as the spot where the pious met with God. Never do they draw that curtain, or open that closet door, but a kneeling parent rises to their view.

But what are the exercises of pious retirement? The contemplation of the works of nature is a delightful employment for a solitary hour. If it is in the morning that we are alone, the freshness of the air, the beauty of the dawn, the cheering voice of the birds, and all nature starting into activity and gladness, exhibit to us the care of that paternal providence, which, by the regular succession of darkness and repose, and light and industry, preserves the faculties, and the pleasures of exertion, and counts not the humblest plants, nor the most solitary scene, unworthy of its reviving influence. If, like Isaac, we go out to the field at the evening tide, we behold in the glory of the setting sun, the various tints of the western sky, and the placid smile of the face of nature, the milder features of the character of Jehovah. The moon walking in her brightness, and the stars which sparkle in the firmament above us, proclaim the majesty of the *Creator*, and the insignificance of man. The eighth Psalm was probably composed while David was surveying the firmament by night: and the genius of poetry, and the spirit of devotion, breathe in every line. What a contrast do the simplicity and beauty of the Psalmist's strains present to the pomp and labour of other descriptions of the same objects. It was not his design to display his own talent, or to gratify a curious fancy, by revelations of other systems, but to teach the lessons of gratitude and dependance to man. During the night watches, the howling of the winds, the descent of the rain, and the raging of the storm, reminds us of the terrors of the Lord, shew us how grateful we should be for the habitation that shelters, and the bed that comforts us, and awakening our pity for the unsheltered traveller, or the struggling seaman, raise to the Father of all *the prayer*, that he would preserve and comfort them.

Reading is another exercise for pious

solitude. In this age when books are so multiplied, it is prudent to select the best, and to be guided in this, not by the arts of the interested, or by the praises of the fanciful, but by the opinion of the sober-minded. There is one book which should have our chief attention in such scenes, and which claims our unlimited confidence and perpetual delight. Reading the Bible in the morning, will fit us for the various scenes of the day, by its counsels, its warnings, its consolations. Often do we find by what occurs during the day, that the portion read in the morning was a word in season. And in the evening, we should peruse it by ourselves also. If we are thus employed before we retire to rest, our thoughts will be occupied with the things of God, while we slumber. Such appears to have been the impression produced by the perusal of the small part of the word existing in his days on the mind of David before he retired to rest, that he felt himself constrained to rise at midnight to give thanks unto God because of his righteous judgments.

Meditation is another exercise for pious solitude. Oh, how love I thy law, it is my meditation all the day! Such was the exercise of the Psalmist; and, it appears that in his busiest hours, thoughts on divine subjects arose in his mind, and were always welcome there. But it is in retirement that we can view them more steadily and fully. In the morning, let us meditate on the day-spring from on high, and the blessing it has brought to us; on the means of doing good during the day, that we may improve them; on the difficulties we have to pass through, that we may walk surely; and on the duties demanded of us, that none of them may be omitted, or done carelessly. How many are the affecting thoughts of Jehovah's care of us during the dark and defenceless period of slumber, which the morning suggests and calls us to ponder. Let these be cherished and followed out into all the returns which they claim, and all the hopes they encourage. At the return of night, let us meditate on the conduct of providence to us during the day that is past. Has God furnished our table, supported us amidst the turmoil and toils of business, and prospered us in the labour of our hands, blessed us with cheer-

fulness of mind, and preserved our going out and coming in? Have we received agreeable intelligence from our friends at a distance, and has he kept our tabernacles in peace? Has he lifted up on us the light of his countenance, and have our fellow creatures shown us any tokens of sympathy and kindness? Have we made any progress in knowledge, or felt any excitement to piety? Have we been tempted, and yet been enabled not to yield to the temptation? These are questions which we ought to propose to ourselves; and if we can answer them in the affirmative, we may say, bless the Lord, O my soul, and forget not all his benefits. Have we met with disastrous dispensations? Have our bones been racked with pain, or have we witnessed the illness and death of a relation or friend? Have we lost part of our property, been assailed by the calumnies of the slanderer, or subject to the contempt of the proud? Let us not stretch ourselves on our beds, till we have cast our burden on the Lord. The hand of Jesus will wipe the tears from our eyes before we close them in slumber. While a fretful mind and a fearful heart give tenfold more uneasiness in the night, than through the day, because there is nothing to interrupt or repel their suggestions, patience and meekness will preserve or restore the calm of the soul in the most agitating circumstances. But let us examine what our conduct has been in the day that is past. Have we maintained our integrity in all our dealings with our fellow creatures? Have we supported the weak, warned the unruly, and comforted the feeble-minded? Have we lived as in the presence of God, kept ourselves unspotted from the world, ruled our own spirits when others were thrown off their guard, and lifted our hearts to heaven in frequent and devout ejaculations?

The pleasure which these reflections yield, is far superior to all the delights which the honours of kings' palaces, or the indulgences of the house of mirth could impart. Sad is his case, whom an accusing conscience accompanies to the chamber of retirement; but how enviable is his condition, who, as he lays his head on his pillow, hath this testimony, that he pleased God. None can have this testimony but he that walks

with God. But the sins we have committed during the day will be set before us by the voice of conscience. Does it tell us that we have forgotten God our maker, spoken roughly to those who have deserved our kindness, shut up our bowels of compassion from the poor, cherished any evil thought, or erred as to the cause and measure of our anger? Let us not lie down on our beds with unrepented sin resting on our souls. Let us implore the sprinkling of that blood which cleanseth from all sin. The best preparative for a comfortable sleep, is to have the heart sprinkled from an evil conscience. If there are seasons in which the remembrance of sin debars the eyes from sleep, and in which a good man has to say, like David, "All the night make I my bed to swim, I water my couch with my tears," he shall find ere those nights pass away the relief which prayer brings, and the soothing assurance that God regards his contrition, and like the Psalmist, he shall add to his lamentations, "The Lord hath heard the voice of my weeping."

The formation of good purposes and resolutions, is another exercise for pious retirement. While we remember the duties we have omitted, we must resolve to perform them more carefully; and when we think of the scenes which we have found unfriendly to seriousness, but favourable to improper indulgence, we must determine to shun them. When we reflect on the opportunities of usefulness with which we are favoured, we must resolve to improve these with all our might. Good resolutions are not, in all cases, the results of grace, for, in too many instances, they are disregarded and forgotten; but they are the inseparable companions of genuine contrition. That man is in a state, I had almost said, desperate, who, in the hour of retirement, thinks not of his sins with a determination to forsake them. If he regrets that he has committed them, he must at that moment resolve that he will do so more. It was when the prodigal came to himself, that he said, "I will arise now, and go to my father." That unhappy youth was driven to solitude by necessity; and amidst the neglect of men, and the pressure of want, he was visited by a better friend than any that had shared his abundance.

That friend was *Repentance*, and, under her guidance, he resolved to return to his father and to his duty. It is mournful to think of the multitudes of resolutions which have been broken; and the guilt of this, however lightly it may be thought of by the presumptuous sinner, will one day pierce him to the heart; but there have been some excitements to duty, and repellents of temptation, and the grace which suggests will maintain them. The purpose formed in contrition, will be established by prayer. Various methods have been employed to give efficacy to these pledges; but the best is prayer for that divine influence which will keep alive a sense of their obligation on the conscience and the heart.

In solitude, we ought to give ourselves to prayer. Then, there may be a particularity of statement, a disclosure of feeling, an earnestness of manner, and a renewal of petitions, which would be unsuitable before any of our fellow-creatures. In the morning, the first exercise of the mind which God has restored to its usual exercise, should be devout elevation to him. If our secular business calls us early away from our retirement, we are the less likely to be disturbed while we engage in prayer before we leave it. Prayer for God's protection and blessing on the labours and duties of the day, will be the exercise of every man who feels his dependance on God; and events there are, of frequent occurrence, which remind us, that in his hand our breath is, and that his are all our ways. There are few even of the busiest who may not devote some minutes of their hour's rest at noon for secret prayer. If a short intercourse with a dear friend enlivens the spirits, and makes the heart lighter for renewing our task, much more will this be the case with fellowship with *Him* who is the life of the soul, who can follow us when other friends retire, and encourage us when they are silent. Prayer is also most suitable for the retirement of the evening. It is God who giveth his beloved sleep; and if he debars our eyes from rest, no influence will lull us to repose. We must ask it from Him, and let not drowsiness be an excuse for the neglect of prayer, but let it admonish us not to delay our retirement till nature is exhausted. Many

die during the slumbers of the night; and some are seized during its watches, by agonizing pain, or are awakened by the arrival of painful intelligence; and what need is there for prayer, that God may keep us from visitations such as these, or that if they should come, his grace may prepare us to meet with them? How consoling is it to look to a vigilance which foresees every thing, which never slumbers, and which has all-sufficiency for the objects of its care. We are told of our Lord, that, rising early in the morning, a great while before day, he went away into a solitary place, and there prayed. And, on another occasion we are told, that when he had sent the multitudes away, he went up into a mountain apart to pray: and when the even was come, he was there alone, and he continued thus employed till the fourth watch of the night. Though he required not the influence of prayer as we do, much of his life was spent in it. This was an intercourse with God in which his soul delighted; and he hath thus taught us, that while prayer is the expression of piety in all circumstances, they are most abundant in it who are nearest heaven.

Anticipation of eternity is the last exercise of pious solitude which I shall specify. In our intercourse with the world, we feel engrossed with the bustle, and agitated by the cares of the present scene, but solitude reminds us, that there is a period approaching, when we shall be removed from all its engagements, and have no more a share in all that is done under the sun. There is an awful solemnity in the thought; but it is necessary to secure to it a due degree of attention, and that night will not be ill spent in which a man anticipates the night of death, in which none can work; nor will that morn pass away without prayer, in which we set before us the last morning which shall usher in eternal judgment. Never should we accompany a funeral to the church-yard, without devoting a few minutes to the consideration of our latter end; and when we have it in our power, a visit to the place of graves, in solitude and silence, may teach us to number our days. Among all nations this practice hath prevailed, for it is the dictate of the heart. It is said, that the Armenians

resident in Constantinople have a cemetery which covers a space of several hundred acres. It is planted with picturesque trees, and to it the living often repair for meditation on death, and for the affectionate recollection of deceased friends. It is a striking evidence, says the narrator, of the extent of the charity of these Armenian Christians, that, at the angles of the tomb-stones, there are various little cavities, which are intended as so many reservoirs to retain the rain-water for the use of the birds which abound in the trees of the cemetery, and frequently perish from the want of water in that sandy soil. Thus friendly are solitude and sorrow to pity and benevolence.

The arguments by which this godly retirement may be recommended are various. Retirement, by its seclusion from the temptations and the bustle of life, gives opportunities for obtaining that acquaintance with our state and character, without which no repentance can be felt, and no amendment will be sought. It is here that the voice of flattery is silent. Conscience tells us what we are before God; and amidst its charges, from which we cannot withdraw, the atonement of Christ is felt to be our only refuge. I remember to have heard, says Dr. Doddridge, of a wise man, who, on his dying bed, addressed himself to his eldest son, who was a very licentious youth, and entreated him that he would promise as a man of honour, that he would spend one quarter of an hour every day alone, without the amusements of books or paper, employing himself for that time only in thought. So easy a request was not to be denied to a dying parent, nor could the youth himself immediately forget it; and while thus alone, it soon occurred to him to reflect, to what purpose it was that so wise a man as his father should make what seemed to him to be so odd a request; but so near does wisdom dwell to a heart disposed to inquire after it, that a set of thoughts soon arose in his mind, which proved not only the occasion of his reformation, but of his conversion too.

Occasional solitude is necessary to recruit the faculty, and to compose the feelings. Quietly is the vigour of that mind exhausted which is perpetually

on the stretch to dazzle, and whose passions are continually agitated by the conflicts of the world. Soon does that beauty fade, and that sprightliness pass away, which move incessantly in the scene of gaiety. But intervals of seclusion repair the waste of time, and render the intercourse of society more pleasing. That man enjoys the advantages of friendship with far more profit and delight, who has obeyed the call of wisdom to retirement, and has been listening to her still small voice, than he can who is always in public. The finest talents must be purified by private discipline, and cherished by seasonable respites, or they will soon run into the extravagancies of vain conceit, or sink into the languor of utter imbecility. We have many illustrations of such lessons from the works of nature around us. The loveliest flowers would soon wither and die under perpetual sunshine, and therefore night covers them with its shade, and then refreshes them with dew.

Solitude, too, is friendly to our intellectual and religious improvement; there we have it in our power to converse with the wisest in all ages, and can select books for perusal which are best adapted to our benefit. There we can read again and again what perplexes us by its obscurity, or that which, on account of its importance, we wish to impress on the heart. It is true, that, in society, we may meet with instructive conversation, and that much may be learned, both in knowledge and in piety, from the discourse of those who are eminent in both; but well improved retirement will fit us for availing ourselves more fully of their counsels. Besides, it often happens, that the effect of the best conversation is marred by the burst of folly, or by the cavils of the disputatious. How rare is that intercourse, all the speeches in which could be read without a feeling of regret; but in books, wisdom appears in its best form, and piety in its purest spirit. Let us consider what blessed society may be enjoyed in pious solitude. There angels who minister to the heirs of salvation whisper to the heart many valuable suggestions; and there we trace the steps, and hear the voice of departed saints. There, in turning over the books which they read, in perusing the letters which

they wrote, and in recalling the virtues which they practised, we shall feel that they are present with us. And Jesus our Lord hath said, "If any man love me, he will keep my words, and my father will love him, and we will come to him and make our abode with him." This retirement will prepare us for relishing and improving seclusion when we are driven to it by afflicting dispensations of providence. The time may come, when the friends in whose company you are happy, may withdraw from your presence, or may be removed by death; when a change in your circumstances, or the blasting of your name by calumny, may make those shun your society who are now most eager in courting it; when disease may confine you to your bed, and when you may have wearisome days and nights appointed to you. How grievous will such solitude be to the man who could never be happy alone; but the man who has frequently retired to meet with God, will recollect the lessons which solitude taught him, and the exercise in which his seclusion was employed, and will say, "Nevertheless, I am continually with thee." "Behold the hour cometh," said our Lord, "yea is now come, that ye shall be scattered, and shall leave me alone; and yet I am not alone, for the father is with me." Let us think from what temptations Christian retirement will withdraw us. In the intercourse of life, there are objects frequently presented, by which envy, or pride, or anger, or covetousness, or evil desire, may be excited. If we meet with the piety of the holy, and the counsels of the wise, we see also the foolishness of the carnal, and hear the evil speeches of the profane. In some cases, temptations to sin are urged on us, by solicitations to which our firmness may yield; and our safety is only to be found in the refuge of devotion. So corrupt has been at some seasons the state of society, that the good man hath said, "Oh that I had in the wilderness a lodging place of way-faring men, that I might leave my people and go from them." It is proper to state before closing these remarks, that there is one season in which Christian retirement is peculiarly requisite, and in which we are furnished with the best materials for improving it, and should

be in the best frame for its various duties. I mean the evening of the Lord's day. It is in this portion of it that a decline in the power of religion is chiefly visible. In many places, attendance on public worship may be as general as in the days of our fathers: but it was not in their days, that streets, and highways, and fields were crowded with parties seeking for amusement, and breaking the stillness of nature by their vain conversation, and impious mirth. In vain is the sanctuary of God opened for such wanderers: and it is to be regretted, that many abuse such services into an excuse to their own consciences, for the neglect of domestic instruction, and of the Christian retirement we have been recommending. But God will not accept of the service which occupies the place of another appointed duty. It is in pious reflection at such a season, that serious impressions are strengthened, that divine truth is applied, that the heart and life are consecrated to God, and that we are delivered into the mould of the gospel. May God teach all who read this to redeem the time, and may no reader have to regret, that any place or season has been lost to the calls of wisdom.

R. L.

Toronto, June, 1841.

OUTLINES OF A SERMON BY THE LATE REV. ROBERT HALL.

Preached at Broadmead, Bristol, Jan. 16, 1831.

FROM NOTES TAKEN BY THE REV. J.
EYRES.

It has been observed in the memoir of Mr. Hall, that "extraordinary pathos characterized the religious services in which he engaged." This was particularly the case at the commencement of the year in which he was called from the scene of his important labours to join those "who through faith and patience inherit the promises." The intensity of his devotional feelings, and the fervour of his supplications in behalf of the assembled congregation, as well as the glowing affection and deep solemnity with which he addressed them, as he reviewed the past dispensations of providence, and anticipated some of the probable events of the year now opening upon them, both in relation to them and

himself, excited the strongest emotion, and in connexion with the events which immediately followed, made an indelible impression on their minds. Nearly all his subsequent services partook more or less of the same pathetic and solemnly anticipatory character. One of the most impressive of these, of which many of the congregation retain a vivid recollection, was delivered on Sunday, January 16, 1831. The text from which he preached was Deut. xxxiii. 25, "*Thy shoes shall be iron and brass, and as thy days so shall thy strength be.*"

In this discourse he seemed to be preparing his people and himself for that event by which they were to be deprived of their invaluable pastor, and he is to be freed from anguish and sorrow; when his soul, liberated from its chains, and clothed in the Redeemer's righteousness, was to go forth first into liberty, then into glory.

As only a summary of "the application or improvement" of this discourse has appeared before the public, it has been thought that the notes of the sermon, in connexion with the application, would be useful and interesting.

In the introduction Mr. Hall observed—The Jewish church was a type of the Christian church. Hence, says the apostle Paul, after enumerating several particulars, "Now these things were our examples, and they are written for our admonition."

The word *τύποι*, rendered examples, signifies models or types. The various deliverances the Divine Being wrought for his people—the services in which they engaged, and the sacrifices they offered, were for our learning. The promises also which they received, and comforts given them, were designed for us, if we fear God, "that we through patience and comfort of the scriptures might have hope." Let us therefore endeavour to unfold the meaning of these words written by Moses—"Thy shoes shall be iron and brass, and as thy days so shall thy strength be"—and impart from them some consolation.

In doing this we shall make three observations.

I. That the true Israel of God are called to tread in rough paths, and endure heavy trials.

II. That in the prospect of these things they are apt to be dismayed.

III. That although their trials are great, they may expect all-sufficient strength.

1. We shall endeavour to show that the people of God are called to tread in rough paths and experience trials which in an absolute sense are heavy in their nature. Had not his people of old been called to pass through difficult paths, there would have been no propriety in adopting the words of our text. The allusion probably is to the hard soil of the wilderness through which they had to pass to the promised land. It is called the "terrible wilderness," and "a waste howling wilderness, wherein there was no water." Thy shoes, therefore, says Moses, shall be iron and brass.

This figure we shall take and compare to the trials of God's children. These trials have not been confined to one age or nation. In every age God's children have been peculiarly tried; sometimes their trials have been of a very complicated nature, arising from various sources—from pain of body, depression of mind, family bereavement, losses in business, temptations, poverty, and persecution; so that they have appeared almost too heavy to be endured. Under their pressure Moses wished to die. David said, "Give ear to my prayer, O God, and hide not thyself from my supplications. My heart is sore pained within me, and the terrors of death are fallen upon me; fearfulness and trembling are come upon me, and horror hath overwhelmed me. Oh that I had wings like a dove, for then would I flee away and be at rest." The language of Asaph is of the same purport—"Will the Lord cast off for ever, and will he be favourable no more?" In the wilderness the Israelites were led backward and forward. Trials attended them through all their journeyings. Look also at our blessed Redeemer, the pattern and leader of his people. Think of his trials and sufferings; and how light are ours when compared with his. Thus, then, my dear brethren, we perceive, by the case of the children of Israel, the promises of God, by the experience of the faithful in different ages, and by him who was in all points tried as we are—that we must expect heavy trials in this world.

2. And now, in the second place, you will observe, that in the prospect of suffering and trials we are apt to be dismayed. The promise in our text is applicable not merely to the present, but also to the future. It relates not only to the trials we are enduring, but to those we have in prospect. Some we have passed through, others we are now enduring, but there are more in prospect. In reference, then, to anticipated trials, we are too prone to be dismayed and cast down in our minds. This was the case with the children of Israel, notwithstanding the blessings they had received and the promises given them, they were dismayed; though their shoes were to be as "iron and brass," "they were discouraged because of the way."

The Israelites were not alone in this. God's people in every age have been exercised in a similar manner; they have been brought to the last extremity, and have not known what to do. It was in the prospect of trials that Elijah, distressed in mind, sat down under a juniper tree, and requested for himself that he might die, and said, "It is enough: now, O Lord, take away my life, for I am not better than my fathers." And we may be sure that the apostle Paul was the subject of perplexity, when he thus expressed his feelings—"And now behold I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, that bonds and afflictions await me." Though he did not despair of the grace of God, he was perplexed; though not destroyed, he was cast down. Our blessed Redeemer himself, also, was so dismayed, that he prayed that the cup, if possible, might be removed from him.

Then, my dear brethren, recollect, that no new trial has happened to you. It is not an uncommon thing that you should be tried, but such as all who are now in heaven knew something of. They came out of great tribulation. Nor are you to think it strange concerning the fiery trial which is to try you. Be not too much cast down and dismayed in prospect of trial. He in whom you trust, is able to make all grace to abound, and work all things together for your good.

3. And we shall now endeavour, in

the next place, to show you the ground of your encouragement. For, although your trials may be great, you are to expect strength that shall be adequate to all your wants. "*Thy shoes,*" says God, "shall be iron and brass;" "*as thy days so shall thy strength be.*" The meaning of which is, that all reasonable succour and support shall be equal to the trials and exigences of every day.

Pious men have found this to be the case through all generations. They have had their days of persecution, days of affliction, days of want. They have had seasons of temptation, of darkness, and of duty; but reasonable and suitable strength has been received; their strength has been in proportion to their day; so that they have not really been in want of anything for their good. So it is with the Christian now. His heavenly Father says, "when thou passest through the waters I will be with thee, and through the rivers, they shall not overflow; when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee." Weep not, then, Christian; be not discouraged at what you have now to endure, or at what you have in prospect; you have more for you than against you. God is with you as your upholder, governor, and benefactor. And as a mother comforteth her children, so will he comfort his people.

You see, then, my dear brethren, that we are not to be over anxious about the future; if you have sufficient for the present, fear not that which may never take place. "Take no thought,"—no anxious, distressing, harassing thought—"for the morrow." Suffer not your minds to be torn asunder by doubt or apprehension. Consider, rather, what is the present will of God, and rest satisfied and content without anticipating evils which may never arrive.

Do not heighten your present sorrows by a morbid imagination. You know not what a day may bring forth. The future is likely to be better than you expect, as well as worse. The real victory of Christians arises from attention to present duty. This carries them from strength to strength.

Some are alarmed at the thought of death. They say, How shall I meet the agonies of dissolution? But when you are called to die, you will, if among

God's children, receive dying consolation. Be satisfied if you have the strength to live to God, and God will support you when you come to die. Some fear persecution, lest at such a season they should make shipwreck of faith and of a good conscience. "As thy day is, so shall thy strength be."

Consider to what it is we owe our success. If we are nearer our salvation than when we believed, let us not ascribe it to ourselves, to our own arm, but to the grace of God. Not I, but the grace of God with me, enabling me to sustain and to conquer. If we continue, it is because we have obtained help of God; we are kept by his mighty power unto salvation. In all our sufferings, if Christians, we are perpetually indebted to divine succour.

Let us habitually look up to God in the exercise of faith and prayer. Instead of yielding ourselves to dejection, let us plead the promises and flee to the divine word. He has been accustomed to sustain the faithful, and he is the same yesterday, to-day, and for ever. He is never weary. Look to him. They that wait on him shall mount up with eagles' wings, run and not be weary, walk and not faint. Go to him in prayer—cling to his strength—lay hold of his arm. You have a powerful Redeemer. Be strong in the power of his might. Draw down the succours of his grace, which will enable you to go on "from strength to strength, until you appear before God in Zion."—*Baptist Magazine*.

BAPTISM AMONG EPISCOPALIANS.

We noticed last week the baptism of two theological students in the Hudson by a professor of the Episcopal Theological Seminary in this city. The circumstance induced an allusion to an article in the *Churchman* last summer in favor of immersion. The *British Critic*, a Church of England publication of great note, expresses the most decided opposition to any substitute for immersion *except in the case of clinics*, persons unable to leave their beds. It rejoices in the prospect that immersion will be universally restored, and mentions as "cheering news" the case of several Episcopalians, who have been immersed in this country.

We have observed the course of Episcopalians upon this subject both in England and America, and are decidedly of opinion, that a gradual but successful effort will be made to restore the ordinance in its purity. It may be proper to add, that the tone of the reports of the British and Foreign Bible Society, appears to be that of decided regret for the course regarding our Indian versions which the Committee have been forced to adopt. We should not be surprised to see the measure repealed, which excludes from patronage our versions of Scripture. Where then will the daughter, the American Bible Society, find a sanction for its unhappy course?—*Baptist Advocate*.

PROPOSED NEW HYMN BOOK.

To the Editor of the *Canada Baptist Magazine*.

RESPECTED SIR,—Adverting to the communication from "A LOVER OF PSALMODY" in the last number of your truly valuable periodical, I beg to offer a few observations on the same important subject, with the view of contributing towards so laudable an undertaking.

The plan proposed by your correspondent appears to me both judicious and practicable; but at the same time, the proposition might certainly be discussed with much advantage in the manner you suggest.

I have in my possession "a collection of *Hymns for the use of Baptist Congregations*," which I believe was first published in England in the year 1829, under the title of "A New Selection." The copy referred to is the *eighteenth*, being an improved and enlarged edition of "the New Selection," and was printed in London so late as 1839, and is the Hymn Book used by many of the churches in England, and also by the church in Dublin.

I have shewn "the Selection" to several of the brethren in this country, who have expressed their approbation of its arrangement and contents, with the wish that it might be introduced into the churches in Canada. From this circumstance, I am led to think that the Hymn Book alluded to is not generally known on this side of the Atlantic.

In order to shew that the composition of the hymns in the "New Selection" ranks high both in devotion, and also in poetic taste, I shall just mention a few of the author's names:—Addison, Beddome, Bowring, Cowper, Davies, Doddridge, Enfield, Fawcett, Fellows, Logan, Luther, Milton, Montgomery, Newton, Ryland, Steele, Stennett, &c.

The "New Selection" contains 526 pages and 684 hymns, which have been compiled

with much diversity of taste, and are arranged in the following order:—

Hymns.

THE CREATOR... ..	1
His Attributes	12
His Providence... ..	27
THE SAVIOUR.—His History.	56
His Titles... ..	85
His Claims..	128
His Dominion..	156
THE SPIRIT.—His Operations	173
Invocations of His aid... ..	181
THE UNCONVERTED.—Their State..	194
Prayer for them.	197
Addresses to do.	201
THE GOSPEL.—Its Blessings..	204
Its Invitations	223
THE CHRISTIAN.—His Conversion..	238
His Character	262
His Trials	309
His Privileges	329
His Prospects	374
THE ORDINANCES.—Baptism	406
The Lord's Supper... ..	430
The Lord's Day... ..	439
Public Worship	453
Social Worship	484
Family Worship	498
Private Worship... ..	509
THE CHURCH.—Its Fellowship... ..	540
Its Officers... ..	555
Its Triumphs	570
The Young	598
Death... ..	609
The Resurrection.	632
The Judgment	640
Heavenly Happiness..	646
Doxologies and single verses... ..	670 to 684

If by the above remarks, I may succeed in drawing the attention of any of the brethren in Canada, who may not have seen the very superior compilation referred to in this communication, my object will be fully attained, and in the event of a new Hymn Book being introduced into the churches in this country, many excellent compositions will be found in the "New Selection" which are rarely met with in any other. I remain, respected Sir, your's affectionately for the truth's sake.

Μαθητής.

NOVA SCOTIA.—*Baptist Education Society.*

—An additional grant of £200 was brought up from Committee of supply and passed in the House of Assembly on Monday, by a very considerable majority, making in all the sum of £500, granted to the College and Academy at Horton during the present Session. By these grants the strongest sanction which the Legislature can bestow has been given to these most useful Institutions, and while their supporters have so frequently and so liberally stood forward in their behalf by

their contributions and labours, they have the highest satisfaction in believing that their motives as well as their efforts are duly appreciated by the assembled representatives of the country. The grants were not, of course, passed without opposition from such as either did not fairly estimate, or did not understand the value of the Institutions to the future prosperity of the country.—*Christian Messenger.*

MURDER OF A MINISTER.—We learn from Brother S. W. Lynd, now in this city, who has received a letter communicating the painful intelligence from Cincinnati, that our brother King Griswell, of that place, has been brutally murdered. He has been for some time laboring with great success in one of the suburbs of Cincinnati, having baptized some sixty or seventy converts, who had been recently publicly recognized as a church. A profligate young man, who became enraged, because he had been made a subject of special prayer, by a converted companion, threw a stone at the man who had prayed for him, as he passed out of the church. The stone struck the head of brother Griswell, who was at the same time near the door, and fractured his skull. He died in a few hours.—*Baptist Record.*

POETRY.

PREFERENCES.

I love the blushing moss-fringed rose,
Chief theme of Flora's gentle muse,
And the bright tulip as it glows,
Superb with gorgeous rainbow hues.
But more I love the violet,
Of humble form and sweet perfume,
Meet flower to wreath a coronet,
Which modesty might well assume.

I love the company, where sits
Grave wisdom, pouring forth his lore;
And ready-answering wit emits
His scintillations bright. But more
I love the genial circle, where
The family commingle hearts,
Their mutual kind assistance share,
And each affection's joys imparts.

I love the long Cathedral aisle,
Its lofty arch and solemn chant,
Where, rapt in ecstasy awhile,
One feels as Heav'n's inhabitant.
But more I love the lowly courts,
Where meet the pious rustic throng,
The sacrifice of contrite hearts
To offer, and their simple song.

I love to stand on Tabor's height,
Inspired with solemn reverence,
Before my Lord enshrined in light,
And throned in dread magnificence.
Much more I love on Calvary
To lie beneath his bleeding cross
In penitent humility,
Deeming my righteousness but dross.

Here, Oh! my Lord, I would for ever be,
Still feasting my enraptur'd gaze on Thee.

THE MISSIONARY REGISTER.

MONTREAL, JULY 1, 1841.

CANADA BAPTIST MISSIONARY SOCIETY.

CONTRIBUTIONS DURING THE PAST MONTH.

J. Wenham, Esq., Toronto.	£5	0	0
A Lady, London, U.C.	0	12	6
J. C. do. do.	0	8	9
Duncan M'Arthur, Breadalbane.	0	5	0
Jolin M'Intosh, do.	0	5	0
Arthur M'Arthur do.	0	5	0
<i>By Rev. S. Tapscott, Port Hope.</i>			
Mr. Jopling	1	0	0
Mr. Lee Mills.	0	10	0
Mrs. L. Mills.	0	5	0
A Friend	0	5	0

Subscriptions and donations are thankfully received by any of the Society's agents in this country, and especially by the following persons:—

MONTREAL.—Mr. J. Mills, Treasurer; or Dr. Davies and Mr. J. Milne, Secretaries.

LONDON.—Mr. Harwood, 26, Queen St., Cheapside, and Rev. J. Davies, Princes St., Stamford Street, Secretaries of Baptist Colonial Missionary Society.

EDINBURGH.—Mr. H. Dickie, 2, Newington Place.

ACKNOWLEDGMENTS.

In the course of a few weeks we have received by the spring vessels the following consignments from England in aid of education and missions.

FROM JOSEPH GURNEY, ESQ., LONDON, *Three Cases* containing books and tracts, which must have cost the generous donor more than £65 sterling, together with 12 Hebrew and 2 Syriac Bibles given by the British and Foreign Bible Society; and also the residuum of the library of the late Mrs. E. GURNEY.

FROM KIND FRIENDS IN CAMBERWELL, LONDON, *One Box* containing a most liberal supply of excellent wearing apparel, for the use of the

beneficiaries of the Theological Institution. If Peter was pleased when he saw 'the coats (*rather tunics or under apparel made of cotton*) and garments which Dorcas made,' he could not fail to commend the almsdeeds of these fair imitators of her example.

FROM W. VICKERS, ESQ., NOTTINGHAM, *One Package* of lace goods, valued at upwards of £20 sterling.

FROM THE REV. J. G. PIKE, DERBY, 200 of his very useful and popular works, together with 12 copies of his sermon on the Christian Ministry.

FROM J. L. ANGUS, ESQ., NEWCASTLE ON TYNE,

One box containing books, &c.; together with 12 of the Scripture Guide to Baptism, presented by the author, the Rev. R. Pengilly.

FROM REV. C. ANDERSON, EDINBURGH, Several valuable works for the Theological Institution.

THE RETURN OF THE SOCIETY'S AGENT IN BRITAIN.

Our readers have been already informed of the safe arrival of Mr. EDWARDS, after spending many toilsome months in the Society's service in the mother country. We will now state some particulars respecting his mission and his return. It appears that our aged and devoted brother succeeded in obtaining contributions to the amount of somewhat more than £750 sterling, consisting of about £150 in yearly subscriptions and £600 in donations. He was successful also in securing the services of many kind friends, who have undertaken to promote the Society's interest in their respective localities, by receiving contributions towards its support. All his expenses, notwithstanding his long absence of 18 months, and the extent of

his travels, including his passages across the Atlantic, did not exceed £146—a fact which reflects much credit on his careful and self-denying economy, as well as on the hospitality of our brethren in Britain.

The Committee, after receiving Mr. EDWARDS' account of his agency, and in view of what has been accomplished through his efforts, with one mind passed the following resolution:—

“That we rejoice in the safe return of our beloved Christian friend, Mr. Edwards, to this the land of his adoption, where we hope he has many useful and happy days yet to spend; and that our very grateful acknowledgments are due to him for his most indefatigable and self-denying exertions as the agent of this society in Great Britain; and that our devout thanksgivings are due to God, who has crowned his exertions with success.”

Our aged friend's emotions in looking back on his visit to the fatherland are fully expressed in the following letter, addressed to the Committee. The sentiments of gratitude to God and Christian friends which it contains, express also the feelings of the Committee; and hence we give it publicity in our Register.

MONTREAL, May 21, 1841.

To the Committee of the Canada Baptist Missionary Society.

DEAR BRETHREN,—Having through the abundant goodness of our Heavenly Father been permitted to meet you once more on the shores of Canada, I am induced by a review of all through which I have lately passed, to indulge in the language of praise and thanksgiving. When I reflect that whilst travelling more than 13,000 miles by land and water, by night and by day, no accident has befallen me, no disease has been to me the messenger of death—but that when laid low with bodily afflictions the Lord has raised me up again—when difficulties obstructed my path, he has graciously cleared my way—when hope had well nigh yielded to despair, he has turned the hearts of his people and inclined them to look favourably on the spiritual interests of Canada, thus causing me to feel that they who sow in tears shall reap in joy. When I view these things, I must say, “Bless the Lord, O my soul,” and when you view them in praise, I am sure you will unite with me in praying the Lord for his goodness, and for his wonderful works to the children of men.

It would be an omission of duty were I to

neglect expressing my gratitude to those dear friends in England and Scotland, who kindly supplied my wants, tenderly sympathised with me in suffering, and aided me by personal effort and advice in the prosecution of the important work assigned me. It would afford me pleasure to mention all their names, and recount all their many acts of kindness toward me, but this I cannot do; and yet it is difficult to forbear mentioning the names of these friends in London, viz., Mr. Job Heath, Deacon of the church in Maze-Pond, and his family, Mr. Alexander Hodge and family, connected with the church under the pastoral care of Mr. Rothery, also Mr. and Mrs. James Horn, members of the church in Church Street. To these dear friends I am much indebted, and the remembrance of their kindness will ever be grateful. To them, and to all other dear friends whom I cannot name, I would on my own behalf and on that of the Society, return my sincere and hearty thanks. May their offerings and services find acceptance with God, and be abundantly blessed of him in helping to turn many souls to Christ, and establishing believers in their most holy faith. Praying that the little one may become a thousand, and the small one a great nation in Canada, I am, dear brethren, your's in the bonds of the Gospel,

JOHN EDWARDS.

A NEW CHURCH FORMED.

The following good news we extract from a letter just received from Mr. M'LAURIN, one of the Society's missionaries:—

“It is with pleasure I have to inform the Committee that a Baptist Church was lately formed in the township of Osnabruck, which place I have visited at the request of some of our friends, who had heard about the work of the Lord going on there. I preached there last Sabbath to a respectable congregation, in a school-house in the third Concession. There were no Baptists here previous to the month of March last, and some of them said to me that they did not know of any Baptists being between them and Montreal. About the middle of March, Elder Fay, a native of the Eastern Townships of Canada, came from the States, to preach in that place and in some of the surrounding settlements, where he had much success in winning souls to Christ. He has now removed with his family to that neighbourhood, and formed a church of sixteen members. The first Sabbath he was there, five were baptized. He has meetings now in twelve or fourteen places through the week, and visits the people from house to house. Much opposition has been raised

against them, but it is now in a great measure subsided.

"I must here record the beneficial effects produced by the Libraries of the Tract Society of London, which I met with in different parts of Canada. In the front of Charlottenburgh, on the banks of the St. Lawrence river, the people subscribed for one of these Libraries, and have established a Sabbath School, and the change is indeed great since I was there last; young and old read the books with delight. A little girl whose father was a Catholic and her mother a Protestant, heard other children when in their house reading books about pious children, at which she went to another room to weep. This girl now reads the Bible much. The Agents of the Bible Society have done good here. The people invited me to preach to them, with which I complied, and had one of the most delightful meetings I ever had."

RELIGIOUS AWAKENING IN BARFORD, L. C.

DEAR SIR,—As it is always cheering to the friends of Zion to hear of her prosperity, I am happy in being able to communicate to the readers of your useful and excellent periodical, the following interesting intelligence respecting the late revival of the work of God in Barford.

This township is situated in the eastern part of the county of Stanstead, and belongs to that portion of Canada, called the Eastern Townships. It is but a few years since it was first inhabited; and as late as 1831 the population was only 81,—there are now in it more than fifty families; but how many persons I know not. The only regularly organized religious Society in this township is Baptist. This church is the fruits of the evangelical labors of the Missionaries of the Vermont Baptist State Convention. Its present pastor is the Rev. Israel Ide, who evidently has been the means of doing much good in the place.

On the second Wednesday of February last, commenced in this township one of the quarterly or general meetings of the Danville Baptist Association, which was protracted until the next Monday. During this time, they were favored with the labors of the Rev. N. Nichols, then pastor of the Baptist Church, in Derby, Vt. The meeting, however, continued after this, every evening for two or three weeks, conducted by brother Ide and others. God was graciously pleased to pour out his spirit. The word preached was attended with divine power. Sinners were brought to see themselves, lost and undone, "wretched and miserable, and poor, and

blind, and naked," destitute of all good, and filled with all evil, exposed to the wrath of God, and unless saved by free and sovereign grace, doomed to hell forever and ever. But by the power of that grace, which enlightened them, respecting their awful situation, some, we trust, fled to the hope set before them in the gospel, and believed in Jesus as the Lord their righteousness. Sinners were converted, the backslidden were reclaimed, the lukewarm were stirred up, and believers were confirmed and strengthened. Br. Ide has baptized already twenty-one, and there are, he thinks, fourteen more, who have obtained hope through Jesus Christ, some of whom will probably be baptized. The church has received an addition of thirty-one members. There are twenty-seven married people, who make a profession of religion, there are thirty-four families in which both of the parents profess to have been born again, and forty-three in which the man or wife professes to be a disciple of Christ.

Now in every religious excitement, there is more or less of the work of man, then it may be some of these whom we now number will fall away, may go from us, proving thereby that they are not of us. But supposing only one half endure to the end, and are finally saved, we have abundant reason to exclaim "What hath God wrought!"

And is there not here a powerful argument showing the usefulness of Missionaries? If our friends in Vermont had not thought of us, and sent Missionaries to us, many who are now the humble disciples of Christ, would have been in the gall of bitterness and bonds of iniquity. Do Canada Baptists do their duty here? Brethren, have you done all you possibly could towards supporting the cause of missions? Ought not the thousands of Baptists in Canada to give, at least, a dollar a piece more than they have ever given, to support this holy cause? May the Lord grant us the spirit of our Divine Master, and enable us to do all that we can, that he may "see of the travail of his soul, and be satisfied."

Your's affectionately,

A. H. H.

Barnston, May 24, 1841.

THE LATE BAPTIST ANNIVERSARIES IN LONDON.

We invite the attention of our readers to the following account, which we have extracted from the *Patriot* of May the 5th. The meetings to which it relates, were held in London the last week in April. The account is more worthy of notice, since it

comes from a member of another Christian body.

N. B. The concluding paragraph respecting American Slavery, is exceedingly beautiful and weighty.—Ed.

Nearly the whole of the present Number is occupied with the anniversary proceedings of the Baptist Societies for the diffusion of religion at home and abroad. We observe that, for the most part, they are in the same case as the kindred institutions of other denominations, labouring under the embarrassments of success. Although their funds are on the increase, yet their expenditure keeps in advance of their income. From the general tone of the speakers, however, it may be gathered that the various Societies possess such indubitable evidences of the prosperity attending their respective labours, as cannot fail to stimulate afresh the Christian liberality of their supporters.

We are glad to observe that the income of the Baptist Missionary Society for the past year, although considerably exceeded by its expenditure, is larger by upwards of 7,000*l.* than that of 1839-40. In both Indies, the success of the missionaries has been great, in the West beyond all previous example; and in Western Africa the mission of the Rev. Mr. Clarke and Dr. Prince has been opened with very favourable prospects. In the East Indies, the Society has been exercised with a succession of bereavements and afflictions, such as were never before experienced in a single year. Nevertheless, the great work of Biblical translation has been prosecuted by Dr. Yates and his associates with unremitting vigour. In reference to this subject, the excellent Chairman took occasion to remark—"Lamenting, as they did, the difference of opinion between themselves and the Committee of the British and Foreign Bible Society, they had found the institution of the Bible Translation Society requisite; but it had been so framed as only to supply the deficiency which had been created by the course taken by the British and Foreign Bible Society, and not in opposition to it. On the contrary, they rejoiced in all the good that Society was effecting, and desired to bear their part in sustaining it. (Applause.) It would afford them pleasure to find the committee led to a different opinion, and again to receive assistance from them. (Hear, hear.) In the mean time, however, they were content to raise the requisite resources by means of the Bible Translation Society, and rejoiced that they had found them adequate to the circulation of so large a number of the Word of God."—(Cheers.) The same moderate and friendly spirit will be

found pervading the proceedings of the Society in question.

Several popular topics were handled at the various meetings with much interest and ability.

In the proceedings of the Baptist Home Missionary Society, reported in a recent Number, we were struck with several remarks on the revived Popery of Oxford, but still more with the sentiments expressed by the Rev. W. Brock. "In every parish," said that gentleman, "there was taught and inculcated by men whom the people were led to regard with reverence, the soul-destroying doctrine of baptismal regeneration.—(Hear.) He could grapple with Infidelity: there was something about it by which they could secure its condemnation by the greater part of their fellow-citizens. There was something connected with Puseyism also, which could be exhibited to general view: when men told him that they hated the Reformers, he had only to state that fact to an English audience, in order to secure the condemnation of such a sentiment. But, when quietly and insidiously, in every parish in the kingdom, baptismal regeneration was taught in so many words, and was then assumed in all the relations of life, and in all the subsequent services of the Church, he beheld an evil worse than either Infidelity or Puseyism."

The commencement of a mission in Western Africa, gave the tone to the proceedings of the Baptist Missionary Society. The Rev. Dr. Vaughan made some valuable observations on the retributions of Divine Providence, as seen in the history of those European States which had participated in the guilty gains of slavery and the slave trade. "Of all the States of Europe," he remarked, "perhaps Spain is that which has incurred the greatest guilt in this way: and where is there a country that seems to bear, in its modern history, more evident marks of the displeasure of the Governor of the world? It is but a little more than three centuries ago since the Spanish monarchy was the great monarchy of Europe—a monarchy so great that every nation had its fear that they were going to be absorbed into it. But when Spain became the great slave-dealer, from that hour a blight came upon her.—(Cheers.) She would impose slavery, and she has been made a slave.—(Cheers.) She would perpetuate degradation, instead of labouring to remove it; and her history for the last 300 years has been a descending to the lowest point of degradation."—(Hear.)

It was in this way that Britain, averting those heavy judgments which had fallen upon Spain, had washed her hands of the crying sin of slavery. "Oh! if ever there was a great act achieved by the genius and impulse

of the Christian portion of the community, it was that act which put an end to slavery in the British dominions. We were not taught how to think and how to feel on this subject by our senators.—(Cheers.) We had to teach them.—(Hear)—ay, and after many years' tuition, they were very dull scholars.—(Laughter and cheers.) Fashions may come downwards; our millinery and tailory we may get from them—(Laughter)—but opinions, sentiments, and all that comes along with them, constituting the elements of the world's regeneration, these, I will venture to affirm, have their initiation much more commonly with the many than with the few.”—(Loud cheers.)

The profound views so eloquently expressed by Dr. Vaughan, were ably illustrated by the Rev. W. Brock. In connexion with the doctrine, that the Church of Christ should not be made to wait the pleasure of the men of the world, in order to ascertain in what form, or to what extent, she should lift up her voice on the side of humanity and of religion, Mr. Brock observed, “You have been informed that two of our brethren have gone thither [to Africa], the Rev. J. Clarke and Dr. Prince. Some were desirous to obtain a passage for them on board the Government steamers; and we were not a little mortified and chagrined, when told by a Minister of the Crown that no missionaries could be allowed to embark by them except those belonging to the Established Church.—(Hear, hear.) But God has caused that to be one of the things which are to work together for good.—(Cheers.) Our brethren, instead of being in Downing-street, succumbing, and bowing, and asking with great respect when they may go to Africa, are already gone.—(Cheers.) Instead of waiting on Lord John Thos, or Lord John That, they are in the presence of Majesty itself in Africa—(Loud cheers.)—and have been holding conferences with King Bell and King Aqua—by the bye, a very appropriate name—in relation to Baptist missionaries.”—(Laughter and loud cheers.)

As to the retributive providence of God in relation to countries stained with the guilt of slavery, Mr. Brock's speech contains the following brilliant and impressive illustration:—

“Dreadful is the fact, that the American churches are the bulwarks of American slavery.—(Hear, hear)—and we ought never to let the anniversaries of our religious societies pass by, without expressing our sympathy with those brethren in the Western world who are lifting up their voice like a trumpet against this abomination in the Church of Christ.—(Loud cheers.) It has been clearly shown, that, if the influence of American churches were withheld, American slavery

would come to nought. But mark the influence upon these churches themselves. How it must mar their beauty, cripple their energies, and lead them constantly astray from the purity of the truth of God!—(Hear, hear.) A brother from Eastern India told me that he once saw a beautiful palm-tree, around which a vile parasitical plant had grown, till at last it heaved it out of the soil, and held it up in mid air, as if in mockery of its leafless branches and its sapless trunk. Now, unless our brethren in America mind what they are about, slavery will do for them what the parasitical plant did for the palm-tree. If the connection between the churches and slavery be not destroyed, slavery will upheave them from the soil; and there they will be, suspended as trees without fruit, withered, twice dead, plucked up by the roots, for the execration of all mankind.”—(Cheers.)

To complete this glance at the various Institutions of the Baptist denomination, we must just refer to the abstract of the Report of the Baptist Union for 1841, and the resolutions of that body during its recent session. From the former, it is evident that the denomination is in a state of encouraging prosperity. The latter are not yet before us; but we are glad to learn that they include a handsome recognition of the obligations under which the Author of “Jethro” has laid the religious public by his persevering and successful labours in the cause of Cheap Bibles.

Upon the whole, we may venture to offer our hearty congratulations to the Baptist churches on the state and prospects of all their denominational interests.

ABSTRACT OF REPORT OF BAPTIST UNION, 1841.

During the year, 113 churches have been added to the Union, making the present number 715.

In 41 local associations there are 1,022 churches.

Into 977 of these churches during the last year there were admitted by baptism or profession of faith, 9,536 members; by letters of dismission from other churches, 1,282; by restoration, having been formerly excluded, 905.

During the same period, there have been diminutions in these churches, by death, 1,575; by dismission to other churches, 1,294; by withdrawalment, 365; and by exclusion, 1,350.

In 902 churches there has been a clear increase of 7,125 members; and the number of members in 810 of the associated churches

is 86,233. From more than 700 churches no recent information has been obtained.

In the years preceding 1839, the average increase of members in the Baptist churches, deducting deaths and dismissions, was four per annum; it is now eight.

Partial statements to 14 local associations, show that the churches so reporting, occupy 559 village or other stations; 25 associations report 74,585 children in their Sunday-schools; and 10 associations report 4,405 Sabbath-school teachers.

32 new churches were formed during the the year.

48 new chapels were opened; and 14 others were enlarged or first opened for the use of the denomination.

102 ministers have been ordained or settled as pastors during the year.

21 pastors and two missionaries have been removed by death.

The Colleges at Stepney, Bradford, and Pontypool have been enlarged; additional tutors have been engaged at Pontypool and Stepney; and the latter college has become connected with the London University. New colleges have been commenced at Haverford-west and Accrington.

More than 70 children of the Sabbath-schools connected with the second church at Birmingham, have been baptized and united with the church during the last fifteen months, as the result of special prayer on the part of the teachers.

The Committee have in various ways shown their opposition to slavery throughout the world; have petitioned for the abolition of oaths, and for the extinction of Church-rates; have exerted themselves for the liberty of Baptists at Hamburgh; and have commenced a Denominational Library, in the progress of which they have been hindered, as in other very important matters, for want of funds, for which they make an earnest appeal to their friends, that they may liquidate their present debt, and be enabled to accomplish very important objects.

JAMAICA.

LATEST STATISTICS OF THE BAPTIST MISSION.

The following summary, showing the state of religion and education in connection with the Baptist Missionaries in this island, we have taken from the excellent tables published in the *Jamaica Baptist Herald* for March 10th and 17th.

Ministers.....	28
Churches and Stations.....	85

Baptisms during the year	4,648
Whole number of Church Members ..	27,706
_____ of Inquirers	18,984
_____ of Day Scholars	6,961
_____ of Sunday Scholars ...	11,879

ORACABESSA.

Early in the morning of Lord's day, January 2, the ordinance of Christian baptism was administered at this place, to seventy-five persons, by the Rev. D. Day, pastor of the church. On Lord's day, July 14, the same number of persons were baptized in the sea, at Port Maria, on their profession of faith in the Lord Jesus Christ.

It is pleasing to add, that on both the above occasions, a deep interest appeared to be taken in the services, by the spectators, who behaved with the utmost order, and seemed to participate in that solemnity, which the administration of divine ordinances should ever inspire. Truly, "the Lord hath done great things for us, whereof we are glad."—*Jamaica Baptist Herald*, March 10.

ST. JAMES.

On Saturday, the 6th instant, eighty-seven persons, upon a profession of faith in Christ, were baptized in the Spring Vale river, near York Estate, by the Rev. Thomas Picton, in the presence of a large assembly, who manifested the greatest attention to the address delivered, and appeared deeply affected during the administration of the Christian ordinance. On the following day, the recently baptized were received into the full communion of the church, meeting for divine worship at Beththephil, under the pastoral care of the Rev. Walter Dendy.—*Id.* March 17.

MOUNT HERMON.

On Sunday morning the 14th instant, the ordinance of Christian baptism was administered by the Rev. J. Merrick, to sixty-three persons, in connection with the above station. Previous to the performance of the rite, a portion of Scripture was read, after which, Mr. Merrick briefly proved that baptism was immersion, and not sprinkling. The candidates were then reminded of the solemn obligations which would devolve upon them after baptism, and exhorted to answer the end of baptism by walking in newness of life, and adorning the doctrine of God their Saviour in all things. The unconverted spectators were then warned of their danger, and called upon to flee from the wrath to come, and yield immediate submission to Christ. After offering a prayer, the minister entered the silent flood, and immersed the candidates in the name of the Triune Jehovah. A solemn silence pervaded the assembly, and all seemed impressed with the interesting scene.

At the close of the service, the newly bap-

tized were received into the church, the Rev. J. Merrick, in the absence of their pastor, giving them the right hand of fellowship. May God continue to bless Zion—to lengthen her cords and strengthen her stakes, and to add daily to his church such as shall be saved.—*Ib.* March 24.

SPRINGFIELD, ST. JOHN'S.

On Lord's day morning the 21st ultimo, the ordinance of Christian baptism was administered by the Rev. J. Merrick, to forty-four persons connected with the above mentioned station, who, after due examination as to their religious knowledge and renovation of heart, were considered worthy of admission into the church. Though the weather was very unfavourable, many spectators were present, who appeared deeply affected by the administration of the ordinance. The services of the day were well attended, and will, we hope, be long remembered by all who were present.—*Ib.*, March 31.

SAVANNA-LA-MAR—OPENING OF THE NEW CHAPEL.

It is to us a source of pleasure to be able to announce that the Baptist Chapel, at Savanna-la-mar, erected in consequence of the late lamentable fire in that town, has been opened for the worship of God. The present building is considerably larger than the former one, and has the requisite height for the erection of galleries, which it is soon intended to commence building. The interesting services commenced on Sunday the 28th March. Early in the morning 130 persons who had professed repentance towards God and faith in our Lord Jesus Christ, were in obedience to the command of the Saviour, baptized in His name by the Rev. Messrs. Hutchins and Dutton. At this ordinance the utmost decorum prevailed, and we cannot but indulge the hope, that many who were spectators of this too much neglected and despised commandment of the author of our salvation, will be induced to follow the precepts of their blessed Saviour. The morning prayer meeting to implore the divine blessing was conducted by the Rev. W. Knibb, who gave an address suited to the interesting occasion. The Rev. Thomas Burchell of Montego Bay preached an appropriate sermon, taking for his subject "thy house shall be called a house of prayer for all nations." In the afternoon, the newly baptized were received into the church, and the ordinance of the Lord's Supper administered. The Rev. H. J. Dutton, who was prevented by the weather from preaching in the evening, preached on the Tuesday evening following, and on the Wednesday evening a public meeting was held, some particulars respecting which we hope to receive.

The attendance at all the services was exceedingly encouraging, and at the public meeting the chapel was crowded to excess. The chair was taken by John Deleon, Esq., who opened the meeting with a very appropriate address, and the whole was sustained in interest by the speakers who addressed the deeply attentive audience.

We believe the collection amounted to £140 sterling, but particulars of the sums contributed towards this neat and commodious chapel will be inserted in a future number.—*Ib.*, April 7.

SALTER'S HILL, ST. JAMES.

On Friday the 9th instant, 115 persons were immersed in the Montego River, near Salter's Hill, by the Rev. Thomas Pickton, on a profession of repentance towards God, and faith in our Lord Jesus Christ. The spectators and candidates were addressed in a solemn and affectionate manner by the Rev. J. E. Henderson of Waldensin, who was listened to with great attention, by about 700 persons assembled to witness this significant and solemn rite.

On the same day, the fifth anniversary of the opening of the chapel at Salter's Hill, was held. The sermon was preached by the Rev. J. H. Henderson from Matthew v. 13. subject.—The duty of the Church, collectively and individually, as the possessors of the grand and only conservative principle for the preservation of the world.

The attendance was large, many hundreds not being able to obtain admittance, and the collection good. On the following Sabbath the newly baptized persons were received into full communion with the church at Salter's Hill by the Rev. T. Pickton, in the absence of their pastor, the Rev. Walter Dendy.—*Ib.*, April 14.

STATISTICS OF AMERICAN BAPTIST MISSIONS, 1841.

The number of missions under the direction of the Board of Managers is twenty*—eight of these are to Indian tribes; the Ojibwas, Ottowas, Oneidas and Tuscaroras, Otoes, Shawanoes, Putawatomes, Delawares, Western Ottowas, Cherokees, Creeks, and Choctaws; three are to Europe—France, Germany, and Greece: one is to the Basas in Western Africa; and eight to the Asiatic tribes and nations—in Burmah, Siam, and China, Arracan, Asam, and Southern Hindostan.

NUMBER IN THE INDIAN MISSIONS.

Stations and Out-stations. 12

* Four of the Indian Missions have been embodied in one the past year.

Missionaries and Assistant Missionaries.	28
Native Assistants	10
Churches.	10
Baptisms, the last year.	169
Present Church Members.	855

NUMBER IN THE EUROPEAN MISSIONS.

Stations and Out-stations.	21
Missionaries and Assistant Missionaries.	7
Native Preachers and Assistants.	20
Churches.	25
Baptisms, the past year	90
Church Members	414

In the Mission to Western Africa, there are three stations, eight Missionaries and Assistant Missionaries, one native Assistant, and one church of 14 members.

NUMBER IN THE ASIATIC MISSIONS.

Stations and Out-stations.	44
Missionaries and Assistant Missionaries.	57
Native Assistants	71
Churches.	31
Baptisms, the past year.	209
Church Members	1648

MAKING A TOTAL OF

Stations and Out-stations	80
Missionaries & Assistant Missionaries..	100
Native Preachers and Assistants	102
Churches	67
Baptisms	462
Members of Mission Churches.	2931

The number of Missionaries and Assistant Missionaries sent abroad the past year, is ten: four to Africa, two to Greece, one to Siam, two to the Otoes, and one to the Shawanoes. One Assistant Missionary returned from the Otoe mission, one Assistant Missionary from Siam, and two Assistant Missionaries, (one of them a printer) from Tavoy.

Two Assistant Missionaries have died.

Net increase, exclusive of Native Preachers and Assistants, 4; net increase since the meeting of the Convention in 1833, 2.

A printing establishment has been commenced at Edina for the use of the Bassa mission, and fonts of type in Cherokee, and in Burman and Karen, of a reduced size, have been added to the establishment at Shawanoe and in Burmah. About 10,000,000 pages of the Scripture and of tracts have been printed during the year, chiefly at Maulmain and Bangkok.

The receipts of the Board for the past year, exclusive of appropriations from other institutions, and from loss, were ... \$56,948 42
And the expenditures for the same period, ... 61,860 27
Excess of expenditures above the receipts, ... 4,911 85

In anticipation of this deficiency and with the purpose of averting as far as possible, the evil of a burdensome debt, the Board adopted

a system of limitations of expenditure, which was to go into operation at the several missions on the 1st of April, 1840.

The abstract of the Treasurer's Report exhibits only about \$57,000, the amount received from the Churches. To this should be added about \$24,000 from other Institutions—\$15,000 from the American and Foreign Bible Society; \$4,400 from the United States Government, principally for schools, and most of the remainder from the American Tract Society.

SYRIA.

Extract from the Journal of Mr. Beadle.

ANTIOCH. The insignificant town which occupies from one-fifth to one-eighth of the space on which this celebrated city stood, is now called Antakia. Ruins are seen on every side, doubtless the effect of the earthquake of 1822. The houses are small, and mostly one story high. They are probably built in this way, to give a greater chance of life, in case of an earthquake. There is nothing interesting now to be seen at Antioch, except the ancient walls of the city.

Antioch was once a renowned city, containing seven hundred thousand inhabitants, filled with wealth and luxury and their ever present companions, debauchery and vice. The voluptuousness of this city and its adjacent groves, was more powerful in subduing the Roman legions, than all the armies with which they ever contended. Veterans, who had fought and conquered until they were counted invincible, fell here. Officers who could lead men to battle and contend for victory in the face of ten thousand deaths, here were overcome by the insinuating power of splendid vice, and could battle no more. But where are the mighty ones who lived and loved and sinned in this voluptuous city? Where are the beautiful groves and magnificent temples consecrated to prostitution, and the unhappy worshippers who filled them? The fury and carnage of battle have seven times swept over them, and the more dreadful earthquake has as many times been commissioned to bury their thousands in the dust, until all are gone.

But this ancient city possesses an interest to the followers of Christ which eclipses the glory of its most famous days. It was here that that name which is adored in heaven, and which is yet to fill all the earth, was first given to the disciples of Jesus. Here Paul laboured in the gospel, and planted, amid Roman corruptions, the pure and humble worship of the church of Christ. Here also Chrysostom preached with great success four hundred years after Paul had rested from his labours.—*Missionary Herald.*

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MISSING