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## THOUGHTS FOR THE NEW YEAR.

THERE are times and seasons, when we seem called to reflect more seriously than usual upon the past, the present, and the future. Such a season is presented in the commencement of a new year, when we can scarcely avoid a retrospective contemplation of the year which has passed away. It is one effect of having cordially "received the atonement," that the mind ceases to shrink from such reflections, though they cannot fail to bring to light grounds for deep humiliation in the presence of the Almighty. "The wicked are like the troubled sea which cannot rest," and least of all can he do so when he retires within himself, reviews the past and anticipates the future. Too often he dares not think, and thus lives in the renunciation of one of the distinguishing prerogatives of his rational nature.

We usually commence a new year amidst warmly expressed wishes of good. The congratulations of friendship and the invocations of piety, wait upon the morning that ushers in another of those periods of earthly existence. These, however, pass away, and leave us to the discharge of those duties of self-examination and self-communion which we owe to the religion of the heart. The writer

will be happy if these lines may afford any assistance in so good a work.

Let us reflect a moment on the length of that period, the lapse of which we are again called to notice. A year is no unimportant portion of an ordinary lifetime. Our years are certainly few. "When a few years are come, then I shall go the way whence I shall not return." We measure life by years. Perhaps it might impress upon us more deeply the value of time to measure it, inwardly at least, by months. Only once a year is too seldom to be called to so important a business, as that of numbering our days. Another year then is irrevocably fled. We are advanced yet another of these stages upon the journey which admits not of retrogression. This "pleasing anxious being" is again abridged of its allotted dimensions, and is nearer by a year to the unknown, but perhaps not distant period, when it must be resigned. And time still flies whilst we meditate on the fact.

To some the departed year will have been marked by events of importance. The scenes through which it has conducted all, will have been more or less diversified. Shall we not bestow some serious and admiring

thoughts upon the Providence, that so graciously superintends "the little events of our little pilgrimages?" Have the divine dealings towards us had no special design? Have they not been directed to the correction, if not of palpable blemishes, at least of latent evils? And have we here been fellow-workers with God, or have we been untoward and perverse? Can the Christian review even a short year, and not feel how the facts of life confirm the gospel theory of life as a scene of trial, not only for faith and patience, but for every grace? The circumstances by which we are surrounded, in all their various, never-ending, and frequently painful combinations, are not fortuitous. In concurrence with the Spirit and the word, they are intended to teach us lessons of wisdom. And of how little consequence is it in what field, or under what sky, or at the cost of what earthly privations, these precious lessons are gleaned! To some the departed year may have been one of prosperity. Let not such forget "the days of darkness." To others, it may have been a year of "labour and sorrow." But will not such, if acquainted with the consolations of the gospel, be prepared to sing of that mercy whose predominance *they* will readily confess. "To the upright there ariseth light in darkness." Will not they be amongst the first to "mention the loving kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed" upon them? Such may perhaps be entering the new year under the cloud which has overshadowed the past. Be this as it may, the eye that has hitherto been upon them for good will not now slumber. The resources of that wisdom and power and goodness, which have hitherto proved equal to their necessities, are unexhausted and inexhaustible. To neglect the affairs

of the humblest of his children, would be as inconsistent with the absolute perfection of God's holy Providence, as to neglect the affairs of the universe.

It may be that during the past year, some reader has been called into the fellowship of the gospel. It so, and if through rich grace that reader prove "faithful unto death," what a memorable year has it been to him; a year that must appear more and more memorable through all succeeding years, and through all succeeding ages, since our view of the magnitude of spiritual interests may naturally be expected to enlarge as time rolls on, and as, when time is no more, the import of that mysterious word Eternity becomes better and better understood. That the heart should have yielded so late and so reluctantly to claims so equitable and so solemnly enforced, is a consideration which may be expected to awaken shame and self-abhorrence; the more so when it is considered, that but for almighty goodness, it had continued "a flagrant rebel still." Are there no suitable solemnities with which to commence the first year of spiritual liberty, "no living sacrifice," no "reasonable service"?

But, perhaps, the reader has been for many years enrolled amongst the followers of Jesus Christ. May it not be useful to inquire what has been the spiritual character of the past year, as compared with former ones? We have indeed no contrivances, parallel to those of science, by which we might ascertain on the one hand the highest point which "faith, hope, and charity" have been favoured to reach; or, on the other, the lowest (and, alas! how low may we not fear that with the most of us it would prove) to which we have suffered them to descend. And in these calculations, on both sides, are we liable to self-deception. But

impartial reflection may enable us to ascertain the general character of this elapsed portion of our time. It cannot have been stationary. Has it been progressive or retrograde? During this period, the character of every reader has received an impress for weal or woe. Education for eternity has been going on. The reader may have been learning what, if he is, or ever becomes, a disciple of the Lord Jesus, he must unlearn; lessons inconsistent with meekness and lowliness of heart. On the other hand, he may have been gaining acquisitions of this heavenly treasure, this wisdom better than rubies. Of such acquisitions death cannot deprive us. They constitute our preparation for eternity, and accompany us thither.

It may be reasonably hoped, that a year has not elapsed without adding a little to the self-knowledge of those who already *have*; "for to him that hath shall be given." We may have had frequent and painful consciousness, that "in us, that is in our flesh, there dwelleth no good thing." That "ugly thing, self," may have been exhibited to us stripped of its disguises. Our spiritual penury, as well as pollution, may have become palpable, at least to ourselves. We may have been startled to think how we have yielded to the soft breath of the flatterer, whispering of an unreal plenty and a fancied strength. Aroused from such dreams, has it been to "call upon our God," to renew our faith in the atonement, and to cultivate a greater tenderness for those whose infirmities and miseries we share? "Let no man think more highly of himself than he ought to think, but think soberly, according as God hath dealt to every man the measure of faith." It will cost us, however, very little in labour, and, if we terminate our contemplations here, very little in self-complacency, to pass the most emphatic condemna-

tion upon the evil of our hearts. Let us spend a moment or two in the review of our conduct. The gospel presents us with a doctrine and a discipline, a rule of faith and a rule of life: it teaches "what man is to believe concerning God, and what duties God requires of man;" and the two things are interwoven, and to attempt their separation is to destroy the utility of both. The Scriptures are intended, amongst other things, for instruction in righteousness, that we may be "perfect, thoroughly furnished unto all good works." How clearly and boldly drawn is the inspired portraiture of the good man. "Not self-willed, not soon angry, a lover of hospitality, a lover of good men, sober, just, holy, temperate." The reader may have ceased to make resolutions; but, if a Christian, he has learned increasingly the value of prayer. The past year may have exhibited errors of conduct, bearing perhaps somewhat heavily upon the endurance of others, adapted to grieve the Holy Spirit, and injurious to ourselves. Is not the present season auspicious for imploring grace to put away the evil of our doings?

Let us, however, take a somewhat wider range. A year will not have elapsed without bringing under our notice, many affecting instances of the uncertainty and consequent vanity of human hopes. One awful dispensation after another may have reiterated in our ears the ancient oracle: All flesh is grass, and all the goodness thereof—rank, wealth, learning, bodily vigour—as the flower of the field. None can keep alive his own soul, much less redeem his brother. We stay not to inquire the feelings, to which such a review must give rise in the bosom of a benevolent man, if such there be, who, rejecting Christianity, rejects all celestial consolation. It is our privilege to contemplate the ruins of humanity, not in the pale

moonshine of deism, nor in the torch-light of superstition, but under the warm and illuminating beams of faith. "If I go away," said our risen, our divine Saviour, "I will come again." Surely that promise grows brighter, and becomes more dear, as years revolve. "Now is your salvation nearer than when ye believed." The spectacle which has hitherto presented itself to the eye of Christian commiseration, is not the whole of man; else, "living or dying none were blest." In the light of gospel revelations, facts, and promises, all things wear a new aspect, and seem to smile upon us. This world once owned a more than mortal resident, a sympathizing, an almighty friend. He is gone, but his words remain; they abide for ever, stamping a heavenly impress upon the successive generations of the faithful, and witnessing both to small and great the tender mercy of our God. Cheerless must be the retrospect of one short year, and agonizing that of many years, irrevocably fled, but for that gospel which assures to those who indeed love God, a state of perfect, of spiritual, of perpetual happiness. And this gospel inspires us with hope for this hitherto unhappy world. In the faith of its predictions the Christian labourer quits the field of his earthly employ, when it may have been given him to see but little of the fruit of his labours, assured that the spiritual soil shall yet yield its increase; and that happy new years, however hitherto they may have mocked expectation, and through whatever painful conflicts they are to be reached, do yet await the church of God. Reader, do you belong to this church? We have spoken of some who may, during the past year, have entered it. It is pleasing to think that many have, and that some who had wandered from the fold, have probably been restored. Many, however, it cannot be doubted, have, through yet another year, resisted the

now feeble remonstrances and strivings of conscience, admonishing and urging them to turn or to return to God. More sad still is the condition of that yet larger number who have passed through another year without convictions, reason and conscience sunk into a slumber from which nothing has aroused them even for a moment; dead in unbelief, dead in trespasses and sins. And yet they sleep! Can we not endeavour to arouse at least some of them? At all events, let us arouse ourselves. The night is far spent. Opportunities of doing good to our fellow-creatures, and of suffering for the cause of Christ, will soon be gone not to return. The year on which we have entered may prove our last. May it prove, of all years we have yet spent upon earth, our best, our holiest, our happiest?

J. D. J.

BIBLICAL CRITICISM.

NO. IV.

1 Cor. x. 4.—*For they drank of that spiritual rock that followed them.*

Greek—*Ἐπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας.*

It is very plain that the apostle's design, in the former part of this chapter, i. e. from the first to the twelfth verse, was to instruct and admonish the Corinthians, by referring them to the history of the Israelites in the wilderness, and comparing some facts in that history to some of their own usages and circumstances as Christians. So Paul expressly declares his design in 11th and 12th verses: "Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come. *Wherefore*, let him that thinketh he standeth, take heed lest he fall."

The believers in Corinth especially needed to be cautioned against sensuality, fornication, and idolatry; for

to these sins they were peculiarly exposed, owing to their former habits (see ch. vi. 9—11) from which they had been only recently converted, and owing to the prevalence of voluptuousness and unchastity among the inhabitants, for which the city was then notorious. In order, therefore, to guard the disciples against these easily besetting sins, and to beget in them that holy fear and trembling, without which their final happiness could not be secured, notwithstanding their religious profession, and their observance of Christian rites, the apostle reminds them how the Israelites, in consequence of the same sins, had fearfully perished in the desert, after all Jehovah's interpositions on their behalf, in delivering them from Egyptian bondage, and treating them as his peculiar people. And in order to make more striking the resemblance, between the case of the Israelites and that of the Corinthian professors, he compares the passage of the former through the red sea to the baptism of the latter, and also the eating of the manna by the former together with their drinking of the water from the rock, to the eating of bread and the drinking of wine by the latter in the Lord's Supper. This comparison was evidently well adapted to teach the latter, not to expect salvation simply in consequence of their observance of baptism and the eucharist; since the former, on account of their sins, were overthrown in the wilderness, even after they had been baptized unto Moses, and had partaken of the food and drink especially provided by Jehovah. As those followers of Moses incurred the divine displeasure and were destroyed, notwithstanding their signal privileges and mercies; so must all the followers of Jesus perish, if they do not guard and strive against sin.

It is almost needless to observe that Paul did not intend to declare, that the fathers had actually been

baptized, and had actually taken the eucharist; for any one may perceive that he mentions these things metaphorically, for the purpose of making their circumstances appear like those of the Corinthians. As if he had written: "As you, by the act of sacred immersion, were declared the followers of Christ, so were the Israelites, by the passage through the sea, declared the followers of Moses; and as you partake of the divinely appointed elements in the communion, so they shared in the divine supplies of manna and water. Therefore your profession and privileges will avail no more than theirs, unless you are vigilant and holy in your department."

That the apostle here speaks of things figuratively, or by way of comparison, may be inferred also from his use of the term '*spiritual*,' with reference to the food and drink of the Israelites; for it is plain that it cannot have here its usual meaning as denoting the opposite of *physical* or *material*, since the manna and the water consisted wholly of natural elements, though they were furnished in an extraordinary manner. Their being in some respects *miraculous*, did not render them less *material* in their composition than the usual productions of nature. *Spiritual* must then express not the *nature* of the objects, but the *manner in which they are regarded*, namely, as signs or resemblances of other objects. Of this sense of the term we have a striking example in Rev. xi. 8,—'the great city, which *spiritually* (i. e. by comparison or allegory) is called Sodom and Egypt.' We may therefore conclude that Paul employs the epithet *spiritual* in this connection, in order to intimate his *manner*, at the time, of viewing the different objects, namely, as symbols or figurative representations of the bread and wine in the communion.

Having made these preliminary

observations respecting the context, we shall now endeavour to ascertain what is the meaning of the clause, above proposed for elucidation. The object we have especially in view, is to inquire whether Paul here states, as is generally supposed, *that the stream from the rock miraculously accompanied the Israelites in all their wanderings through the desert.*

Though it may seem presumptuous to reject an interpretation so universally received, yet there are reasons which may possibly convince the reader, as they have done the writer, that the general notion is erroneous. Now, allowing for the present that *rock* here is used for the stream issuing from it, still we have the following objections against this interpretation.

1. *There is no mention whatever of such a circumstance in the Old Testament.* Let the reader examine Moses' account in Ex. xvii. 6, and he will find no hint of so marvellous an event. Let him again read another account of a miraculous supply of water in Num. xx. 11, and there also he will find none. Is it, then, natural to suppose that Moses would thus pass over in silence an occurrence, which was, if true, far more wonderful and worthy of record, than the fact which he relates concerning the rock? It is, however, barely possible, that Moses, for the sake of brevity, omitted the circumstance, since we cannot fancy he recorded minutely all the wonders that transpired. But can the reader find it mentioned by any other inspired author? He will find the opening of the rock celebrated in Ps. lxxviii. 15, 16, and Ps. cv. 41; but in neither of these places are we informed that the stream followed the camp of Israel. Yet who does not see that, were it true, it could not fail to be attested in these passages, where the express design is to celebrate God's wonderful goodness to his chosen people, and that

not in the tame and precise language of prose, but in the florid hyperbolic style of poetry? If we think it possible for Moses to omit all mention of the fact, yet we cannot suppose the Psalmists would omit it, since no theme could better suit their purpose and style of writing.

2. *On the other hand, there are intimations in the Old Testament that such was not the fact.* The miraculous supply of water, mentioned in Ex. xvii. 6, took place at Rephidim in the wilderness of Sin; but this certainly did not form a meandering stream, flowing in company with the wandering host, for we find the people suffering in the same way at a subsequent stage of their journey, as appears from Num. xx. 1—11, where we see that a similar miracle was wrought also in the desert of Zin. Now surely this second opening of a rock would have been superfluous, had the waters from the first in Horeb followed the camp. Neither did this second supply follow it, since the people were again distressed for water, as is clear from Num. xxi. 5. Thus the Old Testament gives evidence *against* the common notion.

Having found that the matter stands thus, the writer was led to suspect the correctness of the common translation, which has evidently occasioned the common view, of this clause; and on examination he found that the Greek, strictly rendered, does not teach that the rock, or the water from it, followed the Israelites in their journeyings, for it has not the pronoun *them*, the insertion of which by our translators has unduly affected the sense, and which ought to be printed in italics. It may be easily seen that the exact version of the clause is this—*For they drank out of a spiritual following rock.* And according to this version, we are not required to suppose, that either rock or stream moved on along with the

Israelites; for it is plain that a thing may be said to *follow* when it merely comes after or succeeds as to time, without at all implying that it moves on after something else. The verb ἀκολουθέω, just like our verb to *follow*, signifies to succeed or come after as to time, as well as to come after with regard to place or locomotion. Thus, in Rev. xiv. 8,—‘and there *followed* another angel,’ &c., ἠκολούθησε denotes only succession or subsequence in time, or in the order of the events. Let the reader who has the LXX. version look also at 2 Mac. iv. 17, and 3 Esd. viii. 16. We therefore understand by *following rock* in this place, one that *succeeded* in the order of events, or that *came after* in the history of Israel. And by referring to that history, we at once see that the supply of water was *subsequent* to that of manna, or in other words, that the rock followed the meat (βρῶμα, *food*.) See Ex. xvi. 15, and Ex. xvii. 6.

The reason why Paul here mentions the rock as following the manna, is that he institutes, as has already been explained, a comparison between these things and the bread and cup in the Lord's Supper. In the comparison, the rock answers to the cup, and hence he calls it *spiritual*, i. e. emblematic of the cup; and for the same reason he adverts to the rock *following* the manna, since the cup follows the bread (1 Cor. xi. 25.) This accounts also for the expression ἐπιπὼν ἐκ πέτρας, ‘they drank *out of* the rock,’ which corresponds to the phrase in 1 Cor. xi. 28, ἐκ τοῦ ποτηρίου πινέτω, ‘let him drink *out of* the cup.’

Such, then, is the view, which, after careful examination, has commended itself to the writer's mind, as the only one that is in accordance at once with the history, the context, and the original. Let the reader examine and judge for himself, and use his right of private interpretation.

## THE TYPES.

NO. III.

## THE PASSOVER.

It has been customary in all ages to commemorate remarkable events by significant observances. The Patriarchs perpetuated the remembrance of Jehovah's special appearances to them, by erecting altars on the spots where the visitations were vouchsafed, and by designating the localities by expressive names. Most early nations preserved the memory of important facts by setting up huge blocks of stone, and dancing round them on the anniversary of the occurrence of the facts. And by Britons the same end has been answered by periodical festivities and processions, and the celebration of religious services. Nor is this custom to be condemned. Greatly as it has been abused, for vicious purposes, it is in itself calculated to assist us gratefully to bear in mind our dangers and deliverances, heaven's gracious interferences and our weighty obligations.

It therefore received the sanction of the allwise God. He instituted, especially among the Israelites, not a few observances to preserve the memory of his special interpositions on behalf of men.

Among these, he enjoined the celebration of the Passover (Ex. xii. and xiii, Dent. xvi.) than which none is more remarkable and interesting. It was appointed prior to any other, unless we except ordinary sacrifices. It was designed to commemorate an event of vast glory—the deliverance of God's people from the tyranny of Egypt. And it was kept by our Lord and his apostles on the night before he suffered, and was probably the occasion of suggesting the Supper of the Lord then instituted.

But the fact which principally commends it to our attention is, that it is typical of Christ in one of the most momentous characters he bears. This is sufficiently certain, not only

from the exact and striking analogies existing between the type and anti-type, but from Paul's assurance: "Christ, our passover, is sacrificed for us," as well as from some other New Testament allusions to the Paschal Lamb hereafter to be quoted.

Its typical instruction may be all arranged under these six heads:

I. The *victim* chosen.

(1) It was a lamb, the emblem of meekness;—(2) without spot, as significant of purity;—(3) a male, the nobler sex; and in its first year, being then in its prime,—(4) and taken immediately from among the flock to indicate, most probably, its similarity of nature and fellowship of condition with its companions.

(1.) "Behold!" here "the Lamb of God that taketh away the sin of the world"—the great exemplar of gentleness and meekness. These attributes of character shone in him as they never were displayed by any other being. They softly but fully beamed in every part of his life below; but especially when he was passing through the circumstances of trial most calculated to elicit harsh and angry dispositions. "When he was reviled, he reviled not again; and when he suffered, he threatened not." "He was led as a lamb to the slaughter, and as a sheep dumb before its shearers, so opened he not his mouth," even when derided and spit upon, and scourged and sentenced to the most unjust and ignominious death. Well might he say, "Learn of me, for I am meek and lowly in heart."

(2.) He was, too, "a lamb without blemish and without spot."

"His life was pure, without a stain,  
And all his nature clean."

He could fearlessly challenge his most bitter enemies: "Which of you convinceth me of sin?" His unjust judge confessed, "I find no fault in this man." The traitor Judas himself was constrained to acknowledge:

"I have betrayed innocent blood." And the Holy Ghost repeatedly attests: "In him was no sin." He was "holy, harmless, undefiled, and separate from sinners, and made higher than the heavens."

(3.) In other respects, also, he was a victim of perfect excellence. He was the noblest of his race—"the chief among ten thousand;" and was offered ere use or age had impaired him. "He was cut off in the midst of his days, in the flower of his strength, when his breasts were full of milk, and his bones full of marrow."

(4.) Yet in his nature, save that he knew no sin; and in condition, save in the exceeding depth of his abasement, and the exceeding measure of his temptations—he did not differ from the human race, from whom he was selected to be the paschal sacrifice. "For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren." "Forasmuch as the children were partakers of flesh and blood, he also himself likewise took part of the same." "Wherefore, in all things it behoved him to be made like unto his brethren." "He hath suffered being tempted." "He was in all points tempted, as we are, yet without sin."

Oh! what reason is there in all these views of Jesus to inspire in our bosom admiration of him, love towards him, and confidence in him!

II. The *time* when the paschal victim was offered.

On the tenth day of the month Abib, the Lamb was to be selected, and set apart by itself. On the 14th of that same month it was to be slaughtered, between the two evenings; that is, between the chronological evening, when the sun passed the meridian—our twelve o'clock;—and the natural evening, our six o'clock. And Abib, on account of its being distinguished by the observ-

ances, was reckoned the first month in the Jewish ecclesiastical year.

By these appointments, the season when our Lord was especially separated for sacrifice, and actually cut off, appears to have been pre-figured. He left his home, and was consecrated to his public work on the fourth prophetic day (according to Ezekiel's rule, iv. 6.) before his crucifixion. And some compute that he went up to Jerusalem, as if awaiting there for sacrifice, just four literal days before his death. Learned men have also shown (but their process is too extended to be introduced here) that, though the Jews slew and ate the Paschal Lamb on the day after our Lord's death, yet the exact day, according to the original appointment, was the very day of his passion. And it is obvious from the gospel narratives, that the hours on which he hung upon the cross precisely answered to the time set apart for the slaying of the type. He was fastened to that accursed tree at the sixth hour or noon; and at the ninth hour "he cried with a loud voice, and gave up the Ghost;" and it is sufficiently obvious that some time, probably not long before the twelfth hour, i. e. the beginning of "the second evening," he was taken thence and deposited in the tomb. From that day, time to the Israel of God has had a new commencement: that day has become the beginning of days to them.

Thus exact in the history of Jesus of Nazareth is the accomplishment of the most predictive symbols, instituted by divine prescience to point out the Messiah. How certain is it, then, that he is indeed the very Christ! and how consolatory is it that we have so sure a foundation to build our faith in him!

III. The *observances* by which the Passover was rendered availing to individuals.

These were as follows:—(1.) The Jews were to divide themselves into

families, each family to consist of a sufficient number of persons to consume an entire lamb. (2.) Every such family having chosen a victim, and set it apart, agreeably with the directions already specified, were to carry it on the appointed day to the temple, where it was to be slain by the effusion of its blood. (3.) Both the carcass and blood were to be borne to the house where the family were to eat it, and the blood was to be sprinkled on the two outside posts and the lintel, but not on the threshold of that dwelling. (4.) The flesh was then to be thoroughly roasted with fire. It was very particularly enjoined that it should not be boiled, nor eaten raw or sodden. No method of preparing it would do, but completely roasting it. (5.) All care was to be taken that not a bone of it should be broken. (6.) This whole lamb was to be eaten by the family. If possible, no part of the flesh was to be left till the following morning; but what *could* not be consumed was to be burnt. (7.) With it bitter herbs were to be eaten. (8.) Unleavened bread, also, was to be eaten with it. No leavened bread, nor indeed any leaven, was to be allowed to remain in the dwellings of Israel during the whole time of the feast. This enactment was inculcated with emphatic frequency; and those who neglected to obey it, were excommunicated from the congregation. (9.) The feast was to be partaken by the Israelites in the attitude and guise of travellers ready for their journey. They were to take it standing, with their long robe girded about their loins, instead of flowing loosely, as they usually did at meals; with their travelling shoes, instead of the sandals which they ordinarily wore, upon their feet; and with their staff in their hand. (10.) During the festivity, they were to rest entirely from all labour, save that which was indis-

pensible to their preparing food. (11.) And both at the commencement and close of the sacred season, they were to hold a public assembly of all the males of Israel. The Jews, prone like the Gentiles to add human inventions to divine institutions, enjoined several other observances; but these include all that are material in God's appointments.

Each of the particulars specified appears to be typical, though it is not easy to determine with entire satisfaction the import of some of them.

(1.) The family union, as connected with the feast, may be intended to remind us of the bearings and claims of the Christian Passover on our domestic circles. We are to live on him not only as individuals and churches, but as families.

(2.) The killing of the animal reminds us that Jesus not only assumed our nature and suffered for us, but that he died on our behalf. "He died for our sins, according to the Scriptures." "He poured out his soul unto death."

(3.) The sprinkling of the blood cannot be easily mistaken. It admonishes us of the necessity of an actual application of "the blood of sprinkling, which speaketh better things than the blood of Abel," to our respective cases. As the one availed nothing, though shed and carried home, but as it marked the door-posts; so the other has flowed in vain, and is professedly received in vain, but as it is appropriated to ourselves by faith, and pleaded for ourselves by earnest prayer. We must have "our hearts sprinkled by it from an evil conscience:" agreeably with God's electing grace, which hath chosen believers "to obedience and the sprinkling of the blood of Jesus." As, however, the Jews were not permitted to mark the threshold with the paschal blood, as though it might be trodden under foot like a common thing; so neither

must we "account the blood of the covenant, wherewith we are sanctified, as an unholy thing," by presumptuously making it a ground of careless confidence, or of sanctioning any sin. Whilst we apply it to our own unworthy case, we must regard it with humble reverence and holy awe.

(4.) The roasting of the victim adumbrates the intense severity of our Saviour's agonies. He bore the full fierceness of the flames of God's avenging wrath. He proved as none other ever proved, that "our God is a consuming fire," by enduring sufferings like those of the "lake which burneth with brimstone and fire." Hence his sad complaint: "My heart is like wax; it melteth in the midst of my bowels."

(5.) John explains the precept which enjoined the preserving of the bones of the victim whole. He says it was prophetic of the fact, that though it was customary for the Romans to break the legs of crucified malefactors, yet the legs of Christ were left whole. His words are: "When they came to Jesus, and saw that he was dead already, they brake not his legs; for these things were done that the Scripture might be fulfilled—a bone of him shall not be broken."

(6.) Who can mistake the instruction conveyed in the eating of the lamb? It plainly teaches us to feed on Christ, by believing and devout reflection. So our Lord implies: "My flesh is meat indeed, and my blood is drink indeed. Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you. Whoso eateth the flesh and drinketh the blood of the Son of Man, hath everlasting life. For as the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." But why were the Jews required to eat the whole lamb? To shew the

obligation we are under to live on an entire Saviour. We must not receive his humanity and reject his divinity; take his doctrine and promises, and leave his work and precepts; we must not embrace him as our Prophet and Priest, and spurn him as our Sovereign and Sanctifier. We must welcome him in all his completeness—in all his achievements, instructions, characters, and relations, as presented to us in the Word.

(7.) The bitter herbs which were eaten with the Passover tell of the bitter remorse with which, whilst feasting on the Saviour, we ought ever to review our past voluntary slavery to sin, and our present great unworthiness.

(8.) When Paul, after telling us of the sacrifice of the Gospel Passover, invites us "to keep the feast, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth," he intimates that the part of the type to which he alludes, was designed to remind us that we must be sincere and spiritual in our professed participation of gospel blessings; and that if we celebrate its rites in malevolence and hypocrisy, we shall find ourselves separated from God's people when he comes to gather them around his throne.

(9.) The travelling posture and array of God's ancient church in eating the feast, tell us how we must live upon the Gospel sacrifice; not wearing the loose garments of self-indulgence and worldly care to hinder our movements; but with our "loins girded about with truth;"—the truth of gospel doctrine and gospel duty must nerve our energies and keep them ready for the laborious journey of Christian devotedness. Not with the sandals of present ease and carnal pleasure, fitted only to some smooth and easy path; but with our "feet shod with the preparation of the gospel of peace:"—

the great motives and excitements which the Gospel of reconciliation furnishes, must quicken our active powers, and prepare them to advance in the thorny and rugged way of trouble and service. Not with our hands empty of weapons, as if our own strength were adequate to our toils and dangers, or as if we had to encounter none; but with our hands bearing the staff of promise:—the promises of the word must support and comfort our minds, and assist us to endure the fatigues and resist the enemies we shall encounter in our way. We must live as strangers and sojourners who hear the voice of heaven saying to them: "Arise ye and depart, for this is not your rest, because it is polluted."

(10.) The rest of the Jewish festival points towards the repose of heart and conscience from the turmoil of raging guilt, self-righteous drudgery, and carnal passions, which we are taught to seek in Christ. "Come unto me, all ye that are weary and heavy laden, and I will give you rest. Ye shall find rest to your souls. We that believe do enter into rest."

(11.) And the public convocations of the paschal season present to us the demands of the religion of Christ on our public attention and observance.

These are the interpretations most commonly given to these observances; and they furnish us with sufficient ground for numerous and varied practical and cheering reflections, which want of space requires the reader to pursue himself.

IV. The *benefits* accruing from the Passover.

The first was preservation from an appalling judgment. Pharaoh had refused to suffer Israel to leave his territories; and God had sent nine plagues to overcome his obstinacy without subduing him. At length the Most High determines to exert his resistless indignation, and

to compel him to obey. To effect his purpose, he commissions his destroying angel to pass through Egypt and cut off every first born in that guilty nation. The houses of the Israelites, however, distinguished by the blood sprinkled on the door posts, were to be passed over and left unmolested; so that whilst every Egyptian habitation would be the theatre of death, lamentation, and woe, Jehovah's people would be enjoying their festival in undisturbed security.

The like preservation of believers from heaven's fearful wrath, is guaranteed to them by their great Passover. The avenging curse of God is sent throughout a guilty world, inflicting its destructive plague on every person not discriminated by the blood of Jesus, and eternal death is the inevitable consequence. But the men on whom is the appointed mark, are spared, and not a hair of their head is injured. Whilst they see thousands falling all around them, and hear the voice of weeping and wailing on every hand, they abide in blissful consciousness of safety, feasting on the gospel banquet. "No evil befalls them, neither can any plague come nigh their dwelling; a thousand fall at their side and ten thousand at their right hand; but it does not come near them."

A second benefit was deliverance from bondage. Israel had long been in the most miserable thralldom in Egypt; oppressed by a cruel tyrant, galled by chains of heavy servitude, lashed on to the performance of degrading and toilsome tasks, and sinking rapidly beneath the heavy load of accumulating difficulties, till despair had begun to shadow them with its terrific, ebon wings. This feast is, however, designed to strengthen them to journey to the land of liberty; and on the morrow they will be pressing homeward the Lord's freemen;—the oppressions of their tyrannic master, the gallings of their

ponderous chains, the toil of their insufferable tasks, and all the miseries of their slavery for ever ended.

Thus, too, are those who right'ly keep the Christian feast brought forth to life and liberty. By nature they were under the vilest bondage in the spiritual Egypt—the present evil world. They were ruled by the cruelist of all despots—Satan. They were bound by the heaviest chains of vassalage—depravity. They were driven to the most base and burdensome tasks—transgression against Heaven. And they were sinking beneath the most mountainous loads of misery—the misery of guilt and dread foreboding, till eternal despair began to hover over them. But the feast of liberty promises them a full and irreversible emancipation. It has prepared them to leave the house of their bondage; to defy the despot's power; to cast away their fetters; to leave their ignoble toils; and to go beyond the reach of their enthralled condition. "The Son has made them free, and they are free indeed;" and they are on their way to the celestial Canaan, where they will soon enjoy "the glorious liberty of the sons of God."

Oh, blessed privileges! Happy they who are enjoying them! Should they not be most thankful to their great Preserver and Deliverer? They are offered to the acceptance of all who, by faith, will celebrate the Christian Passover. Should not all at once endeavour to secure an interest in them?

T——.

W. H. C.

[Erratum above, page 160, line 9, read 'four' for 'six.'—ED.]

#### TRACTS IN ORISSA.

Early in November 1839, the missionaries at Cuttack were gratified by the arrival of two men, who came as a deputation from a considerable number of inquirers, living in three

or four villages, from thirty to forty miles distant. Several friends had accompanied these men part of the way, and then sent them forward to gain more knowledge of the gospel. Their first knowledge of the truth appears to have been derived wholly from Christian publications. Mr. Sutton remarks, "So far as I can learn, the first tract was conveyed to them from Balasore, five or six years ago. They say it was the Gospel of Mark, given to a man with a loaded bullock; he could not read well himself, and put the tract on the bullock's back, where it got wet and damaged; but on his arrival at the village, he gave it to one of the inquirers, who made out a good deal of it; they next got the 'Jewel Mine,' and subsequently, most of the tracts we have published. Their case affords a remarkable illustration of the words—

*'Though seed lie buried long in dust,  
'Twill not deceive our hope;  
The precious grain shall ne'er be lost,  
For grace insures the crop.'*

It appears that, in the case of these persons, the books they obtained, under the Eternal Spirit's influence, enlightened their minds, and impressed their hearts. In the first place, they gave up the worship of idols, and read the better part of their own shasters and the Scriptures for instruction. Advancing in their course, they gave up Hindooism, and read the Christian books only. They had not yet lost caste by submitting to baptism, but persecution broke out against them. Some that were unstable shrunk back; others were faithful to the light they had received, and sent their two brethren as a deputation to find out the missionaries, and solicit their advice. Those two arrived at Cuttack, and found the missionaries. The native preachers soon began to converse with them, and were greatly delighted. They attended the missionary prayer meeting, and showed considerable knowledge of the Scriptures. Rama

Chundra, thinking they might need help, offered one of them money; he declined the offer, remarking, "I have rupees about me; and do not you remember the Lord's words, 'I have meat to eat that ye know not of?'"

In a short time, Rama, Doitaree, and Bamadab were despatched along with the two men to the neighbourhood from whence they came, that the native brethren might ascertain the state of things, and make a report to the European missionaries. Rama soon returned delighted, with his feet blistered through his haste. He gave a very pleasing account of his new friends; stated that they had most of the Christian tracts, the Gospels, the Acts, and some of the Epistles; and they read and understood them remarkably well; and he pronounced them not inquirers but confirmed Christians. The converts offered to burn a number of their own shasters; but Rama advised them to wait till one of the missionaries should visit them.

Encouraged by these statements, Mr. Lacey very shortly afterwards went to this interesting field. Sebo, the principal person among them, requested baptism; but feeling that, by submitting to that ordinance, he might sever all relationships, and break every domestic tie, he trembled while he sat on the ground and conversed with the missionary, who encouraged him by reference to various passages in the New Testament. Mr. Lacey saw several others; one of them said, while tears streamed from his eyes, "I have no Saviour but the Lord Jesus—I have no trust but in him." The morning came of the day appointed for baptism. A description of the scene that now took place, the narrator writes, would almost fill a volume. At the appointed time, the missionary, with a party of native brethren, went to the house of Sebo, and inquired if he was

ready. He was so—and began to move. At this instant one of his brothers caught hold of him; a crowd collected, and some tumult was excited. The Christian party; however, went on towards the river's bank. Sebo's wife, now almost frantic, rushed forward, and laid hold on him. He let go his upper garment, and she folded it up, sobbing and wetting it with her tears as she would the last relic of a friend gone into eternity. He was unmoved. Some now brought his child, a pretty little girl about seven years old; they placed her at his feet, saying, "Will you make your wife a widow, and your child fatherless?" A younger brother now fell at his feet, and with his forehead on his left foot, held him fast, and bathing his feet with tears, besought him not to disgrace and ruin them. He lay in this position some time. At this time the missionary watched the emotions exhibited in Sebo's face. Every feeling of a brother, a father, and a husband was visible, and almost spoke in his countenance; but he stood in all the majesty of Christian resolution, and to their entreaties not to confess the Saviour, answered, "Christ is more than all to me, and I have given up all for Christ." A neighbouring zemindar now tried in vain to shake his resolution; and then an aged brahmin came and reasoned with him, but was soon silenced. The people were by this time much enraged, and wished the missionary to defer his baptism till the next day. He, of course, declined, unless the candidates desired it. They then applied to Sebo, wishing him to delay the decisive act only till the next day. He nobly answered, "No; I have recorded my vow in heaven for to-day." They then declared that he must make over his wife, children, house, property, and farm to them, as he would see them no more: he, of course, refused formally to comply

with their request. Two hours thus passed. At length, the missionary found it needful to apply for the interference of a police officer, and Sebo was liberated from those who forcibly held him; again he was seized, and a second time liberated in the same way. They had now reached the water side. The missionary went down into the water; the candidates did the same; and the crowd also rushed in, and hardly left room for the administration of the Divine ordinance. They, however, became silent that they might hear the muntra, as they esteemed it, of the Christians.

The candidates boldly broke off their *poitas*, and their strings of beads; and the missionary said, "Do you acknowledge one God?" "Yes." "Do you believe in Christ for pardon and eternal salvation?" "Yes." "Do you see and feel that idols are vain and foolish?" "Yes." "Will you, till death, love and serve God?" Again they answered, "Yes," and all the multitude heard them. They were immediately baptized. The tie that bound them to Hindooism was now cut, and most part of the crowd dispersed.—*Christian Spectator*.

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LIGHTS

OF

REASON AND REVELATION.

NO. I.

REV. SIR,—Having paid some attention to the opinions of different writers on the subject of National Education, I perceive that their chief difficulty lies in not being able to produce a scheme, which would be likely to meet the favour of all sects. But should a Government professing to be Christian stand still here? I should say, No; because it is only by inculcating solid truths in a liberal form, that the fiery edifice of bigotry can be worn off. A powerful, just, and liberal Government should take this ground, if they move at all in the matter; for a government is not worthy the name that will stoop to coax, or yield to be bribed. "Be just and fear not," should be its motto. You know, Sir, that all Trinitarian Christ-

ians, taking their standard writers—as being their representatives—for proof, agree, to a very great extent, on religious and ethical subjects. Why not, then, cause a *class-book* to be compiled, or composed, containing those tenets and principles against which none can reasonably protest, for the use of the national schools? Such, if carefully studied by our youth, would, I think, secure an amount of morality and kindly feeling, amply sufficient to recompense any government or people that would be at the pains of inculcating them. The following essays I have collected from various writers of note, both Protestant and Roman Catholic. Among the latter, I shall mention Dr. Hornihold, Bishop Shiel, Dr. Gaban, of Dublin; among the former, Bishops Tillotson, Blackmore, Leslie, &c. &c., and several others of various denominations. I have in very few instances used their words, because I designed to be brief, and to put the subjects into a form to suit my own views. I have quoted the Holy Scriptures to some extent, to shew how right reason and revelation harmonize.

The numbers and zeal of infidels and socialists authorize me, I think, to furnish our youth with those weapons which Christianity abundantly supplies, for defending the truth against their multiform, artful, false reasonings; and with this view, I beg to invite them to the serious and careful consideration of the following positions and arguments:—If nothing exists without a cause, except that which exists by natural necessity, then creation is an effect of some cause. But is creation a necessary existence? If it were, it would be every where the same; because a partial or diversified existence would imply a *motive* for the partiality, and, consequently, an agent acting under the influence of that *motive*. The earth, and all worlds, are partial\* existences, exhibiting signs of motive, and designing power, in their positions, influences upon each other, structure, parts, and uses; and are no otherwise necessary than as deemed to be so, by the great Designer and Creator,—for great indeed must that power be!

In order to its being able to create, a power must possess underived, essential vitality, and be capable of “beginning motion;” but since no atom, nor world of atoms, can move themselves, much less can they create. If not, they cannot be intelligent, but much less the parent of intelligence. If man with mind cannot create a plant or seed, how can a plant or a seed, without mind, create a man!

CATHOLIC.

OBITUARY.

MRS. P. M'LAURIN.

There is generally a melancholy pleasure attending our recollections of the dead; a chastened but elevated delight in portraying the features of departed friends, and sketching their character for those that remain. Memory loves to cherish the past; and from time to time recalls, with fond delight, those whose piety and virtue once cheered and encouraged us.

In the case before us, there are none of those striking events, or uncommon scenes, which invest biography with much of its charms; but only an unvarying exhibition of mild Christian virtues, shining in humble life, which could not be seen without being admired. The exhibition of satisfactory evidence of a work of grace on the heart, is indeed adapted to impart the highest degree of interest and pleasure to every enlightened and reflecting mind. Nor is it unworthy of notice, nor undeserving of grateful remembrance, when displayed even in the dying experience of the young or humble Christian: it is comforting to surviving friends, admonitory to the young, and a solemn announcement to all of the uncertainty of life; of the importance attached to the Divine favour, and a preparation for a blissful immortality.

Margaret M' Laurin was born on the 16th of March, 1817. Her parents sought to train up their children in the nurture and admonition of the Lord. When about seven years of age, she was bereaved of her affectionate mother; and thus, with three brothers younger than herself, was left in the world, without the tender and constant care which mothers only can show. Active, enterprising, and thoughtful beyond her years, the principal care of her father's family and domestic concerns early devolved upon her. The respect cherished for her memory, as well as the remembrance they have of her solicitude for their comfort and welfare, constitute a pleasing testimony to the superior excellence of her character. From her tender years, she cherished a spirit of reverence for religion; and apparently was preserved from many of those marked improprieties into which young people so generally fall. It was not, however, till her sixteenth year that she gave evidence of the existence of that change, without which no man can see the Lord. In 1833, during a protracted meeting for the revival of religion, the word of the Lord came with power to her heart. She was the subject of deep contrition on account of sin; and could scarcely dare to hope that God would regard one so mean and unworthy as herself. But she gradually acquired clearer and more comforting views of

\* There is reason to believe that a world could be dispensed with from among the millions of systems, as well as a man from among mankind.

the glorious plan of redemption by Jesus Christ. She now became tranquil and happy. *Being justified by faith*, she had peace with God through our Lord Jesus Christ; and was filled with joy unspeakable and full of glory. She was led without delay to "confess Christ before men," and united herself to the Baptist Church in Breadalbane, of which she continued a worthy member till her death, adorning her profession by a walk becoming the Gospel. Her life throughout was marked by simplicity, humility, and consistency. The society of religious people was very comfortable and pleasant to her; and from her conversion, till the end of her days, she was concerned to live in the fear of God, and to walk before him with a perfect heart.

On the 23d of April, 1840, she was united in marriage to Peter McLaurin. The connexion was happy, but short. Towards the end of harvest, her health began to decline. At the beginning of her sickness, she strongly apprehended that she should not recover, and calmly prepared for death; and in the frequent reference which, in conversing with her friends, she made to her departure hence, she evidenced that calm resignation and submission to the Divine will, which Christianity alone can inspire. Waiting with humble confidence for her solemn change, she declared her faith in Christ, and her undoubted hope of salvation by him; and expressed her anxiety to depart this life, that she might be with Christ, *which is far better*. From the end of September, her health declined rapidly, and she was never able afterwards to visit the house of prayer. But though the body failed, the mind appeared to triumph over the weakness of nature; and as she approached nearer to the eternal world, her hopes appeared to brighten and increase. She expressed great concern for her unconverted friends, and begged them to seek the same mercy she had found, and to meet her at the right hand of God; and exhorted all to live to God, to be diligent in serving the Lord, and to make their calling and election sure. But her warning voice was soon to be silent in death! On the 28th of October, she became so weak as not to be able to speak; but though unable to utter words, it was evident from her appearance that she was engaged in communion with God. "To a Saviour's hand she had given up her immortal interests; in that eternal mercy offered to man through a Mediator, her eternal hopes were fixed." And while the darkness and shadow of death gathered round her, the transporting view of heaven brightened on her eye; and about half-past two, P.M., October 29, 1840, her spirit left its earthly tabernacle, and without a struggle or a sigh, took its flight into the better world.

The next day after her death, the body was conveyed to the grave, followed by her husband, father, and grandfather, and a numerous company of relatives, eager to pay the last sad tribute of respect to their deceased friend. Thus death has taken her from our sight, to be seen no more on earth; but her memory is cherished by her Christian friends: they mourn not as those who have no hope. They know "them that sleep in Jesus, God will bring with him;" and anticipate the time when they too shall rest from their labours, and meet again

"In the land of pure delight,  
Where saints immortal reign."

And so shall we be ever with the Lord.

And oh! may those for whom she expressed such deep concern, be led to care for their own eternal interests, to implore grace to imitate her life, and aspire after her piety, and to make her God and Saviour theirs. Happy if through grace you are enabled, like her, to count all your own righteousness but dross, for the excellency of the knowledge of Christ Jesus; then, with her, you shall enjoy peace in life, succour in death, and glory for ever. Oh! seek to have that sense of redeeming love, which will calm every fear, sustain under every trial, and heighten all your pleasures; and animate the close of life, when the glittering vanities of the world must flee, its friendships and resources all prove unavailing, with the prospect of being admitted into the mansions of eternal happiness; that whatever be your allotment through life, you may die the death of the righteous, and your last end be like *her's*. Blessed are the dead who die in the Lord: they shall rest from their labours, and their works do follow them.

Breadalbane.

PETROS.

## POETRY.

### ASPIRATION AFTER HEAVEN.

Oh! might my longing spirit go  
To yon high realm of light;  
Where fruits ambrosial ever grow  
And amarantine roses blow  
By rivers of delight!

Where from the hymning seraph-throng  
Celestial pæans float;  
While sainted spirits breathe the song  
In humbler strains, yet sweet and strong,  
Like Gabriel's loftiest note.

There 'neath life's tree would I recline  
To list the harmonies,  
Till I should catch their glow divine,  
And with untiring transport join  
The song that never dies.

J. G.

# MISSIONARY REGISTER.

## CANADA

### BAPTIST MISSIONARY SOCIETY.

The following sums, in aid of its funds, have been received since the last acknowledgments:—

Edinburgh Auxiliary, by Mr. Dickie....	£60	0	0
Part of the produce of a Donation in Lace, by W. Vickers, Esq., Nottingham....	15	0	6
Rev. J. Gilmour, 3rd qrs. Sub. to 1st Oct.	6	5	0
R. Drake, 4th qrs. Sub. to 1st Jan. 1841.	0	12	6
Mr. James Mann, Peterboro' .....	0	5	0

### THE ANNUAL MEETING

of the Society will be held in this city, on the 11th of February, when the attendance of all its friends and supporters is earnestly requested. It is especially hoped, that many brethren from the country will be present to join in counsel and in prayer, and to enhance the interest of the meeting by reporting the various successes and necessities of the cause. There is good ground to anticipate a very encouraging narrative of the Society's operations during the year. We trust therefore that the attendance of our brethren from distant places, will show their attachment to the holy enterprise of propagating the gospel in Canada.

It is affectionately requested, that our friends from a distance, will bring or send their *Subscriptions* and *Donations* to the meeting, that the Treasurer may be able to acknowledge them in his report for the year.

### THE

### OTTAWA BAPTIST ASSOCIATION

will hold its Yearly Meeting with the church in this town, on Wednesday the 10th of February. The services will commence, as usual, on the previous evening; and therefore the brethren should endeavour to come together on Tuesday. Though the distance will be great to many, yet we hope and trust our Christian friends will contrive to attend in goodly numbers.

Arrangements will, of course, be made for the hospitable entertainment of all, who may come from a distance; so that none need fear that their stay in town will be expensive.

N.B.—It is requested that those within the bounds of the Association, who have not yet paid for the *Magazine*, will forward their subscriptions, at that time, to the Publishers.

### REVIVAL IN ANCASTER AND BEVERLY, U. C.

We most gladly communicate the following cheering account of the advancement of religion; and we thank our brother in Christ for remembering us and our readers, and furnishing his quota towards the hallowed entertainment of all the friends of truth and holiness. It is earnestly requested that other ministering brethren will follow the example.—Ed.

That I may not be charged with 'eating my morsel alone,' I send you a short account of what the Lord is doing for us, in the Townships of Ancaster and Beverly, where I have been called of late to labour. I was called to hold a protracted meeting with the Baptist Church in Ancaster, when, after a prolonged use of the means, such as preaching, prayer, and exhortation, for about seven days, the Lord appeared in the midst of us. Young and old, professor and profane, were now seen mingling their tears together. Seven were added to this church, five by baptism, and two restored from a backslidden state; and more are expected to join. From hence, I went to Beverly, where I found a miserable state of things in the church. Yet I thought I would try what could be done, though with but very little prospect of success. After labouring for about a week, three persons came forward to testify that they had found peace in the Lord, and that they wished to follow him in the ordinance of baptism. One was a Roman Catholic, in whose character the words of the poet are very strikingly exemplified:

"Great is the work, my neighbours cried,  
And owned the power divine;  
Great is the work, my heart replied,  
And be the glory thine."

Being thus encouraged, I continued my labours, and God continued to pour down his blessing. Up to this time, I have baptized twenty-one in this place, and others are coming forward. Your's truly,

W. L. BAYLY.

Nov. 23, 1840.

#### BAPTISTS IN NEW BRUNSWICK.

In this Province there are about 3000 of our brethren; and it appears that they are very commendable for evangelical zeal and enterprise. They have established a Seminary at Fredericton, for classical and theological education, which is now conducted by Mr. C. RANDALL with encouraging prospects of increasing and permanent usefulness. In the establishment and management of this Institution, the Rev. J. W. MILES took a very prominent and laborious part; but he has been recently compelled by ill health to relinquish his office as Principal. From a correspondent of *The Christian Watchman* we learn, that Mr. MILES is the only Baptist Minister of liberal education in the Province, though there is a number of able men in the ministry, whose arduous and disinterested labours have made the majority of the population favourable to Baptist sentiments. The ablest ministers are said to be men, who have succeeded, by their own effort, to unite respectable attainments with natural abilities; and these show great zeal in promoting ministerial education, so that it is now difficult for a young man to obtain their sanction to preach, without first preparing for the work. Respecting the spirit and efforts of this Baptist community, we are happy to gather the following testimony from a recent number of *The Christian Messenger*:—"The increased attention given by the brethren in that Province, to several matters of the first importance, is highly pleasing. We especially refer to the lively interest awakened in favour of Missions, foreign and domestic, and the efforts made for the Sabbath School cause. A few of the active and zealous brethren undertook to raise the sum of £60, to be appropriated towards the support of students preparing for the ministry at the Seminary. The numbers received by baptism in the New Brunswick Churches during the last year

were 253. We rejoice to hear that at the present time, there are several parts of the Province in which most interesting revivals of religion are taking place."

#### THE FREE-WILL BAPTISTS.

Having been kindly furnished with *The Free-will Baptist Register* for 1841, we are enabled to state some particulars respecting this branch of the Baptist family. There are on this Continent 41,797 communicants, of whom upwards of 1000 are found in Canada. There are also some churches in the slaveholding part of the Union; but these have been disowned by the general body, on account of their iniquitous treatment of their fellow-men. Thus *slavery* has been properly denounced as an enormous sin, by this fraternity. They have a very prosperous Foreign Mission in Orissa, besides a variety of benevolent operations at home.

#### FRENCH CANADIAN MISSIONARY SOCIETY.

PETITE BRULÉ.

*Extracts from the journal of D. Amaron, Sept. 1840.*

Behold us, then, on the 16th July, at our fixed destination at Petite Brulé. There we find ourselves also happy, when our hearts are elevated towards the Lord: and above all, when we see that he has already designed to bless our feeble efforts in manifesting some conversions, respecting which I will give several details that may interest the friends of Canadian Missions and of the Good Shepherd. The first who has received the gospel in truth is a Mr. — (twenty-two years of age) newly married, and of a respectable appearance. He lives at —, about two miles from the Mission House. Our brother Moret, in one of his journeys, happened to meet him, and speak to him of his soul's salvation. What was the joy of our brother when he learnt that he had possessed a Bible for a year back! What gave rise to his procuring this precious book, was, that for many years he worked with an American, who spoke to him sometimes of religion, but not of conversion, for he was not himself converted. Mr. — read frequently the Bible without understanding it: he said, however, it was the truth, yet continued to live the same life. Last winter Mr. Lapettrie sold him the Bible I have mentioned, and every time he went to Mass he took it

with him. When he wished to marry, he took his Bible to the priest, who was desirous of taking it from him. They had a long discussion; but at the conclusion, Mr. ——— declared to the priest that he would keep the Bible. Brother Moret continued to visit him, and when the time of dedicating the Mission House at the Grande Ligne arrived, he wished to participate in it. There he was completely enlightened respecting the way of salvation: on that day he said to Jesus, "I will follow thee, bearing thy reproach." I will never forget the expressions of humility, and all at once of joy and happiness which marked his countenance, during a conversation which the Rev. Mr. Kirk had with a Canadian, whom he was entreating to be converted; he appeared so convinced of the great truths of the Gospel, that he could not restrain himself from entreating his countrymen to be converted. Since then we have had the joy of seeing him walking faithfully in the midst of persecutions, although repulsed by his father and family. He has the satisfaction of seeing his wife, her sister, his mother-in-law, and a nephew, partakers of his sentiments. These last, convinced of the truth, bear the reproach of Christ also, although they are not yet so enlightened. We have the greatest confidence that He who has commenced a good work will bring it to perfection.

Another family which appears to us to wish to follow the truth, is a person, with his wife and nine children, named ———. Some time after our arrival at Petite Brulé, he came to see us, and we had a very interesting conversation with him. Among the Canadians, he is thought to be very instructed, has a good reputation, and in general is respected by all, especially since the rebellion, before which he had given several persons good advice, which they despised; but after the troubles were finished, they came to humble themselves before him, begging him to pardon them. On his visit, he asked us if we would go and keep school in his house, giving for reason, that dwelling three miles from us, the young children would not be able to go to us in bad weather. We spoke a little about the arrangements of the school: he then begged us to pay him a visit. Brother Prévost and I went there at his request. After having read some portions of the Word of God, and made the application of it to each, Madame ———, who seemed to us very attentive, said to us, "Sirs, what you say is very fine and very good; but listening to you will not make me change my religion." We continued our visits in exhorting them to be converted to the Lord Jesus. We established a school in their house, as a commencement to which we had

seven children, with their father and mother. After reading a chapter of the Testament, each knelt for prayer. During the first days, the father and mother took part in the school, and appeared to relish the reading and explanation of the Word of God given to the children, notwithstanding all the evil which the priest of the parish could say against us from the pulpit in their hearing. That even which he intended should turn them from the truth, only made them perceive it more clearly; for Madame ——— told us that it was her Priest who had converted her, and in this way: 'After having heard you,' said she, 'the following Sabbath, something said to me not to go to mass, and another thing said to me to go to it. I was thus in strife for a long time, but at last I allowed myself to be gained over, and went there. The Priest spoke so strongly against you, and made such a scandalous discourse, that I said for sure he is a liar; he has for a long time deceived us; I have done with him, he will see us no more.'" "What struck me above every thing," said she still, "was his wishing to show us what you sought in your prayers. This is what he told us you said; 'Lord Jesus Christ, give us calves and fine fat oxen, many women into our houses, but few children,' &c. 'Here, my brethren,' said he, 'is the religion of these people.'" "And I," continued Madame ———, "who heard you pray several times, said to myself, thou art a liar. Returning to my house, I threw myself on my knees at least ten times, and prayed in a way I had never done before. After I was comforted, I said, it is certainly the good God who has conducted me to Mass, in order that I should be persuaded of the deceit of the priests, and convinced, on the contrary, of the truth of the Bible. Before you came, the priest announced that you were false prophets, and that we must be on our guard against you, but for myself, I had a great desire to see the false prophets, to know what appearance they had, if they were persons different from ourselves. Now I have seen and heard you, and I can say how joyful my heart is. I know on what side is the truth, &c." We have had the joy of seeing her weeping on account of her sins. As to Mr. ———, although he has broken off from the church of Rome, and appears decided to follow the truth, his heart does not appear to us to have been savingly affected. The children are full of intelligence, and have good dispositions, and through the divine favour we hope much from them.—*Occasional Paper.*

"Blessed are ye, when men shall say all manner of evil against you falsely, for my sake."

## JAMAICA.

SAV-LA-MAR.

Several important services were held on the glorious occasion of celebrating the anniversary of FREEDOM in the order following:

On Friday evening, 31st July, a special prayer meeting was held to implore the blessing of God on the intended services.

On the morning of the ever memorable *first of August*, before it was possible to read, a hymn was sung by the sea side: a portion of Scripture was then repeated, and an address given. The minister walked into the sea followed by seventy-two persons who had repeatedly been examined as to their repentance towards God, and faith in our Lord Jesus Christ, who were baptized "in the name of the Father, and of the Son, and of the Holy Ghost." It was truly delightful to see among the assembly, persons of all denominations—Jews, Gentiles, Churchmen, and Dissenters. At the close, the Doxology was sung, and the benediction pronounced. After this service, the congregation assembled within the walls re-erected as a temple for our God. After a prayer presented by the minister, that appropriate hymn of Cowper's was sung:

"God moves in a mysterious way," &c.,

apparently "with the spirit and with the understanding also." The songs of thanksgiving were gratefully presented, and we have reason to believe accepted by our Father in Heaven. Free will offerings were presented between the services of the day, and a large concourse again assembled at eleven o'clock. This interesting service was commenced in the usual way; after prayer, singing, and reading the Scriptures, a special prayer was offered for the blessing of heaven to rest on five of our brethren (formerly slaves) who had been selected by the church to fill the office of deacons. After another hymn was sung, portions of Scripture read, and prayer offered, a very striking address was delivered from these words—"He strengthened himself and built up all the wall that was broken." Every eye beamed with gladness, and every heart seemed intent on this memorable occasion. The address simply but powerfully went to show the faithfulness of an unchanging God, and the various ways by which the heart and hands of this devoted minister and people had been strengthened under a series of extraordinary afflictions and distress. According to previous notice, the attention of the assembly was then drawn to the *ordinance of baptism*, when a succinct view was given as to its nature and tendency, illustrated from Scripture examples. The school children then rose and sung one of their lovely hymns, and the congregation was

dismissed, after which a bun was given to each child. The deacons and their wives, with the school-masters at Fuller's-field and Sav-la-mar, dined with their beloved pastor and family, and thus closed the 1st of August, 1840.

On Sabbath morning, the 2nd, a prayer meeting was held at the usual time. The next service, at eleven o'clock, when an immense company was again gathered, a very striking and animated discourse was delivered from the words, "Who are these that fly as a cloud, and as doves to their windows?" The sum of which was a lively representation of the way in which the prophecies were being fulfilled, and the happy situation in which we are placed, actually seeing so many crowding to the Hill of Zion. At two o'clock, the five deacons entered upon the duties of their solemn office. The newly-baptized received the right hand of fellowship, and were thus added to our number. The ordinance of the Lord's Supper was administered, which closed the services of that day; and of a truth, "It was good to be there."

On Tuesday, the 4th, bowers were erected at Fuller's-field, and every preparation made for the ordinance of baptism during the day, and in the evening a prayer meeting was held, preparatory to the other services. On Wednesday morning, at six o'clock, seventy-five persons were baptized, the first of whom was the sister of the pastor, who had been for years a member of the Rev. Thomas Binney's Church in London, whose mind had been exercised on the subject for a considerable time; and requested she might be permitted to form one of the number to be baptized. Another was a young female from Fuller's-field School: it is hoped that many will follow her steps, and form a noble band of devoted Christians from that interesting Seminary of youth. About 800 persons were present at the prayer meeting which was held in the chapel. Next service at eleven, the chapel was filled to excess, though it has double the accommodations it had in August, 1839. At two o'clock, the five friends there chosen to the office of deacons were introduced into office, and the newly-baptized received into the church. The ordinance of the Lord's Supper was administered, and all were ready to exclaim, "What hath God wrought!"

### ST. JAMES'S.

A series of meetings of the most interesting description took place during the memorable month of August, at the various stations connected with the Baptist Church at Montego-Bay, in commemoration of Freedom.

On Saturday, the 1st of August, services were held at Montego-Bay and Shortwood.

At Montego-Bay a meeting of public thanksgiving to God was held in the Baptist Chapel at five o'clock in the morning; and at ten o'clock a sermon was preached by the Rev. Thomas Burchell, to a crowded and attentive audience, from Joshua iv. 19—24. It was truly gratifying to witness the lively interest manifested by the thousands who were congregated together to commemorate the day of their release from cruel bondage; and to hear their mutual congratulations, and their expressions of gratitude to the Author of their mercies.

On Sunday, the 2nd, service was conducted at Shortwood, when an impressive discourse was delivered by John Candler, Esq., of the Society of Friends.

On Monday morning at nine o'clock, the ordinance of Christian baptism was administered in a stream about a mile from the chapel. The devotional parts of the service were conducted by Messrs. Hayles and Tunley; when the Rev. T. Burchell "went down into the water," and according to the "primitive mode," as Mr. Wesley remarks, immersed forty-nine persons, who had previously given pleasing and credible evidence of their faith in the Lord Jesus Christ. At ten o'clock of the same day, a large congregation being assembled, public service was held in the chapel, upon which occasion an impressive and affectionate address was given to the newly-baptized persons by the pastor of the church, when he pointed out to them that a profession alone was of no avail—that there must be a change of heart—and that this change must be made manifest by holiness of life and conversation. After the ceremony of receiving these friends into fellowship with the church, John Candler, Esq. addressed the assembly, congratulating them on their freedom—pointing out to them the numerous blessings which freedom brought—and pressing upon them attention to those many duties which their new condition demanded of them. The services of this day were highly interesting, and cannot be soon forgotten.

A piece of very interesting information was communicated last week to the Association of Baptist Missionaries at St. Ann's Bay, by the Rev. Mr. Phillippo, of Spanish Town. It appears that a place called *Porus*, in the parish of Manchester, comprises one of the most interesting and extensive townships in this Island, formed by a considerable number of families almost exclusively of the Baptist Denomination, amounting to upwards of a thousand souls. *Porus* is believed to be about fourteen or fifteen miles from Chapelton, in the parish of Clarendon, and about the same distance, or perhaps a little greater,

from Fairfield in Manchester, and the Alps in Trelawny. Some of the Independent brethren have endeavoured to establish a station among these people; but, desiring rather to have a Minister of their own persuasion located amongst them, about 500 sent an invitation to Mr. Phillippo to visit them, and supply their pressing wants. In a short time they built a comfortable house for the minister and a schoolmaster, who should reside with them. Mr. Phillippo paid them a visit, and was highly gratified with what he saw and heard. A schoolmaster has been placed amongst them, and a school of 120 children has begun operations. Such pleasing indications of the progress of the word of God call forth our most heartfelt and sincere joy!—*Baptist Herald and Friend of Africa*, September 9, 1840.

## BOMBAY.

### ORGANIZED OPPOSITION TO CHRISTIANITY.

The past year has been remarkable in the religious history of Bombay, not so much for the conversion of the native population to Christianity, as for their opposition to all measures connected with its propagation. In the early part of the year much excitement was produced by the public profession of Christianity by two Parsee young men. They were baptized in May by Dr. Wilson, of the Church of Scotland's Mission. They had for a considerable time previously attended the meeting of that Society in Bombay, and had acquired a knowledge of the English language. It is believed they are the first proselytes from the religion of Zoroaster to Protestant Christianity in modern times. Their conversion excited, first the surprise, and then the indignation of the whole Parsee community in Bombay. The young men believing, and not apparently without sufficient reason, that their lives were in danger, took refuge with the Scottish Missionaries. Their Parsee friends, finding it impossible to induce them to return to their former homes, and failing in several attempts to obtain possession of their persons, in the hope of effecting their renunciation of Christianity, and return to the Parsee religion, instituted a legal process against Dr. Wilson. But in this hope they were disappointed. The court decided against them, and so they lost their cause. Still they resolved to use the most effectual means in their power to secure the native population, especially their own denomination, against the future influence of Christianity.

In this excitement, and in these efforts, some leading men of the Hindoo and Mohammedan population united with the Parsees.

Various ways were devised to excite and prejudice all classes of people against Missionaries and the means they use to communicate a knowledge of Christianity. The people who live in our neighbourhood were told not to come to us, to have no intercourse with us, to receive no books from us, to listen to nothing we should say to them, and above all, never to go into the chapel. The people whose children attended our schools were told to withdraw their children immediately, and that fearful consequences would follow, if their children continued to attend. A brahmin, well known for his zeal for the Hindoo religion, and for his hatred of Christianity, prepared a tract, entreating all classes of the native population to withdraw their children from all the mission schools. This tract, signed with his own name, was printed, and copies were freely distributed in Bombay. It was not easy for parents or teachers to withstand such influence and obloquy. The boys' and girls' schools both suffered; the latter suffered most. Female education was represented as an innovation, attempted by missionaries upon the good old way, and so was made the subject of special obloquy.

One of the means at this time devised to oppose the progress of Christianity, and to secure the native population against the influence of all means to impart a knowledge of its truths, was the formation of a Society, called "The Society for protecting Hindooism." The brahmin who wrote the tract above mentioned, took a prominent part in forming this Society. He apparently expected to become its general agent. All Hindoos were called on to subscribe liberally to the funds of the Society, and to exert their influence for the support of their own religion, now in great danger from the schools and other operations of missions. Some persons connected with this Society were profuse in their promises of what they intended to do for the support of the Hindoo religion, by employing agents, supporting schools, and publishing and circulating books. The society occupied the attention of the native community awhile. Beyond this it has not accomplished much, nor is it likely to do so. We shall send you a copy of the prospectus or constitution of this society.

Another means they devised was for themselves to become the assailants, and to attack the Christian religion. They hoped in this way to occasion work sufficient for the missionaries to defend their own religion, and by furnishing the native population with arguments and objections against the truth of the Bible, to remove the force of the argument of its being obligatory on all mankind because of its divine origin. A Parsee, who has considerable knowledge of English literature,

was employed to prepare a work to be printed in the native language against the divine origin of the Scriptures. The plan was to take Paine's "Age of Reason" for the basis, but to incorporate reasons, objections, and cavils from other infidel authors. The prospectus of this contemplated work was published, the price was fixed, and patronage was earnestly solicited for it, as a work for which there is great occasion. The book was put to the press and was expected long ere this to be published; but it has not yet appeared. We are not informed whether the intention of publishing it is abandoned, or whether it is yet advancing toward publication, but more slowly than was promised and expected. Such devices and efforts show the spirit of the people, and the obstacles with which missionaries have to contend.

But these means and efforts for the protection of their own religion, and to show that the Scriptures are not of divine origin, and Christianity can have no just claims to be received and obeyed by all, did not satisfy them. Something further must be done—something which they hoped would be more permanent.

Some leading men of the native population resolved to lay the subject before the Government. A petition of great length was drawn up, in which the petitioners gave a statement, of what they call their grievances from the labors of the missionaries, and from the encouragement and support given to them. They claim the protection of Government in respect to certain things connected with their religion, which they believe the laws, if rightly administered, would secure to them; and they pray that the Government would immediately take the whole subject of the conversion of the native population from the present systems of religion to Christianity into consideration, and enact some laws which will secure the different classes of people from the evils which threaten them. At the close of the petition they suggest, or rather request, that a law may be passed which shall allow no missionary or other schools to be established in the interior, without the express sanction of Government, and no missionary or other person to interfere in any way with the religion of any native child under twenty-one years of age, without permission in writing from such child's parents or guardian; that if any native above twenty-one years of age shall profess the Christian religion, he shall no longer have any control over his wife or children; that he shall be liable to provide for their support; and that he shall forfeit all right and title to family and ancestral property; and that all violations of the law shall be punished by suitable penalties.

This petition was signed by more than 2,100 names, among whom are several persons who are justices of the peace. A few Mohammedans signed it, but, the great body were Hindoos and Parsees.

The answer of Government was not what the petitioners requested, nor what they expected. The petition has been sent by the Bombay Government to the Legislative Council of India for consideration. Whether any thing further will be heard of it remains to be seen. But in the present state of public opinion in this country and in England, we do not apprehend that Government will interpose any obstacles to the progress of Christian knowledge in places which are entirely subject to their control.

These events show the effects which the progress of the truth is adapted to produce on the conduct and feeling of the native population of different classes. When missionaries first arrived in India, considerable excitement was produced by the novelty of the work in which they engaged, and of the doctrines they inculcated. But the native population seeing no marked effects immediately following such labors, soon began to regard all means to convert the people of the country to the Christian religion as unavailing, and many believed that such means would soon be relinquished. For a few years past, however, this subject has been assuming a more important aspect in the minds of intelligent natives. They saw that these means were not wholly unavailing, but were attended by some success in the conversion of individuals and families. They saw these efforts persevered in, and missionaries not only increasing in number, but locating themselves in other places. They saw that the professedly religious part of the European community regarded the conversion of natives to the Christian religion with feelings of deep interest, and in various ways encouraged those engaged in this cause. They also saw in some places a decreasing regard to the rites and ceremonies of their own worship. The apprehensions of such persons have been greatly increased by the events of the past year. Painful as it is to see many of them engaged in opposing the progress of truth, endeavouring to take away the keys of knowledge, not entering into the kingdom of heaven themselves, and striving to prevent others from entering in, reviling the only way of salvation, and blaspheming the only name given under heaven, whereby men can be saved; we would yet, in view of what has occurred, rejoice and take courage.—*American Missionary Herald.*

“Why do the heathen rage, and the people imagine a vain thing?”

## BIBLE TRANSLATION SOCIETY.

To the Editor of the London Baptist Magazine.

MY DEAR SIR,—I wish time permitted me to address you more at length than I can now upon the claims and the prospects of the Bible Translation Society. The few days I have been at home since my return from the missionary deputation to Ireland and South Wales, have been so fully occupied as to afford me no opportunity of preparing such a communication as I should have liked, through your medium, to have laid before our friends. I must not, however, suffer the Magazine to appear without expressing the grateful satisfaction of the Committee in the generous contributions they have received from various parts, but especially from the north. It is a prerogative of Infinite Wisdom to overrule disastrous events for the greatest good. Such seems likely to be the case in the present instance, since, if our churches only proceed as they have commenced, much more will be raised by them for the support of our Oriental Versions of the Word of God, than we should have received from the Bible Society, had they continued their grants. The consequence, of course, will be a more plentiful supply of the scriptures to the heathen, and a wider diffusion of truth in relation to baptism.

I send you extracts from two letters recently received from our valuable missionary, the Rev. J. Wenger, which will be read with lively interest. They describe the delight of our Calcutta brethren on receiving the intelligence of the formation of our new Society, and give an account of the progress of the translations.

In a letter, the date of which is May 23, Mr. Wenger writes thus:

“The April mail, which came in three days ago (with an unprecedented rapidity,) may have brought cheering intelligence to many an inhabitant of this city and country, but the news which we received by it were of such a nature as to call forth our heartfelt gratitude to God. Blessed be our heavenly Father, that he has put it into the hearts of his servants in England, so nobly to support the work of Bible Translation, and Bible Distribution, in this land! But who are we that we should be permitted to be the instruments through which these operations are to be conducted? I have no doubt that as we were wondering, and looking in silence what things were going on in England, so you, on the other side of the ocean, must have been astonished, when one of our communications after another reached you, each furnishing you exactly with that information which was calculated to be most useful to you. I allude chiefly to the two reports of our operations, published this spring. When brother Thomas

set to work to compile them, we could not have the most distant idea that a society like the Bible Translation Society would be formed; and now they are out, we see why we were directed to draw up accounts so unusually complete, and full of details. Had brother Pearce not been here to take charge of the printing office during some months, and to afford to brother Thomas the necessary leisure, it would have been impossible to have furnished you with any other than very brief reports, even if we had been requested to draw them up with particular care. It is pleasant and encouraging thus to trace the hand of Providence, furthering the same design at once in the two extremities of the globe, without giving room to any thing like collision.

"You will, no doubt, have learned ere this reaches you, that the printing of the Bengali Bible has at length commenced. A small edition, to go as far as Exodus xx. will be carried through the press simultaneously with the large one. The first sheet of the small edition was prepared before the large one; and that first sheet was printed off on the 24th of March, the day when your Society was formed: so that it may be said, that no sooner did the Society exist, than its operations, though at a distance of many thousand miles, had actually commenced: for this edition of the Bible will probably be the first work chargeable upon the society. The first sheet of the large edition was being printed off, when we received the grateful intelligence. I will not neglect to send you a copy of it as a specimen. If brother G. Pearce is in London he will be able to give you a living commentary upon it. I have this morning read the twenty-first page of it for the press—it goes down to Gen. xxv. 28.

"As I have thus begun to mention the state of progress of our various works, I will just go on. The new edition of the Psalms is printed off as far as Ps. lxxix. 32; the Gospel of Matthew (10,000 copies) is just finished; I believe the last two chapters are being worked off to day. So far for the Bengali. The Gospels and Acts, in Sanscrit, have now been published,—the printing has advanced as far as I Cor. vi. 4. The new edition of the Hindustani translation is in type as far as John xvii; it looks very neat, and promises to be very acceptable. The New Testament in Persian, (Martyn's version) is in type as far as Matt. xi. or xii. I am not sure whether you know the history of this last work. A liberal Christian, residing in Cabul, wrote in March, to Mr. Thompson, of Delhi (then for a few days at Hurdwar,) to ask him, whether we would print for him 1000 copies of Martyn's version of the Per-

sian Testament, for distribution in the newly conquered provinces in the north-west. Mr. Thompson lost no time in writing to Mr. Thomas, nor he in conversing with brother Pearce on the subject. The intelligence reached Calcutta only about the 12th of March, and was immediately submitted to us all.

"The day before his death (March 16) brother Pearce was much engaged in making the calculations necessary to enable him to give an answer to the proposal; and about 9 o'clock in the evening, brother Thomas went in to learn the result. It was found that the expence would be more than two rupees per copy (the amount which had been suggested by the liberal friend;) but, that if we ourselves would undertake to print an additional number of copies, we might bring down the cost of 1000 copies to nearly that price. We consequently resolved to print 1000 additional copies of the whole New Testament, 1000 of the Gospels and Acts, and an edition of single Gospels for separate distribution. I remember when we took our last drive on the course together (it was Monday, March 16th) brother Pearce said to me, "Who would have thought that we should be permitted thus to become instrumental in spreading the word of God in those provinces which have heretofore been the stronghold of Mahomedanism? Our operations in translating and distributing the Scriptures may be compared to the dropping of a stone into the sheet of water. It produces circles, small at the beginning, but propagating themselves till they embrace the whole surface." Repeatedly in the course of the last three or four days of his life did he speak of this edition of the Persian Testament with more than ordinary delight. Indeed, his heart was much set on the distribution of the Scriptures, and he feared no trouble connected with the work of printing them. During the greater part of the winter he would read critically a Psalm or two (in Bengali) every morning, in order to be prepared to suggest some improvements, as the volume was again going through the press. And on Saturday, the 14th of March, after we had consulted on the mode of proceeding, he said, "All this will give you both much trouble, and to me and my people (meaning the compositors,) it will occasion more labor than I should be willing to undertake in the case of any other work; but it is the word of God, and therefore we will not shrink from any amount of labor."

I am, dear sir, Your's in Christian love,  
EDWARD STEANE, Sec.

Camberwell, Oct. 19, 1840.

CAMPBELL & BECKET, PRINTERS.

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